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The DAWN

**The Captain and His Soldiers
Pacifism and Christianity
The Bulwark of Truth**

THE PURPOSE OF DOCTRINE IN THE CHRISTIAN LIFE

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Issue of May, 1935

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Labor Day Conventions. To date we have received information concerning two conventions to be held over the Labor Day week-end: Vancouver, B. C., Canada, and Brooklyn, N. Y. We will make detailed announcements concerning these gatherings in later issues of *The Dawn*.

CONVENTION ANNOUNCEMENTS

Pittsburgh, Pa., May 5. This convention will be held in the regular meeting place of the Pittsburgh Ecclesia of Associated Bible Students; which is the O. of I. A. Temple, 610 Arch Street, N. S. Pittsburgh, Pa. Opening session will be at 10:00 A. M., and meetings will continue all day. Lunch will be provided, both at noon and in the evening, for all attending the convention.

Annual Convention in Britain, June 8-10. We are glad to publish the following announcement, sent to us by the Bible Students Committee, in England:

"The British brethren look forward to holding their Annual Convention, God willing, at Whitsuntide this year, in the C. W. C. A. Hall, Shakespeare Street, Nottingham. Programs and information regarding accomodation will gladly be sent to any who desire to attend the gathering by the Bible Students Committee, 204 Broadway Chambers, Letchworth, Herts, England.

"Such quiet seasons, apart so far as possible from the stress and strain of worldly things, are very precious to those who are able to thus assemble themselves together for sacred communion and worship. Under the Father's gracious benediction, and the influence of His holy spirit, the members of Christ's body yet in the flesh who according to His will are each seeking to work out their own salvation along personal lines, relying upon Him and His gracious promises for the grace they need, are very conscious of the uniting bond which binds them to their Head and to one another, and in the atmosphere of love and peace find comfort and reassurance in their common desire for encouragement and strength.

"To all who would like to share the privileges of the Whitsuntide Meetings at Nottingham, and who are free to do so, a hearty and loving welcome is extended."

Brooklyn, 5th-Sunday Convention, June 30. Further information later.

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

Chicago Quarterly Convention, July 7. Further detail of this gathering will be given later.

Detroit, Mich., July 4-7. This 4-day gathering will be held in the Highland Park branch of the Y. M. C. A., 13220 Woodward Avenue. Additional information will be announced later.

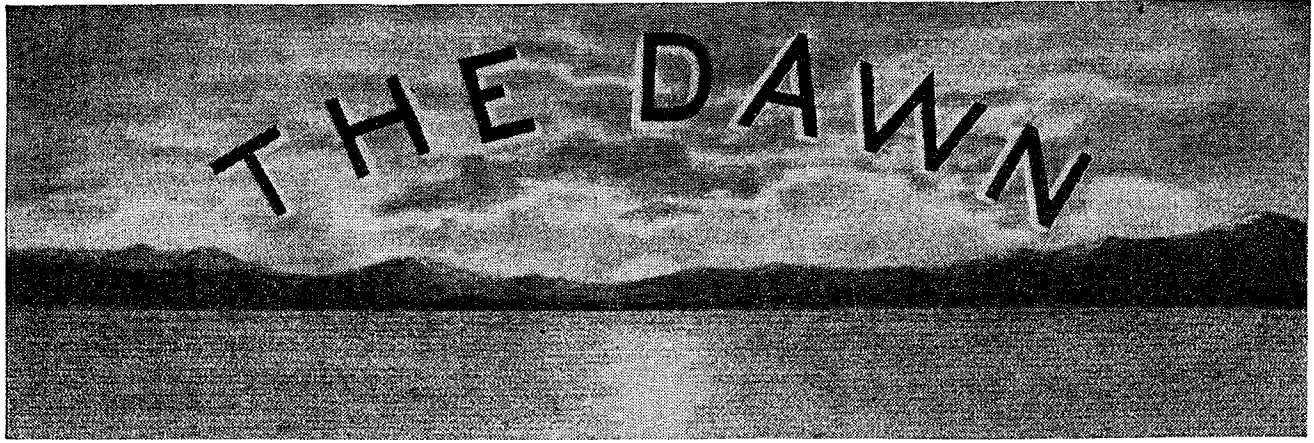
Lincoln University, Pa., July 14. Further details concerning this convention will be announced later.

SPEAKERS' APPOINTMENTS

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

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

<p>BROTHER B. BOULTER Woodbury, N. J., May 4 Vineland, N. J., 5 Bridgeton, N. J., 5</p> <p>BROTHER C. P. BRIDGES Boston, Mass., May 12</p> <p>BROTHER C. F. GEORGE E. Liverpool, Ohio, May 12 Duquesne, Pa., 19</p>	<p>BROTHER EMIL HERRSCHER Yuma, Ariz., May 1 Phoenix, Ariz., 5</p> <p>BROTHER J. H. HOEVELER Penn Argyl, Pa., May 12</p> <p>BROTHER W. F. HUDGINGS Richmond Hill, L. I., May 1</p> <p>BROTHER J. C. JORDAN Youngstown, Ohio, May 12 Perryopolis, Pa., 19</p> <p>BROTHER J. T. JOHNSON Beaver, Pa., May 19</p> <p>BROTHER J. G. KUEHN Springfield, Mass., May 26</p> <p>BROTHER GEORGE KENDALL Pittsburgh, Pa., May 5</p>	<p>BROTHER O. MAGNUSON Baltimore, Pa., May 5 Pottstown, Pa., May 19 Philadelphia, Pa., 19</p> <p>BROTHER W. S. MARSHALL N. Eddington, Me., May 12, 19 and 26</p> <p>BROTHER EDWARD MAURER E. Liverpool, Ohio, May 26</p> <p>BROTHER C. W. MCCOY Cheney, Wash., May 12</p> <p>BROTHER WALTER SARGEANT Hartford, Conn., May 19</p> <p>BROTHER J. I. VAN HORN Duquesne, Pa., June 2</p> <p>BROTHER G. M. WILSON Duquesne, Pa., May 12</p> <p>BROTHER W. N. WOODWORTH Wilmington, Del., May 5 Philadelphia, Pa., 5 Richmond Hill, L. I., May 12 and 19</p>
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News *and* Views

The Recovery Plan That Will Succeed

REPORTS indicate that fully 24,000,000 persons in the United States alone have been reduced to dire distress as a result of the great depression that is still casting its devastating blight not only upon this land but upon practically the entire world. There are still millionaires and multi-millionaires, of course; indeed because of concentrated wealth the distress aforementioned exists. The earth's increased capacity for production—greater now than ever before because of modern machinery—instead of benefiting the people at large has piled up enormous gains into the hands of a comparatively few, leaving the millions stranded on the bleak shores of poverty. Capitalists have not made industry, but industry has made capitalists; and capitalism continues to exploit the human elements that by man power operate the industrial machine. But there is no assurance however, due to the rule of selfishness on every hand, that those who control labor's interests would give the world a better deal, even if they were given the chance to try. To find a method for making the demand equal the supply is said to be the mighty problem that confronts the economists of all countries. Well, the demand *does equal* the supply, but the demanding millions haven't the money to buy what they need.

That there will come a great equalization of the world's wealth in the future, we know from information contained in Bible prophecy. But this desideratum will not be accomplished by selfishness but by the righteous and equitable administration of the coming Messianic Kingdom. In Luke 3:5 we read that "every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Again, in Psalm 46 we read the prediction of the "mountains" falling, and the "waters" rising up to

overflow the "mountains," in preparation for the Messianic Kingdom. In both these Scriptural quotations the language is symbolic, not literal. Literal mountains will not collapse, nor will literal valleys suddenly rise. What is actually indicated is that there will be a great leveling of society, a great equalization of the world's wealth; and that the inequitable financial systems, as they stand today, will no longer exist.

However we may view the present governmental efforts to give employment and reduce distress, Bible students know that nothing man alone can do will adequately adjust matters to the satisfaction of all, until the universal divine Kingdom is set up. That Kingdom of God on earth was typed by the Jubilee year, which the Lord inaugurated for the Israelites when they came into the land of Canaan. The jubilee was to take place every fiftieth year. It was a time of equalization and restoration. During this period slaves were set free, and property lost through debt was recovered. It gave the people a fresh start for another fifty-year period. In Lev. 25:9, 10, 14 we are told about this Jubilee arrangement as follows:

"Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, to all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another."

The world's great Jubilee—Christ's Kingdom—will mean all that the typical Jubilee meant for Israel and very much more. Not only will all that the people have lost through the oppression of earth's oppressors be recovered, but all that they have lost through Adam's fall into sin will also be restored. Jesus said,

"The Son of man is come to seek and to save that which was lost." Verily He intends to do just that! The principal things humanity has lost because of sin are: (1) a perfect home in Eden; (2) perpetual life; (3) a state of perfect health; (4) happiness in perfection; (5) dominion over the earth—every man a king. The Bible teaches that the Lord will restore all these things to humanity; therefore it is that the period of His reign is referred to as "times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:21.

There are multifarious fulfilments of prophecy all around us today which indicate that the world is on the verge of that grand era of Jubilee. But before that glorious age is ushered in, there will be a still darker night of trouble, the most severe that this earth has ever known. Speaking of this, Jesus said, "Except those days be shortened, no flesh should be saved; but for the elect's sake those days will be shortened." Then will come the sunrise, ushering in the blessed thousand years of Jubilee—God's plan for recovery.

For Conscience Sake

ANENT THE RECENT TRIAL of Doctor Machen of Philadelphia, by a special judicial commission of the Presbyterian Church, Editor C. J. Wooldridge, fundamentalist, observes that "a life and death struggle between modernism and truth is being waged in the United States."

In some way or other Dr. Machen failed to measure up to the requirements of his church. His own claim was that the issue is between orthodoxy and liberalism. Evidently he found that in order to be true to his conscience and his conceptions of what the Bible teaches, he had to "take liberties" with the constitution of the denominational structure which for so many years he has labored to support. For so doing he has been found guilty of an ecclesiastical "misdemeanor," and he is appealing his case to a higher church court.

A struggle of far greater importance than that involved in this case, has long been waged between the exponents of creedal theology and those who have stood squarely for Bible truth. There once was a time when, if a Christian were found with a Bible in his home without ecclesiastical authority, he was harshly condemned, and might even go to the stake. Today the great truths of the Word of God are seen by some to shine out gloriously above the fog-banks of all creedal organizations and dogmas. Both modernists and fundamentalists are in confusion. For example, none of them has a creed that supplies the Biblical answer to such questions as, What is the soul? Where are the dead? And why did Jesus die? What creedal theology can adequately explain the real reason for the death of Jesus in terms of the great plan of God? What distinguished denominationalist of the present time can name the divine solution to the great world problems now facing humanity? Yet, should not a professor of Christianity be able to answer such questions?

Verily God has passed by the mighty, and has honored the humble ones of His children with a knowledge of present truth—the greatest of all things ever given to mortals to know. And now, in the harvest of the age, He is calling to all those who love truth to flee from all sectarian bondage. He hath said, "I will say unto the reapers, 'Gather ye together the tares (counterfeit Christians) in bundles (systems and organizations of various kinds) to burn (destroy) them (as pretenders), but gather the wheat into My barn.'" This harvest, which is "the end of the age," has been in process for many years, and is fulfilling these words of the Master. The real Christians, called "wheat," are being called out of all sectarianism, unto God Himself, where they have full and unrestricted freedom to worship and serve Him.

More Proof of Bible Truth

DR. SUKENIK, Professor of Archaeology at the Hebrew University on Mt. Scopus, calls the recent unearthing of some ancient inscribed potsherds in Palestine, "the greatest discovery since the Siloam inscriptions of 1890." These twelve potsherds are said by Professor Torczyner to date back to the time of the prophet Jeremiah, some 2500 years ago. It is claimed that ink was used in the writing of the inscriptions on these interesting relics of the past, and that many of the names are spelled the same as in the Masoretic text of the Pentateuch, from which our Old Testament books are derived. Anent this matter *The Literary Digest* says:

"The spelling would indicate, he (Dr. Sukenik) said, that the Bible was written by scribes during the time in which the events in Chronicles occurred, and that the scribes were eye-witnesses of the incidents they reported. This, he said, would tend to destroy the higher criticism that the narrative was written many centuries later.

"Dr. Harrington, a philologist of the Smithsonian Institute, said:

"The Hebrew Bible has been transmitted to us as copies of copies—in the Hebrew, Aramaic (or West Syrian), and Greek languages—and corroboration of its events has hitherto come scarcely at all through the finding of ancient archaeological writings in these languages, but from Egyptian and Babylonian sources and from the general results of Palestinian archaeological studies. It is therefore of the greatest linguistic as well as historical importance that inscriptions have been found in the Hebrew language relating to this central period of ancient Jewish history. Every letter of these inscriptions will be of priceless value, and this new information will be incorporated in textbooks for Bible study."

Thus more and more the Bible is coming into its own. Students of the Bible have swung from one extreme position to another. Formerly many demanded that every word, and even every punctuation mark, be accepted exactly as given in the King James version of the sacred Scriptures. But some went to the opposite extreme and began to cast doubt on many of the historical events recorded, claiming that some

(Continued on page 18)

**THE
EVERLASTING GOSPEL**

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

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

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

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

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

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

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

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

Gal. 3:26, 29

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

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

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

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

Rev. 21:2-5

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

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

Acts 3:20, 21

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

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

Heb. 11:8, 10

10 And all flesh shall see the salvation of God.

Lu. 3:6

PACIFISM AND CHRISTIANITY



DOCTOR FOSDICK, said to be the most influential clergyman in New York City, has come to the place where he renounces war. We quote his words from *The Nation*, as follows:

"I renounce war because of what it does to our men. I've seen it. I renounce it because of what it forces us to do to the enemy. I renounce and will not sanction it because of its consequences and the undying hatred it nourishes. I renounce it, and never again will I be in another war.

"I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I don't want to believe in immortality—and times I want to think that the Unknown Soldier never can realize how fruitless was his effort. The support I gave war is a deep condemnation upon my soul...

"The noblest qualities of human life, which could make earth a heaven, make it, in war, a hell. Men cannot have Christ and war at the same time. I renounce war."

Those are brave words, or so they seem. And is Dr. Fosdick right or wrong in renouncing war? What proof have we that he now is right in this attitude toward war, and that he was wrong when he preached war and stood for it in 1914? Is war *ever* justifiable? Should any Christian support war, or should he be unqualifiedly a pacifist? Should he, like Dr. Fosdick, denounce war, and do so in wartime as well as in peacetime?

It seems that these should be and are answerable questions. If we accept the Bible as the Word of God, its teachings should have an important bearing on the question of war. A prophet once said, "Let God's Word speak though it make every man a liar." If the Bible says that we should fight, then let us fight as soon as the next war arises; and in the meantime let us be consistent and have the spirit of the militarist and make due preparation for war. On the other hand, if the Bible condemns strife with carnal weapons then let us likewise condemn it, and keep our hearts and minds in a peaceful attitude, seeking by

word and deed to promote the spirit of love within the circle of our influence.

During the great World War all nations became so obsessed by the militarist spirit that all pacifists came under general disapproval and condemnation. They were considered a menace to the safety of society. In many cases Christians who deemed it wrong to fight were haled before tribunals and given prison sentences. Some, too, were beaten and otherwise abused. No doubt many of our readers heard of such occurrences during the war, and in the minds of many sincere persons the question was raised, Is Christianity a *war* religion? If not, then is it consistent with itself when its exponents in various countries assume a hostile attitude toward their brethren who claim the right of full freedom of conscience in this as well as in all other matters with which the Bible deals?

We willingly admit that God in olden times sanctioned war on the part of the Jews, but we are not dealing with the Jews nor their past affairs when we are considering the matter before us now. We believe that when Jesus came to earth, He ushered in a new dispensation, with a new system. We are told that "He nailed the (Mosaic) law to His cross." He also gave expression to a higher law. He said, "A new law I give unto you, that you love one another." He made this law very clear and positive. The teachings of this greatest of all Teachers are set forth in unmistakable terms in the New Testament. If we follow Him we will make no mistake.

We find, then, that in no instance did Jesus become a recruiting agent, nor did He set forth the value of joining the army and engaging in war. He did not deliver orations on patriotism, enjoining on men that they should esteem the particular country in which they were born as the greatest country on earth, and that they should gladly give their means and their lives to the support of its armies and navies, right or wrong. No, He was not a militarist in any sense of the word. To the contrary He said this:

"I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak

also. And whosoever shall constrain thee to go a mile, go with him twain. . . Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."—Matt. 5:39-45.

The law here enunciated by Jesus is the controlling law of the universe. It is a law under whose sway all created beings endowed with intelligence and with a moral nature must eventually come. It was the law that obtained in heaven before the creation of the sphere on which we dwell. There was no strife in that glorious realm, for there was no cause for strife. All those inhabiting heaven were satisfied with their existence, with their environment, with their personal endowment. They had no desire in their minds for greater advantages to be gained at the expense of others. They acknowledged God as supreme and delighted in His law. There were no preparations for war, no battles fought, no sanguinary victories gained. All was peaceful and serene, and this was so because of the simple fact that love reigned supreme.

Selfishness at its Source

The first case of inordinate ambition was that of Lucifer. We are told by the prophet that he aspired to become greater and to be invested with more power than God had warranted. He said to himself, "I will exalt my throne above the stars of God, I will sit also in the mount of the congregation, on the sides of the north. I will be like the Most High."—Isaiah 14.

We can see from this statement that Lucifer ceased to be satisfied with what God had given him; he wanted something more. Thereupon it came about that he tempted our first parents to do wrong. He used a nefarious means to gain power. He aspired to the chief dominion of earth. As God was the Ruler of heaven, so he (Lucifer) would be the ruler of earth, with no limitations to his power as he functioned in that capacity. It was the first selfish grasping for high position that had ever taken place.

And what an example Lucifer set before the world. The thing he did has been done over and over thousands of times. Early in human history fighting began for enlarged territory and for greater power. This has left a trail of blood through the long centuries of the world. The great dynasties that were instituted on earth were established as a result of sanguinary conflicts. The overthrow of one kingdom meant the greater aggrandizement of another. Instead of learning the arts and practices of peace, men learned the art of war. Men found that they could achieve distinction in the army when they could not do so otherwise. The vocation of the soldier became a much desired calling. Those who could kill the most men came to have an enviable reputation. At times the leader of a warlike host stepped into the position of kingship. Truly it seemed that the might and the supremacy of arms had come to stay.

Daniel's Vision

In his great prophecy of world empires the Prophet Daniel told of his experiences. He said, "I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings." He then goes on to describe these beasts, and makes it clear that they represent four great universal dynasties of the World. They came up out of the sea of humanity because of the striving of the winds of war upon that sea. And that is precisely true to the facts, for that is how it came about that the kingdoms of Babylon, Medo-Persia, Greece and Rome respectively rose to greatness. These dominions were not established on love but were set up and maintained by the power of the sword.

Jesus said, "They that take the sword must perish by the sword." And we find that this was literally fulfilled in the case of each of the four great empires which we have named. Each one had its day and was in turn destroyed by the might of arms. Jesus was not speaking in an exactly literal sense. He did not mean that the man who kills another with a sword will himself be slain in like manner. He was, in fact, using the sword as a symbol of destruction. His meaning was that he who tries to destroy another in the spirit of hatred and selfishness will himself be destroyed. The Master meant that God works on that general principle. On one occasion when the disciples asked permission to call down fire from heaven to consume certain cities that would not receive our Lord, Jesus said, "Ye know not what spirit ye are of. The Son of man is not come to destroy men's lives, but to save them." How different the spirit of love, that desires to help and bless, from the spirit of hatred that desires to kill.

As Jesus was, so should His people be in this world. He was a true peace-maker. Had the world accepted his law of peace and love, there would have been no strife on earth from that day to this. But the world would not have His law. Men slew the One who would have given them happiness and joy. So, likewise, His followers need not expect much consideration at the hands of those who have the self-seeking spirit which is so manifest today in every part of the earth. Yet these are the real peace-makers of the world. They do not seek combat with carnal weapons. The only sword they feel authorized in using is the "sword of the spirit, which is the Word of God." They desire to give their influence to the cause of peace.

"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace," wrote the Prophet Isaiah. Then he said, "Of the increase of His government and peace there shall be no end." Truly that is a blessed prospect. The era of the great reign of universal peace here described is elsewhere set forth as one in which men "shall beat their swords into plowshares and

their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Ah, yes, when the nations cease *learning* war there will be no war. But today they are learning war as never before, and giving vast sums of money to prepare for war. While Christians cannot prevent such procedure, they can have the spirit of peace in their hearts; and can give their influence to the promotion of peace.

Was it Sherman or Count Tolstoi who first said, "War is hell"? Indeed, war is much worse than hell; for the Bible hell is the grave, the state of death; and in that state there is no hatred, no destruction of happiness, no pain. Those who are in the grave are untroubled by a single care. As the Bible expresses it, "the dead know not anything." (Eccl. 9:5.) They

are in the untroubled sleep of death, and will remain there until called forth by the voice of the Son of man. (John 5:28, 29.) But it is vastly different for those who are engaged in the frenzied strife of war. Here hate is engendered in the mind of man, and the basest passions are called into play.

With what joy do we anticipate that glorious time foretold by the prophet of Israel, when "men shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more." Verily, right, justice and fair-play will then come into their own; and, best of all, love itself will be enthroned; and as a great banner it will wave over the world, giving assurance that its ultimate triumph has been attained.

FOREKNOWLEDGE—PREDESTINATION—ELECTION

"Whom He has foreknown, He has also predestined to bear the likeness of His Son."—Romans 8:29, 30, Weymouth.

MUCH conflict of opinion has resulted among earnest and sincere Christians with respect to the true understanding of the mind of the Apostle Paul in this and other expressions on the subject of foreknowledge, predestination and election. Perhaps the most prominent body of thought in the past on this subject is that of the sect known as Presbyterians, built upon the doctrines of Calvin, who in turn derived his ideas largely from Augustin. These hold the following theory, as set forth in a book by William Burder, dated 1841, and which is an abridgement of an earlier work by Picart, entitled, "Religious Ceremonies and Customs":

The Calvinist View

1. "God hath chosen unto eternal glory a certain number of the fallen race of Adam in Christ, before the foundation of the world, according to his immutable purpose, and of His free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that He was pleased to pass by, and ordain to dishonor and wrath, the rest of mankind, for their sins, to vindicate his justice." (Supporting this view the author refers to the following passages of Scripture—Eph. 1:3, 4; Rom. 8:29, 30; 9:15-22; 11:1-5; 2 Thes. 2:13 and Acts 12.)

2. "Though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, and abundantly sufficient to expiate the sins of the whole world, and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who, from eternity, were elected to salvation, and given to Him by the Father." (This is supposed to be supported by the use of the following passages of Scripture—John 17:2; 10:11, 15; 11:52; Tit. 2:14; Eph. 5:25-27 and Rev. 5:9.)

3. "Mankind are totally depraved, ... that this corruption extends over the whole soul, and renders it unable to turn to God." (Reference is then made to the following statements of the Scriptures—Rom 5:12-19; Psalms 51:5; Genesis 53:2, 3; Rom 3; Eph. 2:1-3.)

4. "All whom God has predestinated unto life, He is pleased, in His appointed time, effectually to call by His Word and spirit out of the state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." (This view is erroneously based upon Rom. 8:29; Eph. 1:19, 20; 2:9, 10; 2 Cor. 4:6; Ezek. 36:26.)

5. "Lastly, that those whom God has effectually called and sanctified by His spirit, shall never finally fall from a state of grace." (To support this view the following passages of Scripture are used—Jer. 32:40; Mark 16:16; John 4:14; 6:39; 17:3; 1 John 3:9; 2:19; Jude 24, 25.)

Next in importance as a body expressing itself on this subject is that of the Arminians, who hold contrarily on the first article foregoing:

"That God, from all eternity determined to bestow salvation on those whom He foresaw would persevere unto the end of their faith in Jesus Christ, and to inflict everlasting punishments on those who should continue in their unbelief, and resist to the end His divine assistance; so that election was *conditional*, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness."

From the foregoing it will be seen that the followers of Arminius believe that God has not made this predestination and election unconditional; and by reading the rest of the articles of faith set up in opposition to those of the Calvinists it appears, therefore, that God having an equal regard for all His creatures, sent His Son to die for the sins, not of the elect only, but of the whole world; that no mortal is rendered finally unhappy by an eternal and invincible decree, but that the misery of those who perish arises from themselves; and that, in this present imperfect state, believers, if not peculiarly vigilant, may, through the force of temptation, and the influence of Satan, fall from grace and sink into final perdition.

It should be noted that the Calvinists and others did not ignore or discount the Scriptures when formulating their views of the will of God; and therefore, it is not proper to hold up to scorn these sects

whose views differ from ours, on the ground that they have not taken heed to the Bible; for many are the quotations which they cite in support. However, we must take issue with the ideas which they gained from such passages, knowing as we do the divine plan of the ages, of which they were ignorant when formulating the above "articles of faith."

Limited Knowledge Excusable

In addition to the failure of these leaders of Protestant thought to understand the divine plan in their day, we must also consider their limited knowledge of this earth. The new world had not been discovered at the time of Calvin's birth, and consequently the size of the earth was not known. Little then was known of the four great continents. It was not possible to get the perspective that we now have, and thus to see that the gospel spread for many hundreds of years only throughout *Europe*—a comparatively small portion of the earth's surface, and among only a part of the peoples of the world. The religious views of those times must of necessity have been narrow. The voluminous concordances and other helps which we now have were not then available. The Bible was not then universally distributed, even among those on their own continent. Even today many are still groping in the dark concerning the real meaning of God's Word.

Divine foreknowledge does not necessarily mean that everything is under divine control, either for good or bad, or that what is to be cannot be changed. One might have foreknowledge of the consequences of certain traits of character and habits of mind and body, without having a knowledge of particular persons who might develop these traits and habits. God has had a foreknowledge of the whole plan without interfering with the failures of individuals who might take part in the theatre of action.

Predestination may be as to a class embracing a standard or ideal, and not necessarily to individuals without standards or ideals. Predestination simply means predetermination, or prearrangement.

Election indicates, making a choice. Whether this choice is made beforehand (of either classes or individuals) must be determined in the light of facts of history as recorded in the Bible. Some elections or choices were made before the time of the individual's birth, for certain purposes; and others in the time of need. In the treatment of this subject, however, the members of the true church are being considered, and only such texts will be discussed as will enable the reader to draw conclusions respecting the Lord's dealings with this class.

It is not then purposed that this article will deal with the obvious question of whether or not our call and choosing was conditional or unconditional, because all should readily see that conditions were laid upon the most favored of God's creatures; nor whether damnation will come to those who are not favored by God with a calling, and thus be doomed to eternal punishment. A little calm reasoning alone would dis-

pel such a thought, and to most people today sufficient information has been gained to assure them that such a thing is quite unreasonable.

Extent of Foreknowledge, Predestination and Election

The principal questions under consideration are:

1. What does God foreknow and predestinate?
2. How far does His foreknowledge, predestination and election extend, to individuals or classes?
3. Can anyone know of his own election?

We believe it is conceded by all thinking Christians that God has had foreknowledge of His great plan of salvation, from the foundation of the world, whereby the human race would be lifted up out of sin and death through the mediation of the Christ—Head and body—during a fixed future time. Hence at least one of the main characters in this plan of redemption; namely, Jesus, was foreknown from the foundation of the world. It might be added that another character, one having much to do in opposing God's plan; namely, Satan, was also known. With respect to these the Scriptures have much to say.—See Job 33:24; John 1:29; John 8:44; Isa. 14:12.

Even Judas was foreknown to God much before his time, as also were the angels who sinned. (Acts 1:20, 23-26; Jude 4.) This does not imply that God did anything to injure their chances of reform, nor that He singled out any particular one to play the villain's role. If so we must believe in Fatalism and live in mockery, amid conditions unalterably imposed by God. God knew that Satan would overtake someone at the opportune time so as to make him a willing instrument for his purposes of betrayal. Who, even with only human intelligence, cannot usually foretell the general course of children born of wayward and wicked parents? The French government sterilizes the incorrigibles at Devil's Island, because they have learned from experience that their progeny will be bent on a downward course. How much easier for God, with His exalted point of view and superior intellect, to follow the course of families in their generations.

John the Baptist was foreknown in the Scriptures, for Jesus says so—Matt. 3:3, and 11:10—and reference to the circumstances of his birth in the forepart of the gospels will show that he proceeded from a line of faithful people, a family living close to the Lord. And Paul the apostle, not by man but by the will of God, was selected from his *birth*, to carry on a particular work of preaching the good news to the Gentiles. (Acts 26:16; Gal. 1:15; 2 Tim. 2:9.) In this case not great foreknowledge was needed. But the fact that God was responsible for the selection of this apostle is made clear by His failure to recognize the vote of the disciples at the time they endeavored to select a successor to the traitor Judas.

(Concluded in next issue)



The Christian Life

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

Luke 21: 25-28,31

THE PURPOSE OF DOCTRINES

THE word *doctrine*—or its plural, *doctrines*—appears 51 times in the Common Version of the New Testament, being translated from various forms of a Greek word that means instruction, or teaching. Hence the expression, “doctrines of Christ,” signifies and embraces *all* of His *teachings*. To continue in the doctrines of Christ, then, would mean to remain faithful to everything He taught. Jesus said that some in His day taught “for doctrines, the commandments of men.” The Christian is to avoid doctrines of this kind, and instead give heed to those doctrines which contain the commandments of God.

Paul admonished Timothy to “take heed unto thyself *and* unto the doctrine.” (1 Tim. 4:16.) From this we learn that both teachings and conduct are important in the Christian life. But it is even more important for us to recognize the *relationship* between doctrine and conduct. *Why* is doctrine important in the Christian life? And, can our conduct be pleasing to God apart from the doctrines of the Bible? These are questions that are vital to everyone who names the name of Christ.

It is necessary for us to recognize the intended purpose of doctrines in order to be able to fully appreciate the relative importance of the various teachings of God’s Word. We often hear the expression “*fundamental* doctrines.” If there are fundamental and non-fundamental teachings in the Bible, how are we to determine one from the other? We believe that this is possible only when we see clearly the exact *purpose* of all the teachings of God’s Word.

Why God Reveals His Plan

It is generally understood by careful Bible students that the teachings of the Bible reveal God’s purpose for the whole human family—not only for those who ultimately will become members of the church of Christ, but also for those who will be blessed with restitution upon the earth during the Messianic Kingdom. In this divine purpose or plan is also revealed the *method* by which the estranged family of Adam is to be reconciled to God, and ultimately receive the everlasting benefits of His wondrous love. Now His promise that we “shall know of the *doctrine*” (that is,

teaching, or instruction), implies that God now reveals His plan to His people for some definite purpose, namely, in order that they may know *how* to please Him—*how* to do His will, by intelligently cooperating in His purpose.

This thought is suggested by the Apostle Paul when he says that the Law given to Israel was a “school-master” to *bring us to Christ*. Indeed, all the doctrines of the Bible serve this same general purpose; namely, to show us how, through Christ, we may take a course in life that will be pleasing to our Heavenly Father. This same thought also was definitely stated by Jesus, when He said, “Sanctify them through Thy truth, Thy Word is truth.” (John 17:17.) We read again that “this is the will of God, even your sanctification.”—1 Thes. 4:3.

Now if the will of God for us is our sanctification, and it is His truth that does the sanctifying, then we can readily see that the purpose of the truth—doctrines, teachings—is in order that through them we may become sanctified, or set apart, to the doing of God’s holy will. Herein then lies the importance of “pure doctrines,” and the baneful effects of false doctrines. Pure doctrines teach us God’s will, while false doctrines lead us out of the true service of God. If the purpose of doctrine within the Scriptures is to reveal God’s *will* to us, rather than merely to furnish us with an abstract “confession of faith” to which we may mentally subscribe, then it would seem that it should not be very difficult for each one, in his own heart and mind, to readily determine to what extent the things he believes are vital or fundamental to his doing of the divine will, and what portion of those doctrines or teachings have little or no practical bearing on his relationship to God and His service.

However, experience shows that the foregoing suggestion does not so readily yield the answer to specific problems concerning doctrine, as may at first appear. This is due largely to the fact that many seem to have an erroneous conception of what is really meant by the Scriptural term *sanctification*. To many minds this word merely conveys the thought of *moral uprightness* or integrity. To others it describes a condition of emotional ecstasy which may have come to

them suddenly as a "definite experience," resulting from what they suppose is the "baptism of the holy spirit." This experience is supposed actually to cleanse the heart and body from all sin, and enable one thenceforth to live in a state of absolute sinlessness before God. The "pentecostal" people specially emphasize this latter interpretation, and with them the "speaking with tongues" usually follows along as a further alleged "blessing of the Holy Ghost."

Ethics Alone Will Not Sanctify

There is much ethical philosophy in the world that urges and tends to produce a considerable measure of moral integrity. Indeed, the eternal torture theory doubtless has frightened many into leading better lives morally than otherwise they would have done. But the fear of eternal torture never has produced a true state of sanctification in anyone—nor has any system of ethics. There is one brand of current "religion" that has attracted a large following, because it constantly urges mental and moral purity before God. This particular philosophy generally is disseminated in carefully chosen phrases which, until analyzed, seem most laudable and would appeal to almost any consecrated Christian as being the true teachings of the Bible relative to the Christian life; yet it is *not* the truth of God's Word—which alone can produce real sanctification.

On the back cover of a recent edition of "Unity Daily Word" appears this beautiful saying, under the caption, "Reflection": "Pray with hearts pure from falsehood, clean within and without, reflecting the truth like a mirror." Almost any Christian would say Amen to such sentiments, and would agree that the writer must indeed have been a truly sanctified follower of Christ. But underneath this beautiful phrase is the information that it is a quotation from "The teachings of Shintoism"—the primitive, heathen, ancestor-worship of Japan. It is evident that this expression when written simply meant that when a Jap prays to his ancestors he should have his heart pure from those things which conflict with Shinto philosophy, and that his prostrations before the various Shintoist gods should always reflect the truth as conceived by Shintoism. Hence this saying has no reference whatever to Christianity or Bible truth.

In the early centuries of the Christian era an entire system of Oriental philosophy found its way into the nominal church, and it has colored practically all of the writings of the so-called Christian philosophers—both men and women, Catholic and Protestant—so that today there is very little religious literature in the world that is free from it. Surely Jesus was right when He told of a false sowing, and of the abundant crop of tares—imitation Christians—that would result from it!

The Christian's heart indeed must be pure from falsehood, but such purity must be based on the teachings of Christ and not upon Shintoism. The Christian's heart must reflect the truth like a mirror, but the truth thus reflected must be the "Gospel of Christ, which is the power of God unto salvation,"

and not the moral philosophy of Oriental mysticism. This being true we can readily discern the necessity of taking "heed unto the doctrines," in order that we also might properly "take heed" unto ourselves.

The word *sanctification* does indeed include the thought of holiness from a moral standpoint; but it means a true holiness before God, and not a holiness that merely meets with the approval of men or that finds satisfaction in the philosophy of Shinto or of the Hindus. It also means a full setting apart, or devotion, to God and to His holy purpose. No one can be truly and intelligently devoted to God and to the doing of His will, unless he knows what God's purpose concerning him really is; any more than could a carpenter or a bricklayer properly cooperate with a master builder in the construction of a building unless he understood the plan of the particular part of the building on which he was to work. Otherwise he might be working against the purpose of the builder, rather than cooperating with him.

All down through the age many actually have worked against God rather than with Him, and were led into this course of opposition through false doctrines or teachings. Many earnest people have spent their lives in frenzied efforts to "save souls" from a mythical abyss of eternal torture. But such an effort was never a part of God's program; indeed it was dishonoring to His name and character. Those who ignorantly have engaged in this and other unchristian activities are not to be censured. God has been dealing only with a "little flock," and those who have truly cooperated with Him in the things that He has been doing have been very few in any part of the age. God, of course, also has wonderful blessings for all the rest—favors far in excess of anything they have ever dared to expect.

Essential Doctrines

But we are not so much interested now in the effects of these flagrantly wrong doctrines as we are in determining the pure doctrines of the Bible, and the effect they should have upon our hearts and conduct. What are the important doctrines of the Bible? In the August 1, 1913, *Watch Tower*, was published a most reasonable outline of the truly essential doctrines of God's Word which will bear repeating:

The *first* essential mentioned was the fact that "All men—all of Adam's children—are sinners." This is a teaching that is clearly and unmistakably established by the Bible. To accept it means that one will not be highminded, nor think of himself as being able by his own efforts to attain to such a state of perfection as would be pleasing to God. Thousands, through a failure to recognize this simple and pure doctrine of the Bible, have wasted their lives in a vain effort to lift themselves up by their own "bootstraps." How necessary then that we get started on this right track, guided by this pure and primarily fundamental doctrine. There can be no compromising or side-stepping this doctrine, for one who fails to accept it and to adhere to it *cannot* be a Christian. True, he is not otherwise condemned to eternal torment; probably

ne will receive rich blessings from the Lord in the Kingdom period—after the kinks have been taken out of his mind. But God cannot use him today as a Christian, because his life and his teachings would misrepresent the Creator and His plan of salvation.

The *second* essential doctrine is the fact that “None can be reconciled to God without a Redeemer’s sacrifice.” This second fundamental doctrine is closely associated with and based upon the first. If we recognize that we are sinners, hence alienated from God through wicked works, then we will realize that if we are to approach to Him and be acceptable to Him some provision must be made to cover our imperfections. If *all men* are sinners, as the Scriptures clearly show, then we can see the necessity for some provision for redemption being made *outside* of the fallen race. This logically leads us to

The *third* fundamental doctrine: “Jesus came into the world to be that ransom sacrifice—and later to apply the ransom price for the sins of the world.” In this great doctrine is involved also the method by which Jesus was “made flesh,” which includes His birth as a perfect man child, free from the blemishes and imperfections of the fallen race. It reveals the falsehood of the “trinity” theory, by showing that Jesus was the *Son* of God and not God Himself. In the actual death of the Redeemer we see an exact substitution, or corresponding price, for the condemned Adam and the fallen race in him. In this glorious doctrine or teaching we also see the necessity of the resurrection of Jesus, and that by it we are quickened to a “lively” or “living hope.”

The *fourth* fundamental stated in the aforementioned article was as follows: “On the basis of faith in the Redeemer’s work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, ‘Present your bodies a living sacrifice.’” Yes, it is on the basis of faith in the Redeemer’s work that we can consecrate to the divine service. How important then is the doctrine, or teaching, that makes possible such a faith! And how important to know that our consecration to the divine service will be accepted through Christ! Surely consecration to an effort to “win the world for Jesus” and thus to save them from a creedal hell, would *not* be acceptable to God—although we are not to suppose that God would be totally indifferent to the measure of goodwill that may prompt such a consecration; and, as we have seen, He will have rich blessings for all such in the next age.

Then follows the *fifth* fundamental fact: “So doing, the believer, up to the time of the completion of the elect number, may exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the holy spirit—the begetting.” To those who know the divine plan of the ages this is a doubly precious doctrine, because to have the assurance of the anointing is to have the witness of the spirit that we are the “children of God”; and “if children, then heirs, heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified

together.” O, what a hope-inspiring doctrine is this! What zeal for God and for His truth it inspires in our hearts! What a desire it begets within us to “tell the whole world these blessed tidings,” and to comfort those who “travail together until now, waiting for the manifestation of the sons of God!” How vitally important, then, is this doctrine in order to an acceptable service to God—a true setting apart to Him and to His holy purpose.

Then comes the conclusion: “Such as meet these conditions are to be accepted as brethren in the *highest sense of the term*. This much would seem to have been always necessary, and *more* than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.”

We believe that the *Watch Tower*, in reviewing these simple fundamentals of the Christian faith as taught in the Bible, struck the keynote of what is necessary for acceptable service to God; because these are doctrines that do actually have to do with the proper deportment and service of every Christian. These simple teachings being the very foundation upon which all Christians must agree, Brother Russell then wisely counseled:

“Our advice to the Lord’s people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above—that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.”

All Bible Doctrines Helpful

Of course there are many more than these few simple doctrines upon which most Bible Students can fully agree today. All truth must be based upon these simple teachings; but out from them come those glorious facts concerning restitution for the world, and all the other wonderful things pertaining to the plan of God. And all of these have an important bearing upon our Christian life. To know the plan of God and particularly what He is doing in the earth at the present time, enables us to be intelligent “coworkers” with God in His great purpose of reconciliation.

To be without the additional knowledge of “present truth” that is now available for the “watchers” would mean that all such, no matter how sincere, would likely do a lot of “beating the air” in their misguided Christian efforts, on account of their vainly attempting to do various things that God is not now seeking to have done. Hence the importance of now being acquainted with the whole plan of God. While we would have no right to “disfellowship” a brother simply because he agreed with us on no more than the simple fundamentals stated foregoing, yet the depth of fellowship that is possible with kindred minds in respect to the present rich revelation of the divine plan certainly would be lacking, and such an one could be of little assistance as a public servant of those who for years have been feeding on the stronger “meat” of present truth. One of these glorious additional teach-

ings or doctrines of the divine Word is set forth in the same *Watch Tower* article, as follows:

"That God has invited some of the redeemed race—not to be the ransom price, nor to redeem anybody else—but to be associates of the Redeemer, members of His body, His bride. The terms and conditions upon which these may have fellowship is that Jesus as the great Advocate shall accept them as His members—their flesh as His flesh—and that He shall impute to them the share of His merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God—as part of the sinoffering by the great High Priest."

Fellow Ministers of Reconciliation

Now to us this sacred privilege of "filling up that which is behind of the afflictions of Christ," being "baptized for the dead," is one of the most inspiring things in the Bible. It has nothing to do with the legal cancellation of sin, all of which is accomplished by the ransom sacrifice of Jesus; but it does enhance our appreciation of just what is involved in the matter of being joint-heirs with Jesus—joint-heirs in His suffering as well as in His glory. It helps us to see more clearly the extent of the glory of the Christ which is to be shared by His body members, to which Jesus referred in that wonderful prayer recorded in John 17.

Any further unfoldment of the divine plan which increases our appreciation of God, inspires us with a greater desire to serve Him faithfully, and enables us to be more diligent in laying down our lives on the altar of acceptable sacrifice, is vitally important to us. But, as the aforementioned article further states, "In our judgment many err in attaching *too much* value to the church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the church's sacrifice, nor that she is permitted a share in the Master's sacrificing at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter."

Would that all the Lord's people might more nearly attain to this proper balance in respect to all the important doctrines of the Bible. But this ideal can be realized only to the extent that we keep in mind the *purpose* of all Biblical doctrines. They are not something merely to make us wise. They are not given just to increase our knowledge above that of others. They are not put in the Bible in order that we might have something over which to argue and wrangle. They are put there in order to accomplish our sanctification—to show us how we may serve God in an acceptable, intelligent manner.

Now the relative value of the church's share in the sufferings of Christ would not seem to us to make so much difference, as to the manner or degree of our service of God; although a proper understanding of this precious doctrine does give us greater joy in our

service. But the difficulty often lies in the fact that those who do not see this matter as others do, frequently show a disposition to be contentious about it. They insist upon enlarging upon their differences, and charge that those who hold as truth a view contrary to theirs are "blaspheming God" and "denying the ransom." Refusing to let the matter rest there, they often proceed to create a contentious spirit among the brethren; all of which is far from conducive to spiritual growth.

The same disposition is sometimes manifest on the part of those who do see the church's part in the great reconciliation work, as the majority see it. By their insistence that all the brethren see "eye to eye" with them, they, too, may create a spirit of contention that hinders Christian growth and service. Brethren, these things ought not so to be. Should we not all take the sound Christian advice given by that faithful servant quoted foregoing, who urged that all should "fellowship and agree as much as they can with each other"?

Often times it is these extreme positions taken by brethren that prevent the possibility of their ever being able to agree with others on anything. To "fellowship and agree as much as they can" is an excellent recipe for ultimate harmony of thought and spirit. Let us see to it that we are not guilty of *reversing* this helpful method of dealing with the brethren, by *disagreeing* with them as much as we can.

Tolerance Without Compromise

While we have seen what constitute the bare fundamentals of the Christian life, yet the Christian today who does not go beyond these simple teachings fails to receive much of the joy that is now coming to those who are blessed with present truth. This is true right down to the finest detail of the Scriptural teachings. The deeper insight we have into the plan of God, the more enraptured becomes our vision of God Himself, and the more we appreciate the share He has given us in the outworking of His glorious plan. Hence instead of harshly condemning others because they cannot see as we do, with patience and forbearance of course we should do what we can to help them see; then, if unsuccessful, we should remember that after all God alone is directing the affairs of His people; and in any event, in the quietness and confidence of a full faith in Him we should seek at all times to be loving and kind toward all, especially the household of faith.

Slight differences of opinion on matters that God never intended should have such a vital bearing on our sanctified life, become serious only when someone who disagrees with others, insists in *forcing* his views upon the rest. This would be "putting a yoke upon each other, beyond the fundamentals," as we have seen. The majority should not seek to put a yoke upon the minority, nor the minority upon the majority. If the majority indicate by vote that they prefer as their servants only those who share their principal views on present truth—realizing, of course, that it is not possible for brethren to fully agree on each and

every single minor viewpoint of truth—then the minority should not seek to abridge that liberty of the majority, nor charge them with intolerance or narrowmindedness.

While we have mentioned only one point of present truth upon which all may not fully agree, the same principle of love should apply with respect to every item of our faith. We should not compromise any doctrine of present truth in the mistaken thought that such a compromise is necessary in order to be "tolerant" of the brethren. But can we not remain firm in our own belief, yet be kindly disposed to those who differ with us? Disagreeing with a brother is not intolerance. Intolerance begins when we cast suspicions upon another's honesty of conviction, or harshly and unjustly disfellowship him simply because he does not agree with us on some particular point.

If we endeavor to determine the importance of all points of doctrine by noting the degree to which it effects our acceptable service to God, then we should have no difficulty in determining which doctrines are truly fundamental. As already noted, this test is more far-reaching than it at first appears. By this test the great fact of harvest truth takes its proper place. By it we have been shown that this is a time of harvest, and not of sowing. Chronology enters into it also, in that it shows us where we are on the stream of time,

hence what the Lord would now have done. Great has been the blessing to those who have been able to grasp these precious doctrines or teachings, and have permitted their consecrated lives to be ordered by them. Those who have not been able to see fully have not been blessed fully.

Yes, let us take heed to the doctrines of Christ, for by them we will be shielded from all the errors that are now creeping subtly in upon the brethren. By neglect of present truth doctrines many are being taken out of the Lord's real harvest service, hence are being removed from their position of true sanctification before the Lord, and are being led back into one or another of the many errors of Babylon. But taking heed unto the doctrines does not mean that we are to become contentious with the brethren, as if our salvation, or theirs, depended upon certain phraseology or terms with which we express the truths of the Bible. Such bickerings in themselves destroy the true purpose of the doctrines of Christ in our own lives and in the lives of others whom we would help, by hindering the service to which we are devoted and concerning which the truth has enlightened us. Such a hypercritical attitude also tends to quench the free operations of the truth in our own lives, thus holding back our transformation into the character image of Christ and of the Heavenly Father.

THE CAPTAIN AND HIS SOLDIERS

(Oneness of the Seed—Part 4)

"Thou, therefore, endure hardness as a good soldier of Jesus Christ."—2 Timothy 2:3.



HE oneness that now exists, and which will continue to exist, between Jesus and His joint-heirs in the Kingdom, is so all comprehensive that no one illustration could possibly convey to our minds all that it involves. In order to help us grasp some of the grand realities of this oneness a great variety of practical illustrations have been furnished us by the Lord. One of these is that of the captain and his soldiers. In this illustration Jesus is the great "Captain of our salvation," and we the soldiers—"good soldiers of Jesus Christ," if we continue to faithfully obey His commands.

We should not attempt to harmonize these illustrations, as such, because such cannot be done. Each of them teaches its own particular lesson, and helps to emphasize some peculiar phase of our oneness with and in Christ. For example, in another of these illustrations Jesus is the Shepherd, and we are the sheep. Now we cannot imagine sheep engaged in fighting. Sheep run from their enemies, but they do not fight. But there are certain important facts—which will be discussed in a subsequent article—concerning the Christian's relation to his Master that are aptly illustrated in the shepherd and sheep picture.

The Christian life is one of ruggedness. It calls for endurance and an active warfare against real enemies. He cannot hope to be victorious in his own strength nor in his own wisdom. He must continually look to

His Captain both for instructions and for strength to obey the instructions. He must use the armor which the Lord provides, and he must continue in the fight faithfully even unto death. A helpful summary of this Christian warfare was given us in a *Watch Tower* article, published in February, 1914, which we quote in full:

"There are many illustrations used in the Bible, and all of them very forceful. The one which represents the Christian as a soldier, has a great deal of meaning. We are not to suppose that the angels in heaven are soldiers, nor that that term would be applicable to them. There is no war going on in heaven, but there is a war going on here on earth.

"Six thousand years ago our first parents became entrapped, and the whole race was sold under sin—became the servants of sin and Satan. More and more this influence has prevailed—not that all willingly surrender to Satan, but that he puts darkness for light and light for darkness, and thus deceives mankind and leads them captive at his will.

"All who desire to be in harmony with God would be out of harmony with Satan and sin. And they might at times have resisted these, and have tried to do God's will. But there was no organized undertaking for the overthrow of sin until Jesus came. His mission was to overcome Satan, overcome sin, and to bring everything into harmony with God's arrange-

ment. Earth, this province of God's great Empire, being in a rebellious state, needed to be conquered and restored, and Jesus undertook the work, with divine backing.

"The first step was laying down His own life as a ransom price for the sin of the whole world, and thus making good for the original transgression. But before taking His power and exercising it in the overthrow of Satan and sin, Jesus, according to the Father's will, began the selection of a church class, variously styled members of His body, His bride, His companions and brethren in the Kingdom, His royal priesthood, under Himself as the great Royal High Priest. All those who have heard the message, and whose hearts have been responsive, who have recognized the wrong conditions here prevailing, and who have felt sympathy for the race that is here sold as slaves of sin and death—all these have been invited to become members of this select class.

Terms of Warfare Stated at Beginning

"These were informed at the very beginning that it would be necessary for them to fight a good fight. They were invited to enlist in the army to battle against Satan, and instructed that they would have its full confidence that ultimately faith would have its victory. They were also told that they must suffer, laying down their lives as their Head and Forerunner laid down His life—not living for the world, but contrariwise, accepting His arrangement and living altogether for the purpose of carrying out their consecration with Him.

"The final honor to which God has invited them is to a share in His great Kingdom, with His Son. This implies a change of nature to all who have become soldiers of the cross, followers of the Lamb; for "flesh and blood cannot inherit the Kingdom of God." These are called to forego the rights and privileges of the present time, and by their lives to leave their mark, for a testimony to the world, for the benefit of mankind, and especially for the glory of God and for the calling out of others who might desire similarly to walk in the narrow way.

"The warfare that these are called upon to wage is a warfare against sin and the powers of darkness. (Eph. 6:11.) They are pledged to the Lord for right, for truth, for goodness. They are thus to fight the good fight. These soldiers will find, too, that some of their greatest difficulties are right in their own person. They have tendencies toward sin, because of being members of the human family, children of wrath, of sin, even as others. Their relationship to the Lord is as new creatures.

Self Our Special Foe

"The new creature is obliged to fight against and to control the flesh. This is a great battle in which each fights for himself. Each soldier may more or less assist and set an example to the other soldiers, but the chief battle is with *himself*. It is a *hand-to-hand* conflict. Although he is expected at all times to be

on the alert against the wiles of Satan and the world, yet his special fight is with the enemies in his own flesh. St. Paul himself had taken the shield of faith—wherewith to quench the fiery darts of the wicked—and the helmet of salvation, and the Sword of the spirit, which is the Word of God. Timothy was a young soldier, and the apostle was encouraging him with advice. He had already come into the Lord's company, under the Lord's standard.

The Marks of a Good Soldier

"St. Paul intimates that any one of us may be a good soldier, or contrariwise, a bad soldier, a poor soldier. We can imagine some soldiers who would be very disregardful of orders, not prompt to obey the command of the Leader. We can see that a good soldier is (1) one who is very much in sympathy with the Captain of his salvation. He is an intelligent soldier, and sees that he has on the proper armor, that he wears it properly and that he gets the very best possible use out of this armor. He sees that in his walk he has a soldierly bearing, as a proper representative of the King, and of the great Kingdom so near at hand.

"(2) He is not ashamed of his flag, nor of the garment of Christ's righteousness. He is to lift up the standard of righteousness everywhere. He enlists in this warfare, knowing that it means death—the death of the flesh, of the human nature. He is to be a good soldier—not merely outwardly loyal, merely wearing the uniform, but having the full spirit of the cause. This means that whatever experiences come to him he is to receive these thankfully, and be glad to have the privilege of enduring something for his Captain and in the interests of the Kingdom to which he has sworn allegiance.

"The thought which the apostle is impressing is that all good soldiers should endure hardness—hard, distressing conditions, circumstances that are quite unpleasant, difficult. Earthly soldiers are obliged to tramp through water and mud, enduring long, wearisome marches. Sometimes they are short of rations, sometimes obliged to sleep on the ground. Sometimes their battles are waged in the face of great opposition.

"So the soldier of Christ is to endure whatever experiences may come to him, under the guidance of his Captain, not only willingly, but gladly, rejoicing that he has been permitted to enter this army of the Lord, knowing that these experiences are working out for him 'a far more exceeding and eternal weight of glory.' These various hard experiences of the Christian are designed to work out for his good, that he may 'lay hold on eternal life,' and gain a share in the Kingdom with his Redeemer."

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THE BULWARK OF TRUTH

"For we can do nothing against the truth, but for the truth."—2 Corinthians 13:8.



IN THE generally accepted meaning of the term, *truth* means fact. We may also say that truth is demonstrable fact, for all truth must be capable of proof—even though the entire proof may not yet have been fully ascertained. Coming to simple, every-day mathematical facts; we know it is truth that 2 and 2 make 4, and that 5 times 5 is 25; also that nature abhors a vacuum; and that any two sides of a triangle are together greater than the third. These truths or facts can be easily demonstrated beyond any possibility of doubt. Besides these, there are thousands of other simple facts or truths with which we are familiar; yet none of them suffice to answer Pilate's abstract question, "What is truth?" When he asked the Master this question doubtless he had in mind the mystery of life—its origin, its purpose, and man's ultimate destiny. And the Master did not directly answer the question, evidently realizing that Pilate would not understand the reply anyway.

The highest truth, the most vital truth, is that which reveals who God is, and shows man's relationship to his Creator. Religious teachers of all time have claimed to have special knowledge concerning these matters. Some strict religionists do not consider it necessary to enter into the domains of science or philosophy; they insist that divine revelation or "spiritual illumination" is all-comprehensive and all-sufficient. But the truth-seeker knows that knowledge is indispensable to advancement into further knowledge, as well as essential to the development and maintaining of faith, and recognizes that God has endowed us with reasoning faculties and expects us to use them. To hold up the good, the beautiful and the true as they exist around him is not enough to satisfy the truth-seeker's mind; he must know how to explain them in terms of their bearing on human life and its ultimate goal. And so, in order to find the true secret of the interpretation of all things, he goes to the Word of God as a dependable source of knowledge, and notes how the actual discoveries of science are confirming that great fount of truth.

The careful student of God's Word should recognize the following apparent facts:

- (1) That some parts of the Bible are purely *historical*, and deal with occurrences of the past.
- (2) That some parts are *prophetic*, and deal with matters future to the time in which they were written.
- (3) That some parts are *devotional*, and contain expressions of prayer and praise to God.
- (4) That some parts are *literal*, such as that which tells us that Jesus actually walked upon the water.
- (5) That some parts are *figurative*, being couched in terms of metaphor, simile, symbol, parable, personification and various figures of speech; especially in the book of Revelation, which teaches great truths by means of recorded symbolic visions.

(6) That some parts deal with *time* periods in God's great plan of the ages.

(7) That some parts contain the *commands* and the *promises* of God.

All these methods are used to impart God's message of truth, in which is sanctifying power divine.

The Apostle Paul says, "The weapons of our warfare are not carnal, but mighty, to the pulling down of strongholds, the casting down of imaginations and every high thing that exalteth, and bringing every thought into captivity to the obedience of Christ." And among these weapons he mentions the "sword of the spirit, which is the Word of God." To be able to wield this weapon means power to resist temptation and to overcome. Jesus knew the mighty power that lay in the divine Word when He said to the Adversary, "It is written!"

The first place into which the power of the truth penetrates is the heart of him who would be the servant of God. Here is where truth is called to enter, and here it is to do its work. Under its magic wand all things of life assume shapes and values vastly different from what they possessed before truth came. The eye becomes clarified to behold things it could not heretofore see. The brain is quickened in the matter of discrimination and discernment. Former lines of demarcation are broken down as new standards arise. The world becomes a great country—one country—the home of man, the native land of humanity. Selfishness and greed withdraw from the heart, and love steps in and assumes command of the forces of life. Henceforth one realizes that his heart and mind are set "for the truth." Verily, "old things are passed away, and all things become new."

The Power of the Tide of Truth

We have seen the highest tide in the world coming in over the sands. The Spring-tide waters are heaped up by the combined attraction of the sun and the moon. We realize how impossible it would be for anyone to hurl back the power of the mighty sea. Even if a wall were built along the coast, the water would still rise, for the force that causes it to do so is greater than anything that man can bring to bear upon it. But man can utilize the tide to develop electrical power for his own purposes. In like manner, we "can do nothing against the truth, but for the truth." We may use the truth and draw power therefrom, but we cannot drive it away, we cannot make it futile, we cannot lessen its power.

The truth today is doing its sure and certain work. The Lord said that the end of the Gospel age would be marked by a harvest work. A special revelation of truth was to be due at this period, something calculated to prove to us where we are on the stream of time. Concerning this matter the Lord through His prophet said, "The wise shall understand, but the wicked shall not understand." This indeed is an in-

teresting statement, and it naturally raises in the mind the question, "Am I interested in divine prophecy and its fulfilment at the present time, and do I understand the matters alluded to in the Scriptures as being now due to take place? Or do I fail to understand these things, which would imply that I am of the *wicked* who "shall not understand"?"

It is clear to some that during the past half century the dispensational truth of God has been doing a special work. Acting as a "sickle," a harvesting implement (Rev. 14:14), it has gone here and there throughout Christendom, gathering the Lord's people, the true "wheat," from out the great mass of "tares." To these the truth came not as one single point of doctrine, such as that death is the wages of sin, and not eternal torment, but it came as something new and striking all along the line of Scriptural teaching. It dealt with the doctrine of the trinity, with the nature of man, with the nature of Jesus when in heaven and while on earth, with the real purpose of the call of the church, with the origin of evil, with restitution, etc., etc.

Therefore God's people found that the truth could not be combined with the generally accepted doctrines of the nominal churches. To attempt to so combine them would be, as the Master said, like "putting new wine into old bottles," or like "sewing a new patch on an old garment." Those to whom the truth has made an appeal, have said to themselves, "Why, it is evident that God's great plan for human salvation lies out beyond the pale of this church with which I have been connected. The Master is not now in this nominal house, but is outside; and I have heard His call and must go to Him. I fear to delay, lest I become trapped here by some inveiglement of the adversary and at a later time find it impossible to escape."

Standing For the Truth at all Cost

When these came out of "Babylon," in compliance with the Lord's instructions (Rev. 18:4), they generally found a full measure of persecution awaiting them. Their friends could not understand nor appreciate their attitude of mind. This caused misrepresentation, slander, calumny. Satan hurled his darts against these followers of the Master, just as he has always done. But those who believed that they were sealed in their foreheads with the *truth* were enabled by divine grace to rejoice, believing that the "sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

The conviction that this Harvest truth is God's truth was the means of stimulating the Lord's people to great ardor and zeal. They realized that they had now become the Lord's mouthpieces, representing the greatest of all causes. They were ambassadors for Christ. They possessed a great secret, even a knowledge of the world's coming glory. They wanted to be worthy of the truth by letting their light shine, by seeking to interest others in the great divine plan of salvation. They were impressed by the great fact stated by Jesus: "Whomsoever shall confess Me be-

fore men, him shall the Son of Man confess before the angels of God."

"We can do nothing against the truth," said they, "but *for* the truth." So they set out to be FOR the truth. They were determined not to compromise with error in any shape or form. They realized that One above was supplying them with "heavenly manna"; and their desires might well be expressed in the words of the song,

"Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the bread
Beside the sea.
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word."

"Call to Mind the Former Days"

For some of us many years have passed since we experienced those first happy days of receiving the truth and witnessing therefor. But the vital question now is, What does the truth mean to me today? While formerly it was a new thing, and its very newness was a stimulating element to our minds and hearts, now it has assumed the quiet demeanor of something we are accustomed to and take for granted. It no longer plows new thought channels through our minds with sudden ecstasy, as it did of yore. We remember a man who had a new library and also an old library. The new library consisted of books recently written, while the other was composed of volumes that he had possessed for many years. This latter treasury of literature he looked upon with the tender and appreciative eyes of one who had long known its secrets. It was to him an old friend. It had stood by him under the varying circumstances of life; it had been with him in joy and in sorrow. To him it had become no less interesting, but far more precious, with the passing of the years. He loved it as an old and tried friend.

Thus it should be with the precious truth that God has entrusted to us. It is an old friend indeed. It has helped to fight our battles and win our victories. It has caused the sun to shine when the days were dark. It has whispered the divine promises into our ears when earthly prospects to us looked drear. It has afforded us visions that come from no earthly source. It has given us "songs in the night." It has sent us peace in time of stress and storm. Our hearts tell us how reliable it has been. No words can express our appreciation of its guidance and help.

We should love the truth because it is a great gift from God. It is not a matter of "splitting hairs" and "making fine distinctions without a difference." It is much too strong and great for that. It is the revelation of God to us individually. His guiding hand appears in our affairs and we behold Him working out the mighty scheme of worldly events. We appreciate the fact that He knows the end from the beginning, and that everything is directed to that end. The truth to us is far stronger than any fiction, and far

more beautiful and grand than any fantasy of human concept. Its operations cannot be perverted or stayed. He who tries to oppose it is lacking in wisdom and discernment.

The world can do nothing against the power of truth. For nineteen centuries the great power of the adversary has tried to wipe out the teachings of Christ, but has utterly failed. The Harvest truth today reveals the presence of Christ, that as the all-conquering One He is here to stay, to gain the victory over sin and death. As the collector of His jewels, He is gathering them out one by one, and none will be neglected nor lost. To offer the slightest opposition to His work is to invite defeat to oneself. So it is of vast consequence to know exactly what His work is, as revealed in God's Word.

God's truth is marching on, and His people are marching on with it. What a journey this has meant for the real truth-seeker. The Lord's people have ever been alive unto Him and have sought to know His will, so that they might conform their lives therewith. Through the processes of the Reformation the truth has moved on to greater heights, as seen by the watchers on Zion's mount. Today its beauty and power are all the greater by contrast with the mass of error that is everywhere in the world. Truly darkness still hates the day and will not come to the light lest its deeds be reproved. Let us remember that God's truth is mighty beyond our computation and knowledge, and that we "can do nothing against the truth, but *for* the truth." Then FOR the glorious grace and power of the truth let us be faithful unto death! If we do so we shall receive the crown of life.

SPIRITUAL VISION



N PAUL's letter to the Corinthians (2 Cor. 4:18) we read: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." This text may seem to be a paradox—*seeing* the *invisible*. Many would say, "That is illogical. You cannot see an invisible thing. The fact that it is invisible proves that it cannot be seen." Yet one of the greatest logicians that the world has ever known wrote these words. Paul the master logician says, "*we* look at the things which are not seen."

Man has five senses by which he may convey impression to his mind. By the sense of touch, he can tell whether a thing is hard or soft, smooth or rough; by the sense of smell or taste he determines whether a thing is pleasant or obnoxious, sweet or bitter; by hearing he is impressed by various sounds; and by sight various stimuli are impressed upon the optic nerve, thence upon the mind, which we call an image. But a Christian has an ultra sense of sight by which he may see or discern things that are invisible to the natural mind. This is not at all a natural sense. It goes beyond natural things. It reaches into things that the human or finite mind cannot comprehend; and this inner sight, this impression that comes to the Christian, this spiritual vision, is not accepted by the natural mind. The things we, as Christians, perceive by our spiritual vision are in conflict with those that are impressed upon our natural minds. And so, as the apostle says, there is a constant warfare between the two (1 Cor. 2:14.) "The non-spiritual man rejects these truths of the spirit of God; to him they are sheer folly; he cannot understand them. And the reason is they must be read with the spiritual eye."—Moffatt translation.

No Sight Without Light

Now before anyone can see a natural object there must be some light reflecting from it. Within a room, if the lights were out and the shades were all drawn, you probably would not be able to see a thing. Ob-

jects would be there just the same as before, but because there is no light to show them to your vision, you could not see them. On the other hand, if while you are looking at an object, a counter glare of light shines into your eyes, stronger than the light that is being reflected from the object, you can no longer see that object. You who drive automobiles know how that is. The light shining from your headlights makes plain the road before you, but if the strong counter light of an approaching car shines into your eyes it temporarily blinds you.

It is the same way with spiritual sight. Spiritual vision needs proper light, the light that comes from God's Word. Such light reveals spiritual things to the Christian's mind. But if a counter light, sometimes misnamed "new light," shines into our eyes, it may blur our spiritual vision so that we cannot any longer see distinctly the things that were perfectly clear to us before.

Seeing Things From God's Viewpoint

Spiritual vision is often blurred also by the carnal mind. What is the carnal mind? It is the natural mind. No matter how good you are, you still have a carnal mind. If only we can get away from the carnal mind and see all things from the light of the Word. Paul writes, "But we all, with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." (2 Cor. 3:18.) What is the veil? It is the carnal mind. Paul tells us in this same chapter (verse 13), how Moses put a veil over his face because the Israelites could not behold the glory of his countenance. This veil illustrates how spiritual vision is blurred by the carnal mind. We need to put away this carnal mind that shuts out our vision, so that, as Paul says, by looking in this glass, the Word of God, we may see the glory of God.

What is "spiritual vision"? It is the seeing of things as God sees them. Now God can see through anything; nothing can obstruct His vision—all the perplexing problems of men, relative to their eternal

destiny, are transparent to Him because He knows the end from the beginning. So when a Christian gains spiritual vision he really looks at things from God's viewpoint. He cannot yet see all that God can see, but he can see much that is beyond mere human vision. Man's vision is limited to a relatively narrow range of wave-lengths of light. There are things taking place around us all the time that we do not see. This is because our eyes are limited to our solar spectrum of light waves. But there are rays above violet and below red which we cannot see. So-called X-rays are rays of light that are too short for our eyes to record, yet we know the effects which they can produce.

There are many other ultra-violet and infra-red rays that we cannot see. Nor can the human eye even take in everything within our own range of visible wave lengths. There is a camera that will take at least a hundred impressions a second. It has a film that travels ten feet in a second; and all the time it is recording everything within focus. We run that film slowly through a moving picture projection machine and we then can see things that we never could have seen otherwise.

This rapid-fire camera is adapted to photographing things that are too quick for the human eye to see, and when we get them on the film and run them slowly through the projection machine then we are able to see them. Thus we see that man's vision is quite limited—by wave lengths, by velocity, and by distance; our sight being confined to objects that are relatively near. Of course, we can look at distant stars through a telescope. There is now being cast an astronomical "eye" which will enable man to survey stars at distances of 900,000,000 light years away. But the vision of the *natural*, unaided eye is very limited, as we have mentioned.

But *spiritual* vision goes beyond all human limitations. It can see things decades, centuries, yea millennia of years ahead of their occurrences. That is the kind of vision that the prophets had; and through their writings we too can see into the future. Men often go to fortune tellers to try to find out what will happen in the near future; but spiritual vision tells us about events centuries before they happen. How do we get this vision? It is obtained only by getting in touch with God, through His Word. Before we can see things that God has revealed in His Word we must be in harmony with Him. How do we come into harmony with God? By *faith*; this spiritual vision comes to us only through faith. And what is faith?

"Faith is the substance of things hoped for; a conviction of unseen facts." (Heb. 11:1.) That signifies spiritual vision. But how can one be convinced of the existence of a thing *unseen*? The natural man wants to lay his hands on things before he is convinced. But those with spiritual vision have faith in things that have not been seen, because God's Word reveals them and he knows they are facts. Why? Because God has told about them, and he is sufficiently acquainted with God to know that He is

reliable. Anything that God has told is a fact, because "it is impossible for God to lie."

Vision of the Prophets

Abraham did not have such vision as does the Christian, but he had a large measure of spiritual vision. Jesus said: "Abraham saw My day and rejoiced." That was spiritual vision. How did he see it? God told him. God said: "In thee shall all the families of the earth be blessed." Moses also had spiritual vision. "He endured, as seeing Him who is invisible." And Elisha too had vision. One day the Syrians encompassed the city where Elisha was. Elisha had disclosed to the king of Israel the plans of the king of Syria to capture Israel. The Syrian king was troubled as to how the king of Israel had gotten this information. Someone then told him that Elisha, the prophet of Israel, "tellecth the king of Israel the words that thou speakest in thy bedchamber." They then suggested that the only way to stop this is to get hold of Elisha. They felt they would be able to conquer the Israelites if they could capture him. Elisha was not afraid. He had spiritual vision and knew of things that they could not understand or see.

Encompassing the city where Elisha lived, the Syrians said, "We have surely got him." When Elisha's servant saw the great host he said: "O, Master, what shall we do? Here we are, hemmed in by the Syrians and we cannot get away." Elisha prayed that God would open his servant's eyes that he might see. God touched his eyes and he beheld that all around the mountain were the angelic hosts of the Lord. Elisha did not need to see these things literally; he had faith without that, for God had said, "I will take care of you," and that was enough. Spiritual vision was all he needed. "The angel of the Lord encampeth round about all those that fear Him." The servant saw with natural vision what Elisha saw with spiritual vision. By faith we can see the Lord's host around about us, because God has said they are there. Hence we are not fearful, for God has said, "There shall no evil befall thee."

But though these men of old because of their great faith had spiritual vision, yet the Christian's vision goes even beyond theirs. The first record of Christian vision concerns our Lord Jesus. Jesus came to Jordan, went down into the water, and then as He came up out of the water the holy spirit descended in the form of a dove upon His head; and we read that "The heavens were opened." This means that Jesus had a vision such as He had never had before during the preceding thirty years He had lived in Nazareth.

What did this vision reveal to Jesus? It showed Him what God expected of Him; disclosed the work He was to do in the next three and a half years—that He was to die; and also that He would be raised from the dead, even to the Father's right hand. That was the vision given to Jesus, and we too may have such a vision today—at least in part. But this vision comes only to those who are in the Holy of the tabernacle. No one can get that vision if he merely remains in the Court. The door of the tabernacle of the congre-

gation must be passed. If one only goes near this door he cannot get that vision. Think of the thousands who have been in the Court, using the Laver, and yet were without spiritual vision. Thousands have seen the altar and the sacrifice, and have said, "That is a good thing." Thousands have used the Laver, the Word of God, and have said, "This is good, this is helpful"; yet they have had no spiritual vision. That vision is not obtainable until one has passed that "veil" of human-mindedness.

That was what was opened to Jesus. The moment He passed this veil the "heavens were opened," spiritual vision came to Him. So it is with everyone who is following in Jesus' footsteps, as soon as they have passed that veil. We read in the Bible that "old things are passed away; behold, all things are become new." That is a new vision. It means that the Christian sees things he never saw before, and that new things are taking place in his life. Paul, in his epistle to the Philippians gives a wonderful description of the spiritual vision as it came to him. He writes in the third chapter, verse seven, "What things were gain to me, those I counted loss for Christ." Why? Because now he had the vision; now he could see things that he had never before imagined, things that never before had come into his mind. Those earthly things that were gain to him, those he now counted as loss. Yea, he now could count all things as loss, that this vision of God's plan may come more fully into his mind and heart.

Whence Cometh Spiritual Vision?

Spiritual vision is the impression made on the new mind. It comes through the revelation from God's Word, which God discloses to those who are spirit-begotten. (1 Cor. 2:9, 10.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit: for the spirit searches all things, yea, the deep things of God." Yes, God has given us a spiritual vision of things that the natural eye cannot see. And this vision is as real to the Christian as though it were actually seen. It is more trustworthy than natural vision, for it is well known that our natural eyes often deceive us. That is what Paul says: "We look at the things *not seen*." We LOOK at them; they are REAL.

But while these sure hopes that we have, and which we rejoice to talk about in our meetings, are very real to us, yet to the natural minded outsider they seem sheer folly. Why is that? Because they cannot appreciate God's Word as we do. Our spiritual vision, our faith, takes hold of these things, and they become actualities in our life. God's "exceeding great and precious promises" inspire the faithful Christian's life. When things are going contrary to the natural mind, he sees a happy outcome by the eye of faith. He says "I know that difficult tests are necessary for me. I am not surprised." He recalls what the Apostle Peter said: "Think it not strange concerning the fiery trial

which is to try you, as though some strange thing happened unto you."

Such assurances are a part of our spiritual vision. They tell us the meaning of the trials that come to us. Reasoning *naturally*, the Christian would be discouraged but his *spiritual* vision shows him the sustaining promises of God. He realizes that "our light affliction, which is but for a moment worketh for us a far more exceeding, and eternal weight of glory." Thus it is that God has shown us things which no mortal eye has seen or can see. We read in Revelation 14, about the 144,000 standing with the Lamb on Mount Zion, that they sung "a new song," and that "no man could sing that song except them." Of course that speaks of a new *song*, not a new *vision*; but this is a symbolic expression that refers to the blessings of this class, all of which is due to their spiritual vision.

We should be tolerant with those Christians who do not see everything just as we do. All do not see with the same perspective. We may try to put glasses on some people, but glasses do not help one to see the "truth." Glasses rather obscure the truth. All we need is the "eyesalve." (Rev. 3:18.) In vain we may endeavor to force glasses on people, and ask them, "Now, can you see it?" Yes, spiritual vision is only for those who are spiritually minded. The natural mind cannot see these things, "because they are spiritually discerned." But these things of the spirit are clear to us who are of the church, and they make our hearts glad. "We *know* that all things work together for good to them that love God, to them who are called according to His purpose."—Rom. 8:28.

Now We See Imperfectly

Paul says, "For now we see through a glass darkly." Though we have received spiritual vision, still that vision is not yet perfect; we still see some things but darkly. We do not now see anything in full light, because we are still in a fleshly body; and its limitations hamper perfect clarity of spiritual perception. When Paul says, "*we* (the church) see through a glass darkly," he does not refer to natural men or natural vision. Indeed, the natural man cannot see spiritual things at all, not even "darkly." Paul refers to the fact that our spiritual vision is marred by our weak flesh, which prevents us from seeing things perfectly. Try as we may to subdue our natural inclinations, yet, because we were "born in sin," the fleshly tendencies will assert themselves at times. But, blessed be God, "He knoweth our frame, He remembereth that we are dust." And He permits us to practice at looking at things by the eye of faith. But the flesh is continually warring against this spiritual sight that has come to us; and this tends to warp our vision, so that we cannot hope to see perfectly until our resurrection "change" occurs. Moffatt translates the foregoing text, "At present we only see the baffling reflections in a mirror." But what we have seen, even though imperfectly, makes us long for the time when we shall see "face to face." Jesus saw spiritual things perfectly, because He had no imperfect flesh to contend with. Though "now *we* see through a glass

darkly," nevertheless we are glad for such spiritual vision as is ours.

There is something about this spiritual discernment that may seem very strange. It is a spiritual vision, has to do with spiritual things, and yet with it we cannot see into heaven. We may see that heaven is a place or condition, but we cannot see *into* heaven or know what it is like. Why? Because there is no clear light yet shining to us on that subject. We know some people who make a point of reading the Bible through once a year, yet when asked what heaven is like, they cannot tell. They may say, "That is easy: it has 'walls of Jasper,' and its foundations are of the most beautiful 'precious stones'; it has 'golden streets,' and a beautiful 'river' flowing through it, and 'trees whose leaves are for the healing of the nations.'" But the Bible student realizes that these are symbolic terms, and that they refer not to heaven but to the Kingdom condition that is to be established here on the earth.

Coming Blessings on Earth and in Heaven

The Revelator here was describing "a new Jerusalem, coming down from God out of heaven. Not heaven, but something coming down *from* heaven; something coming to earth. No, there is not a thing in the Bible that tells us what heaven is like. Anyway, even though God should write a whole library about heaven, we, while in the flesh, would be unable to understand it. Knowledge of heaven belongs to the infinite things. We may wonder what God looks like. Some artists have pictured Him as an old man with white whiskers, arrayed in a long robe. The highest human conception of life and beauty is *man*. Human minds cannot visualize anything higher than ourselves. God is a spirit, and is so far beyond human comprehension that He does not even try to tell us

what He is like. But He assures us that some day we shall be like Jesus; and that Jesus is of the same divine nature as the Father Himself.

No, our present spiritual vision cannot tell us what heaven is like, nor what God is like; but it does reveal things that make quite clear the *way* to heaven and to God, so that we can walk in that way. It is this spiritual vision that has guided the church all down through the Gospel age. Jesus said that His church would be but a "little flock," because so few now have spiritual vision; only those in the "Holy" have it—it is not God's purpose that more should have it. Only the priests who came into the typical Holy could see the things in the Holy. These had the light from the Golden Candlestick to show the way into the Most Holy. So only those who have clear spiritual vision have been accepted to follow Christ in this Gospel age.

Natural vision, human mindedness, sees only obstacles in following Christ; but spiritual vision sees Jesus always leading the way. It shows us the way He has gone. Paul had this vision when he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." On the Isle of Patmos, John saw the history of the church revealed to him in symbols. He saw those curious "beasts" and those "elders" before the throne. He heard the great Hallelujah chorus singing praises to God. But more than these, he had the spiritual vision, and he concludes his writing by exclaiming, "Even so, come quickly, Lord Jesus!" Beloved, God has given to us this vision. We have renounced our human-mindedness and have accepted the will of God that we may see things as He sees them. May He help us to keep our eyes so fixed on Him, and so shielded by the truth, that no "new light" from any other source shall shine in and mar this blessed vision.

News and Views—(Continued from page 2)

of its stories were allegories. But today, through archaeology, the study of various ancient manuscripts and the use of clearer reasoning on the Scriptures as a whole, the Bible is finding its proper place as the divinely inspired Word of God.

The Baptists' Platform

FRANK S. MEAD, writing in *The Christian Herald*, reveals many interesting things concerning the origin of the Baptist Church; and in describing what he calls the Baptists' stand for Christian liberty and independence, he declares their position to be: "Loyalty to the Scriptures as the final authority! That, to some, is even more important than baptism of believers. No pope, no cardinal, can dictate here; there are no Baptist bishops. Not the creeds, nor the confessions—the Scriptures; they hold to that, as they hold to Jesus Christ as the lone Lawgiver and King over church and conscience."

"The independence of the local church! What they aim at is not an airtight ecclesiastical organization; what they want is Christian character. Each group of worshippers may ordain, call, dismiss, believe as they will, run their church as they wish. Preachers and laymen have equal power; this

is a democracy. If individuality ever had a chance, it has it here."

To most of this program Bible students could heartily agree. Surely loyalty to the Scriptures as the final word in all points of faith and practice is most essential to the Christian. The independence of the local church is also fundamentally important. And certainly Jesus is the one and only true Head of His church. But the point regarding Christian character needs to be clarified to some extent.

If, when we speak of Christian character, we put the emphasis on the word "Christian," well and good; but all too often mere moral uprightness and business integrity passes for Christian character. There cannot be Christian character without moral and business integrity; but there are millions of morally upright men and women in the world—noble characters—who are not Christians at all. There can be no *Christian* character aside from the great foundation doctrines of the Bible. Christian character must be built upon those doctrines and be the result of their influence in the Christian life, hence the necessity of believing the right things concerning God and His Word.

CHILDREN'S HOUR



QUEEN ESTHER



“HAPPY birthday,” said Uncle Eb, as he smilingly placed a parcel on the table. “You see, a little bird told me that John was to have a birthday, and I also heard something about a fine cake that was being made for him in the kitchen. Now aren’t we all glad that John was born, and that he is with us today? And I also see we have a newcomer to our class, our little friend Joseph. We’re very glad to have him among us; and *now* we have a class of exactly seven, which in the Bible is considered a perfect number.

“On this occasion we ought to have one of the best of Bible stories, and in my opinion the one about Queen Esther is one of the most interesting in the entire Old Testament. One member of this class, you know, bears her name; and a beautiful name it is, too; don’t you all think so?”

We all shouted “yes,” while Esther blushed and shyly hid her face in her hands. Then Uncle Eb began his story.

“You will remember that the Jews had been carried away into captivity by King Nebuchadnezzar, the monarch who made the great image and commanded the people to bow down and worship it. After seventy years of this captivity King Cyrus of Medo-Persia, who now also was the new king of Babylon, issued a decree that the Jews could now return to their homes. This caused great jubilation, and about fifty thousand returned immediately and began to rebuild the Temple of the Lord and to also build up the entire ruined city of Jerusalem. But there were hundreds of thousands of Jews who were still scattered throughout Babylonia, Assyria and other parts of the Persian empire, who did not accept their opportunity to return to Palestine.

“Time passed on, and other kings succeeded Cyrus to the Persian throne. Finally came a mighty ruler named Xerxes, otherwise called Ahasuerus. In the third year of his reign this king made a great feast to all his princes and nobles. It was a very grand affair. All the drinking vessels were of gold. The couches were of gold and silver, with the most costly coverings. There was abundance of wine and of the best things to eat that the world could procure. Vashti the queen made a feast for the women inside the palace, while the king’s feast was going on in the court

of the garden of the palace. The feast and revelry lasted for several days and nights.

“Now Queen Vashti was very beautiful, and after seven days the king sent for her to come out, for he wanted to show the people how beautiful she was. But Queen Vashti refused to come at the command of the king. This refusal on her part made the king exceedingly angry. He asked his wise men what he should do about it, and one of them answered that the queen had set a bad example for the whole kingdom; because now all wives would disobey their husbands, and that would be a bad thing for the entire realm. He then suggested to the king that Vashti be not allowed to come before him again, but that another queen should be found in her place.

“The king was pleased with this advice, and he took for his wife a beautiful young maiden by the name of Esther. The king did not know, and perhaps did not care, that she was Jewish. He did not even seem to know that her uncle, a Jew named Mordecai, was the humble guard or keeper of the palace gate.

“Now there was a Persian nobleman named Haman, who was a great favorite with the king. One day this Haman became very angry with Mordecai, because the latter did not show him the respect that he thought was his due. He conceived a great scheme of revenge, not only against Mordecai, but also against all the Jews everywhere throughout the kingdom. He went to the king and told him that the Jews did not keep the Persian laws but insisted on following laws and customs of their own; and he suggested that all these disobedient people be destroyed. The king agreed to the suggestion, and took his ring from his finger and gave it to Haman, thereby granting him authority to see that a decree of destruction of these disobedient people be carried out.

“This was a terribly harsh decree. There was no reason nor justice nor mercy in it. Forthwith letters were written to the governors of all the provinces in the empire, ordering them to send soldiers to kill all Jews dwelling in their towns and cities—and this massacre was to take place on a certain day. No Jew was to be spared; men, women, boys, girls, and even young babies, all were to be killed. Now did you ever hear of a more terrible thing than that?”

"Now only a short time before this drastic decree against the Jews went forth, a Jew had saved the king's life. Two countrymen who were angry at their king sought to assassinate him; and Mordecai the Jew found it out, and told it to his niece, Queen Esther, who caused the plot to be thwarted and the king's life spared. But the king seemed to forget all about this a few days later, when he let Haman plan this terrible Jewish massacre.

"Now just think of thousands of the poor Jews ruthlessly doomed to death. When they heard of the decree, they knew their only hope was in the Lord God of their fathers. So they fasted and prayed. Among the mourners was faithful Mordecai, who kept the king's gate and had saved the monarch's life.

"Queen Esther soon heard about what was to happen to her people, for her servants came and told her of the decree. She was terribly grieved. She sent the king's chamberlain, a man named Hatach, to find her Uncle Mordecai, that she may learn from him exactly what had taken place. Mordecai revealed to her chamberlain the whole matter and gave Hatach a copy of the writing of the decree that had been made to destroy all the Jews. He told the messenger to take this writing to the Queen and to urge her to go unto the king and plead for all the poor innocent people whom he was about to put to death.

"Queen Esther sent back word to Mordecai that what he proposed for her to do was an exceedingly dangerous thing; for it was a royal rule that if any one—even the queen—should go into the king's inner court without being called, that person would surely be put to death; unless the king desired to show favor to him by holding forth his golden sceptre. And it had so happened at this time that she had not been invited into the king's presence for the past thirty days.

"All this she reported to Mordecai. But he sent back word to the queen that if all the Jews were to be put to death, she, being a Jewess, certainly would not escape either. Yet he expressed confidence that if she did not use her power to intercede for them, surely the Lord would deliver His chosen people by some other means. Then he reminded her that this was a great and wonderful opportunity of service that she may be permitted to render, and that perhaps this was the very reason why the Lord had permitted her to become queen.

"Then Esther sent word to Mordecai to gather together as many Jews as possible, and tell them all to fast and pray for three days. 'And,' she added, 'my maidens and I will do likewise. Then I will go in unto the king, and if I perish, I perish.'

"On the next day the beautiful Queen Esther put on her royal apparel and stood in the inner court of the king's house. The king was sitting on his royal throne; and when he saw Esther, instead of being angry he was pleased; and he held out toward her the golden sceptre that was in his hand. Thankfully the queen came over to him and touched the top of the sceptre.

"Then the king said to her, 'What will you have of the king, Queen Esther? What can I do for you? I will grant you any favor you ask, even unto the half of the kingdom.'

"Esther answered and said, 'If it seem good to the king, let him and Haman come to a banquet that I have prepared for them; then when tomorrow comes I will make my request of the king.'

"The king joyfully accepted; and Haman too was greatly pleased to know that he was to attend the king's banquet. That night when Haman went home, he told his wife all about his good fortune, and how the king had honored him by giving him a place above all the other princes of the realm. The only thing that spoiled his pleasure was to see Mordecai the Jew sitting in the king's gate.

"Haman's wife then advised him to have a high gallows erected and to advise the king to hang Mordecai thereon, and thus get rid of this 'enemy.' Haman thought that a fine idea, so the gallows was made as had been suggested.

"That night the king could not sleep, and he commanded his servant to read to him from a book in which was recorded various events that had taken place in the kingdom. Among these things was the account of the Jew Mordecai, who had saved the king's life a short time before.

"About this time Haman came into the outer court to ask the king to hang Mordecai. As Haman entered, the king said to him, 'What shall be done to the man whom the king delights to honor?'

"Haman, thinking it was himself that the king wanted to honor, said: 'Let him be led through the city on the king's horse, and let the king's crown be placed on his head.' The king thought that was good advice, and said, 'Let all this be done to *Mordecai*.'

"So Haman had to lead Mordecai through the streets and command the people to honor him, and you can imagine how much he must have hated a job like that.

"But worse than this was to follow for Haman. For next day Queen Esther told the king all the mischief that had been devised against her kinsmen, the Jews; and she placed the blame on Haman. The king then was incensed against Haman, and commanded that he be hanged on the very gallows that he had erected for Mordecai.

"Then the king sent messengers to the governors of all the provinces of his empire and commanded that the Jews be given the right to protect themselves against their enemies on the day when they were to be slain. He could not absolutely revoke his former decree, for it was a rule that the laws of the Medes and Persians never change. But he allowed the Jews to mobilize in the cities and defend themselves. This caused fear to fall on all the Persian people, for they did not now know whether their king was on their side or on the side of the persecuted Jews. Meanwhile Mordecai had been promoted to the highest honor in

(Continued on page 28)



International Sunday School Lessons



THE CHRISTIAN CHURCH

May 12—Acts 2:41-45; Eph. 4:1-7, 11-16

And they that gladly received his word were baptized: and the same day were added unto them about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

* * *

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Endeavoring to keep the unity of the spirit in the bond of peace.

There is one body, and one spirit, even as ye are all called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, Who is above all, and through all, and in you all.

* * *

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

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 fulness of Christ.

For we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive;

But, speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the measure of every part, maketh increase of the body unto the edifying of itself in love.

GOLDEN TEXT: *So we, being many, are one body in Christ, and severally members one of another.*—Romans 12:5. R. V.



WHILE there are hundreds of religious denominations which are called "Christian organizations," there is but one church of Christ. Various terms are applied to this church, such as Christ's "body," "bride," "living stones," "branches in the vine," etc. One of the most apt comparisons is employed when the human body is used as an illustration, for the apostle says, "As the body hath many members, and these, being many, are one body, so also is Christ." This is a fine picture of unity, for all the members of the human body come under the direction of one head.

It seems a pity that more people cannot see the simplicity of God's arrangement. He has called just one church, and has set forth one means of belonging to that church. He tells us that there is "one Lord, one faith, one baptism." Jesus said, "I am the door." And the Apostle Paul said, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" If all Christians could comprehend the meaning of these statements, it would tend to do away with the many divisions and to promote that real unity and fellowship in Christ for which the Master so earnestly prayed.

Of the true members of the church of Christ it is said, "These

are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb" (Rev. 14:4.) This indicates that they have no earthly head. Jesus said to His followers, "One is your Master, even Christ, and all ye are brethren." (Matt. 23:8.) They are united to their one Head and drawn to one another by the holy spirit of truth. "If any man have not the spirit of Christ, he is none of His," said the Apostle Paul. And from this it follows that if one has the spirit of Christ, he belongs to Him. This divides all men into two general classes, viz., those who belong to God and have His spirit, and those who belong to the world and have its spirit.

That each Christian has his part to play in the Christ "body," is shown by the expression, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the measure of every part." This reveals the fact that the Lord finds a place in the body for each of those who desire to serve Him. If we are willing to be directed by the Head, our place will be shown to us. The apostle points out that no member of the body can say to another, "I have no need of thee." It is the purpose of God to have variety as well as unity in that mystical "body," which in due time He will use to bless all the families of the earth.

We are told that the Lord gave some apostles, prophets, pastors and teachers. All this was for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And these various servants of the church have found employment for their talents from that day to this. It is a very complete and effective ministry. It has accomplished the divine purpose, and the Christ

company has thus been instructed and developed in preparation for its place in the Kingdom.

QUESTIONS:

What is the church of Christ?

Why is the church called the "body" of Christ?

How does one "join" the church of Christ?

Explain, "One Lord, one faith, one baptism."

How may we discern our place in the body of Christ?

What is the purpose of apostles, prophets, evangelists, pastors and teachers?

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BAPTISM

May 19—Romans 6:1-11

What shall we say then? Shall we continue in sin that grace may abound?

God forbid. How shall we that are dead to sin, live any longer therein?

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection;

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over Him.

For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Likewise, reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

GOLDEN TEXT: *If we be planted together in the likeness of*

His death, we shall be also in the likeness of His resurrection.—Romans 6:5.



IN THIS general portion of his epistle to the Romans the Apostle Paul endeavors to prove that the Law age of the Jews is a thing of the past, and that because of inherited human weakness the Mosaic law could not bring perfection and could not give life. He then points out that the Christian has come into the age of grace, but that we should not take undue and improper advantage of this fact.

A knowledge of the great plan of God should engender in us a hatred of sin, and not a desire to keep on preaching that which is contrary to the divine principles of righteousness. We are now co-workers with God, to the end that sin may be overcome and the Father's will accomplished in us.

To be baptized into Jesus Christ means to be baptized into His death, which is a sacrificial death. By natural birth we were immersed into the death of Adam. When we became Christians the justification accorded to us by Christ cancelled the Adamic sin and gave us a standing of righteousness before the Lord.

Now we are in a position to offer up something in sacrifice to God. We could not offer up sin in sacrifice to Him, but we can offer our justified humanity. We can devote our physical and mental powers to the divine service. Therefore the apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

The Scripture says that we are buried by baptism with Christ into death—a sacrificial death. Jesus had a really perfect humanity to offer, whereas we have a humanity that is only reckoned perfect. God accepts this, however, and permits us to walk in the Master's footsteps, requiring of us that we now "walk in newness of life"; and He gives us assurance that if we are faithful unto death in carrying out our covenant of sacrifice, we shall

receive a crown of life—at the time of the church's resurrection.

"He that is dead"—sacrificially—"is freed from sin." This means that such a person is not now a slave to sin, that he no longer countenances sin in any way. It does not mean that he is perfect in the flesh; for John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Water baptism is but a symbol of the real baptism into Christ. Hence this symbolization is appropriate only for those who have fully consecrated their lives to God. In symbol water immersion tells us that "if we be planted together in the likeness of His death, we shall be also in the likeness of His resurrection." It suggests, "Ye are dead, and your life is hid with Christ in God." For those who undertake the true baptism into sacrificial death, "old things are passed away, behold all things are become new." To them the apostle says, "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God."

In the 15th chapter of 1st Corinthians the apostle says, "What then shall they do who are baptized for the dead, if so be that the dead rise not?" The persons "baptized for the dead" are the members of the church, baptized for the dead world; so that in the Millennial age they may lift the poor world out of the bondage of corruption to a state of happiness and eternal life. They themselves will have part in the first resurrection, Christ's resurrection.

QUESTIONS:

Define baptism. Why was Jesus baptized? Why are His followers baptized?

Explain, "He that is dead is freed from sin."

Explain, "planted together in the likeness of His death" and being raised "in the likeness of His resurrection."

Show how the Christian is "alive unto God."

What is meant by the statement, that "the body of sin might be destroyed"?

THE LORD'S SUPPER

May 26—Matt. 26:17-30

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?

And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples.

And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, He sat down with the twelve.

And as they did eat, He said, Verily I say unto you, that one of you shall betray Me.

And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

And He answered and said, He that dipperth his hand with Me in the dish, the same shall betray Me.

The Son of man goeth as it is written of Him, but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take eat, this is My body.

And He took the cup, and gave thanks, and gave it to them and said, Drink ye all, of it:

For this is My blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom.

And when they had sung an hymn, they went out into the mount of Olives.

GOLDEN TEXT: *This do, in remembrance of Me.*—1 Cor. 11:24



BECAUSE Jesus was a Jew, it devolved on Him to keep the law that God had given to Israel. He had said, "One jot or one tittle shall in nowise pass from the law till all be fulfilled." Then the Apostle Paul tells us that Jesus fulfilled the law, "nailing it to His cross."

The passover was an important feature of the Mosaic Law, for it commemorated the deliverance of Israel from Egyptian bondage. In Exodus 12 the passover feast is described exactly as God gave instructions that it should be observed. Its most important item of food was the flesh of a lamb slain on the fourteenth day of the first month. The blood of this paschal lamb was to be sprinkled on the doorposts of the houses of the Jews.

Not only did Jesus observe the passover type until He fulfilled it, but He asked His disciples to thenceforth keep another feast which He Himself instituted the night before His death. This was to be a *memorial* of the antitype. In the antitype Jesus was the passover lamb—the "Lamb slain from the foundation of the world." This is plainly the thought which the apostle had in mind when he said, "Christ our passover is sacrificed for us; therefore let us keep the feast; not with the old leaven, neither with the leaven of malice or of wickedness, but with the unleavened bread of sincerity and truth."—1 Cor. 5:8.

At His antitypical symbolic love feast Jesus used the emblems of bread and wine, explaining that the bread represented His body and the wine His shed blood. This, then, should be the thought in the mind of the Christian when he celebrates this memorial. He realizes that his hopes of salvation depend entirely on the one great oblation and satisfaction for the sins of the world—the sacrifice of Calvary.

Again the apostle said, "The cup of blessing which we bless, is it not the communion"—common participation—"of the blood of Christ? The bread which we break, is it not the communion"—common participation—"of the

body of Christ; for we, being many, are one bread, and one body, for we are all partakers of that one bread."—1 Cor. 10:16,17.

By this common participation in the benefits accruing from the sacrifice of Jesus, the people of God constitute one body, one church. The members of this church are bound together by the same great ties, and have the same interests in common. Furthermore, they are imbued with the same self-sacrificing spirit as Jesus had, desiring to lay down their lives in the service of the Lord, the truth and the brethren—yea for the whole world, the living and the dead. To them God says, "Be thou faithful unto death, and I will give thee a crown of life." Then they have the assurance that, "If we be dead with Him, we shall also live with Him; if we suffer (with Him) we shall also reign with Him."

The age of sacrifice will soon be a thing of the past. God's dealings with the world in the Millennial age will mean something very different from what it does today. There will then be no invitation to "suffer" with Jesus. The members of the church, the sacrificing class, will then be in heavenly glory. They will be extending an influence for good over mankind, and assisting the people to gain eternal life through a process of reclamation and uplift. God will then spread a rich feast for the world (Isa. 25:6), even as He now spreads one for the church. (Luke 14:16-24.) Daily we now sit at the great banqueting table of truth. That we may be found worthy of this, should be our daily prayer.

QUESTIONS:

What did the typical passover feast mean to the Jews?

Tell the meaning of the slain lamb, the unleavened bread, the bitter herbs.

Why was none of the lamb to be left until the morning? Explain in antitype.

What is the great feast that the true Christian now enjoys? Why is this feast of the utmost importance to him?

What qualifications are required of those who partake of the symbolic love feast instituted by Jesus?

OUR DAY OF WORSHIP

June 2—Psa. 100:1-9; John 4:20-24; Col. 3:15-17.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before His presence with singing.

Know ye that the Lord, He is God: it is He that hath made us, and not we ourselves: we are His people and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name.

For the Lord is good, His mercy is everlasting; and His truth endureth to all generations.

* * *

Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem worship the Father.

Ye worship ye know not what: we know what we worship, for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

God is a spirit: and they that worship Him must worship Him in spirit and in truth.

* * *

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him.

GOLDEN TEXT: *God is a spirit, and they that worship Him must worship Him in spirit and in truth.—John 4:24.*



ANY psalms of David are prophecies of the future, for David was a *prophet* as well as a shepherd, a harpist and a king. (Acts 2:30.) As a matter of fact, the time has not yet come for all lands to make a joyful noise unto the Lord. The world does not know the Lord, for the truth of His coming Kingdom and His glory have not been made known to mankind in general.

No, the world's day of worship is not yet here, the time "when *all* shall know Me, saith the Lord, from the least of them, even unto the greatest of them." (Heb. 8:11.) When all the people thus come to know that God is love, and that ever since the fall in Eden He has been quietly carrying into effect a glorious plan for the ultimate uplift and blessing of the human race, they will learn to love and worship Him, even as the members of His church do at the present time.

The Gospel age—from Pentecost till now—is the day of worship for the church of Christ. These are the only ones during this period who have been privileged to "enter into His gates with thanksgiving, and into His courts with praise." Their day of worship has not been one day in the week, but seven days in the week, during the course of their lifetime. These have seen that God's mercy is everlasting, as the prophet says. They have experienced the mighty power of His truth. They have worshipped and praised Him even in the fires of persecution, when in prison dungeons, and when about to suffer death for the cause they loved.

It is not necessary for one to go to any particular part of the world in order to worship God. Such worship can be enjoyed in the humblest abodes. The prophet asks, "Who shall ascend into the hill of the Lord, and who shall stand in His holy place?" Then he answers, "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God

of His salvation." (Psa. 24:3-5.) Verily, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Those who worship God should do so in the spirit of peace. Yea, they must do so if they would render acceptable worship. They indeed must be peacemakers. The peace of God rules in the heart of every true follower of the Master. They realize that all their blessings come from God, that He has called them out of the world to follow in the footsteps of His dear Son. In every situation of life they can find some cause for thankfulness, for they know that their circumstances are under the direction of divine wisdom and love. By maintaining contact with the great Source of spiritual power, they realize that "peace of God which passeth all understanding."

The Word of God grows daily more precious to the Christian. To him it is indeed as "a light that shineth in a dark place." The world is passing through a dark time; and the darkness will grow still more intense before the full rising of "the Sun of Righteousness with healing in His beams." But God has given light to the Master's followers, and has asked them to reflect that light—to endeavor to impart to other hearts some measure of comfort from the precious Word of truth that has made them so glad. This is what causes the Lord's people to fervently love and worship Him—the fact that they have the *truth*, and that the truth reveals God in all His glorious character of love.

QUESTIONS:

What day of worship has God given to true Christians? Quote Scripture texts to prove this.

Just how will people worship God when the world's day of worship is ushered in?

Explain the Golden Text.

What is the peace of God? How can it be obtained and maintained?

What is the value of God's Word to the Christian today?

THE HOLY SPIRIT

June 9—John 16:7-11; Romans 8:10-16, 26, 27.

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, of righteousness, and of judgment:

Of sin, because they believe not on Me;

Of righteousness, because I go to My Father, and ye see Me no more;

Of judgment, because the prince of this world is judged.

* * *

And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The spirit itself beareth witness with our spirit, that we are the children of God.

Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered.

And He that searcheth the hearts knoweth what is the mind of the spirit, because He maketh intercession for the saints according to the will of God.

GOLDEN TEXT: *As many as are led by the spirit of God, they are the sons of God.*—Rom. 8:14.



THE proper translation of John 16:7-14 reveals that the pronouns used to denote the holy spirit should be rendered "it," in this and other Bible texts, instead of "he" or "him." The translators, believing, as they did, in the trinity superstition, treated the text according to the best knowledge that they had. Those who have made a careful study of the various passages where the term "holy spirit" is used, know that it is the holy power of God to which reference is made.

The one verse in the Bible that seems to expressly teach that the holy spirit is a person, is 1 John 5:7; and this text reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." This text, however, is not found in the Revised Version. Dr. Wilson says, "This text concerning the heavenly witnesses is not contained in any Greek manuscript that was written earlier than the fifth century." So then, some transcriber must have added this verse to the Bible of his own accord, without divine authority.

The holy spirit is called by various names, in the Word of God, such as, "The spirit of holiness," "the spirit of truth," the "spirit of a sound mind," "the spirit of wisdom," "the spirit of glory," "the spirit of understanding," "the spirit of prophecy," "the spirit of liberty," etc.

The personality behind the holy spirit is always the heavenly Father. Jesus, therefore, before leaving the world, promised to send His disciples the holy power or influence of the truth in the capacity of a "comforter," to impart to their minds enlightenment, comfort and cheer as they strove to walk in the narrow way of sacrifice.

The holy spirit came at Pentecost. Its effects on that occasion was to give the apostles and others the ability to speak in strange tongues. It also gave a clearer discernment of the truth. Under its influence the Apostle Peter, on the day of Pentecost, preached a great sermon of such convincing

character that three thousand persons were added unto the church forthwith.

From that time to the present the spirit of God has been with His people, enabling them to understand spiritual things as well as to witness for God; in doing which they have "reproved the world of sin, of righteousness, and of coming judgment." Thus the divine spirit has operated in and through true Christians, and by means of them has accomplished the will of God in giving a testimony to the people of the world.

The Apostle Paul says that the spirit of God will quicken our mortal bodies. His meaning is that the holy power of the truth in us will energize our bodies in the service of truth and righteousness. Just as he who has within him the spirit or power of *music* will produce music, and as he who has the spirit of *art* will produce pictures, so he who has the *holy spirit* of God will endeavor to do the works of God. He will be activated to bring forth in himself the fruits of the spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control."

Such person will realize that as a mouthpiece of God he is to preach the good tidings to others, and thus to "sound forth the praises of Him who hath called him out of darkness into the marvelous light" of truth. This spirit or power of the truth in us also bears witness with our spirit that we are the children of God.

QUESTIONS:

What is the holy spirit? Why is it called a comforter?

How can you prove that this spirit is not a person?

By what names is the holy spirit called in the Bible?

How do Christians obtain the holy spirit, and how do they increase in this holy power?

What witness has the holy spirit given? How does it quicken our mortal bodies? What are its manifestations today?

THE FACT FINDER



Mental Suggestions—Where They Come From

QUESTION: *Do the mental promptings to do or not to do certain things come by the operation either of God's or of Satan's spirit acting directly upon one's mind, or are they the logical promptings or conclusions of our own reasoning faculties?*

ANSWER: This is a vitally important question to every Christian. Anything that concerns the method by which one may be directed by God in the doing of His will is worth considering. Much of the error in the world, both of practice and of doctrine, is due to a failure to understand and to adhere to God's method of instructing and leading His people.

There is an abundance of Scriptural evidence to show that the people of God in this age must look to His written Word for instruction about their spiritual life. The Psalmist David declares, "Thy Word is a light unto my feet and a light unto my pathway." (Psa. 119:105.) The Prophet Isaiah says, "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." (Isa. 8:20.) In the New Testament we read, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Timothy 2:15.

However, in looking to the Word of truth for our instruction we should not ignore the fact also of the operation of God's holy spirit. Jesus told His disciples that He had many things to say to them which they could not at that time understand or "bear." He then declared that after He should leave them He would send the holy spirit, which He called "the Comforter" and also the "spirit of truth." This spirit of truth, Jesus said, would guide them into all truth, and would show them things to come.—John 16:13.

The holy spirit did come upon the waiting apostles at Pentecost, and through its influence and power they were enabled to do many wonderful things. Great multitudes were gathered in Jerusalem at that time; and as these had come from various parts of the then known world, they spoke different languages. The power of God through His spirit enabled the apostles miraculously to speak to this mixed multitude in the various native tongues there represented, so that all heard and understood the message.

This power to "speak with tongues" continued with the early church for a limited time, as did some of the other miraculous manifestations of the holy spirit; but each of these "gifts" of the spirit was intended

merely to serve a temporary need in the establishing of the early church. But today there is no need for anyone to "speak with tongues," because the Bible itself is now published in all languages, and the elucidated message of truth from the Bible is also available in the various tongues of the earth. The same is true of the other early "gifts" of the spirit—none are needed today, except the preaching of His Word.

Jesus made it plain that His apostles were to be specially inspired servants of the church, hence the holy spirit enabled them not only to call to mind the wonderful things that Jesus had told them but also to correctly interpret them, and then to set them before the entire church by means of the various epistles and Gospels of the New Testament. From the days of the apostles onward, therefore, the Christian was to get his instructions through the written Word. Not that the enlightening influences of the spirit do not have a bearing upon his ability to discern truth, but that the written Word must constitute the foundation of Christian instruction—the *last word*, so to speak, in respect to every single detail of Christian doctrine and practice.

No other method of religious instruction than by God's written Word would be safe for the Christian, since apostolic days. There are mighty unseen forces of evil operating all about us. Satan, the "prince and power of the air," together with a host of evil spirit beings associated with him, are continually on the alert to deceive and mislead God's people. Many evil suggestions thus are made directly to the mind of the Christian, from this source. Of course, if such suggestions are openly evil, the alert Christian would recognize them at once, and would seek to repel them. Hence Satan often appears as "an angel of light." The mental suggestions he makes are oftentimes plausible, having a great show of righteousness and purity. Indeed, he is such a wily foe that if we depended upon our own judgment of what is right and wrong for us to do and be, it would be but a very little time before we would be led entirely away from the truth and from God.

The Lord, therefore, has given us His written Word as a guide. By that Word we are to determine what is right and what is wrong. The great foundation principles of the Christian life are therein laid down for us, together with many detailed instructions which cover in a general way practically every phase of our responsibility to God and to our fellowman. The Lord expects us to learn these principles and to apply them in our daily lives. By so doing we may be assured that we are being taught and led of God.

Many suggestions and promptings of various kinds will come to the Christian's mind. Some of these may be good and some otherwise. God has given definite instructions in His Word as to the proper course for the Christian at all times. For example, He has made it plain as to the proper relationship between the sexes. Any mental promptings contrary to His definite instructions on this point, no matter how plausible they may seem, would not be from the Lord. He also has told us that we must hate evil in all its forms; hence, any promptings or suggestions to condone evil for any purpose whatsoever, would not be from Him.

The Lord also has instructed His people to be light-bearers in the world—His ambassadors. Promptings or suggestions contrary to these clear commands of the written Word, surely could not be from the Lord. God has told us also to love the brethren; and were we to receive promptings to do otherwise, such suggestions would be from the evil one and not from the Heavenly Father. Thus we might continue to enumerate many other instances in which the Lord has clearly revealed His will to us through His Word.

The earnest and devoted Christian who makes the study of the Bible one of the profitable and necessary habits of his life, will find that his mind will more or less habitually operate along the lines of God's Word. For this reason, doubtless many of the suggestions that occur to him are simply the result of choice portions of divine truth that he has stored up in his mind. But before acting on any of them, he should make sure that they are fully authorized by a "thus saith the Lord." Satan, our wily foe, is always on the alert to deceive and to lead away from the narrow way of sacrifice, and only by sincerely applying the test of the written Word may we be assured of protection against his deceptive and baneful attacks.

Cutting Off Hands and Feet

QUESTION: *Explain Matthew 18:8, which reads, "Wherefore, if thy hand or foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or feet to be cast into everlasting fire."*

ANSWER: Jesus was here speaking in a figurative sense. We cannot believe for a moment that He meant that one should literally cut off his hand or foot. The thought expressed is that anything in life as dear as a hand or a foot should be put away if it interferes with our spiritual interests. The "everlasting fire" referred to in the passage is a symbol of the second death, or final destruction that awaits incorrigibly wicked transgressors of divine law. The word-picture is taken from *Gehenna*, a place outside of Jerusalem for the burning of garbage. Any carcasses cast therein which were not destroyed by fire were consumed by myriads of worms which always infest decaying flesh. The entire symbolism is that of destruction—"the soul that will not hear that prophet will be destroyed from among the people."—Acts 3:23.

Armageddon

QUESTION: *Will Armageddon result in the literal destruction of the greater part of earth's population? Or is the destruction mentioned in the Scriptures largely figurative?*

ANSWER: Armageddon is a name given in the Bible to the final phase of what Daniel describes as a "time of trouble such as never was since there was a nation." (Dan. 12:1.) This "time of trouble" is that which brings about the final overthrow of Satan's empire. The various "kingdoms of this world" constitute a part of Satan's empire, and it is the circumstances incidental to the overthrow of these selfish kingdoms that produces the "time of trouble."

The Scriptures indicate that the various selfish institutions of earth will be destroyed, not by a miraculous and spontaneous demonstration of divine power from the literal heavens, but by internal disturbances and disruptions brought about by the increased enlightenment of our day, causing the masses to more and more insistently clamor for their rights, both real and fancied. The destruction will also be brought about, partly at least, by international strife, as in war.

It is evident that the disintegrating processes that ultimately will completely wreck the present social order are even now at work; and already we can see much distress and actual loss of human life. Doubtless these destructive forces will continue and increase, until this "present evil world" is completely destroyed. The terms "world" and "earth" are used in a symbolic sense in these various prophecies concerning the end of the present world or age and the ushering in of the new social order under Messiah's Kingdom. The "melting" of the symbolic "elements" of the present order will be a real and final destruction, because it is God's purpose to completely eradicate sin and selfishness from the earth forever.

The destruction of the symbolic "earth," however, does not necessitate the slaughter of every person living upon the *literal* earth, although doubtless many will actually lose their lives as a result of the wars, revolutions, anarchy, etc., which will mark the passing of the old order; but just what proportion the Scriptures do not definitely state. Jesus said that "unless those days be shortened" there will be no flesh saved; but He indicated that "those days shall be shortened," which implies that not all mankind will be killed off during the great time of trouble.

In Zephaniah 3:8,9, the prophet describes this great "time of trouble" culminating in Armageddon, and calls it the "fire of God's jealousy." He points out that this fire will destroy the "whole earth." But that this is not the literal earth, and that the destruction will not involve all living persons, is shown by the statement in verse 9, which says, "then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." This shows that some will live on through the period of destruction, and will be the first to receive the blessings of the new, divine King-

dom. Those who perish in Armageddon of course will be resurrected, and will also have the opportunity to share in the blessings of life and happiness to be dispensed by the Messiah.

Then "Know that it is Near"

QUESTION: *In Matthew 24:33 we read, "So likewise ye, when ye see all these things, know that it (marginal translation he) is near, even at the door." Does not this text indicate that the many "signs" of His parousia as given by Jesus are simply evidences of the fact that He is near, or coming soon, rather than that He is already present, as outlined in the April DAWN?*

ANSWER: The King James translators probably suggested the personal pronoun "he" in the margin, in order to make this text bear out their own false theology concerning a sudden, spectacular second advent and a burning up of the earth. But fortunately we do not have to take their word for it, nor even decide on the pronoun "it" or "he" according to our own judgment—though the Greek word used here is capable of either translation—because Luke's account of this same prophecy of Jesus leaves no doubt as to what "it" is that is near. We quote:

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." (Luke 21:31.) This makes the point clear. Other Scriptures indicate that the *parousia* or presence of the Son of man will precede and will be responsible for, the destruction of the old order—"the world that now is." Many of the "signs" mentioned by Jesus have to do with this transition period of trouble, which is the precursor of the Messianic Kingdom. It is for this reason that these and other signs of the actual presence of the Son of man, are also found to constitute signs that "the Kingdom of God is nigh at hand."

Is The Second Death Everlasting?

QUESTION: *Recently the thought was suggested by someone that the expression "second death," found in Revelation 20:14, does not imply everlasting destruction, but that there will be a resurrection from it. What is your reaction to this thought?*

ANSWER: This view is one that is held by those who teach "Universal Reconciliation." These claim that even Satan himself ultimately will be recovered from sin, and live everlastingly in a state of holiness. But this is not the teaching of the Bible as we read it. The symbolic "lake of fire and brimstone," which is declared by the Revelator to be the "second death," is pictured as being the destiny of the "beast," the "false prophet," "death," "hell," the devil, and "who-soever was not found written in the book of life."

Now if the "second death" is not a permanent condition, and those who go there are to be brought back and restored to harmony with God, then we are confronted with the unescapable fact that the destroyed "beast" and "false prophet" are again to appear on the earth, either to be purified, or else to deceive and

annoy mankind. It also would mean that "death" is to have another opportunity to stalk up and down in the earth—contrary to the explicit promise of Revelation 21:4, that says "there shall be no more death." "Hell" also will come back upon the scene, according to this false definition of the second death, which would render meaningless the Lord's promise in Hosea 13:14 and elsewhere, that He intends to "destroy" *sheol, hades, hell*.

The ultimate destruction of Satan and those who willingly serve him, is described in Matthew 25:41, 46. Verse 41 states that those represented in the parable by the "goats" are consigned to "everlasting fire (symbol of destruction) prepared for the devil and his angels." Verse 46 refers to the same punishment, and contrasts it with the reward of the righteous. We quote: "And these shall go away into everlasting punishment: but the righteous into life eternal."

It is argued by some that the Greek word translated "everlasting" in this text does not mean unending, and therefore that the passage does not prove that Satan and all other incorrigible sinners will be forever destroyed. But this seems poor logic in view of the fact that the same Greek word is translated "eternal" in this very text, to describe the unending reward of the righteous.

If the punishment of the "goats" is not to be eternal, then the reward of the "sheep" is not to be eternal; hence, we would be left without any divine assurance whatever that there might not continue to be recurrences of sin, death and all the other evils that have afflicted mankind for the past six thousand years. If God's promises to the righteous cannot be depended upon, then how can we have any confidence in Him at all? But, thank God, His Word is sure, and entirely reasonable.

Inasmuch as there are no Scriptures to show that those who die the second death will ever be resurrected, we believe it is better to accept the Bible statements just as we find them, and not to assume merely because we would like to have it that way, that God has another and further plan of salvation beyond that which He has revealed in His Word.

Queen Esther—(Continued from page 20)

the kingdom. This turn of events caused great rejoicing among all the Jews everywhere.

"And now, my children, did you like this story of Queen Esther? What do you say, John?"

"I sure did like it," eagerly replied John, "because Queen Esther was so brave. She did a mighty dangerous thing for the sake of her people. And I liked the way the Jews depended on God, and how He delivered them. That Jewish gate-keeper Mordecai was a fine fellow, too. And Esther must have been a wonderful woman. I feel like saying three cheers for her."

"Now all who feel as John does, please raise your hands," suggested Uncle Eb. Every hand shot up.

"We'll count that as John's three cheers," smiled Uncle; "and I'll raise my hand too, for I enjoyed the story myself."

Talking Things Over



Memorial Celebrated

ANOTHER memorial season has passed, and again the friends throughout the world have been specially reminded of the Heavenly Father's great love in the sending of His beloved Son to be man's Redeemer from death and of the glorious privileges the church enjoys, through the merit of the shed blood, of now partaking in the suffering of Christ in order that later she may share in His glory. Reports from the friends in various places indicate that the memorial season this year was marked generally by an evidence of increased devotion to God and to the truth, and a renewed determination on the part of the consecrated to keep their sacrifice on the altar until it is completely consumed—"faithful unto death."

Several classes report new faces at the memorial this year—some being consecrated brethren from former associations, and others having accepted the truth and made a full consecration to the Lord within the year past. These facts are especially encouraging. Knowing the plan of God, we of course realize that this is not the time for converting the world; and we know also that we are to be faithful ambassadors of the Lord and are to keep on making known the glad tidings whether the people hear or whether they forbear; yet we are glad that some new ones are still being blessed by the present truth message. We are glad also that the Lord is blessing the efforts of His people in this manner; but specially happy are we because of these new ones whose hearts are being made to rejoice by this glorious knowledge of God's love. Who wouldn't rejoice in the thought that others are being made glad with the same "gospel of Christ" that has meant so much to us?

National Advertising of the Truth

As previously suggested in *The Dawn*, some thought has been given to the possibility of advertising the truth in national magazines of large circulation. Through the cooperation of the friends in the New York district a small advertisement already has appeared in *The Literary Digest*, issue of April 6. The response to this advertisement has been so gratifying that we are encouraged to acquaint the friends everywhere with the possibilities of this dignified and effective method of spreading the truth message.

In August of last year, as our readers know there was published the booklet entitled "*God and Reason*." This booklet covers briefly practically all the fundamental doctrines of the Bible, including a summary of the important signs of the times in fulfilment of Bible prophecies, and calls attention to the glorious hope of the Kingdom soon to be established.

The purpose of this new booklet was to provide us with a sort of "entering wedge," or introduction, which may create a desire for a more detailed study of the truth as set forth in "*The Divine Plan of the Ages*." Since the publication of "*God and Reason*" last August more than 9000* copies have been put into circulation by the friends themselves, and with results that are very gratifying. In fact, the distribution of these booklets has resulted in more direct inquiries for "*The Divine Plan of the Ages*," in proportion to the number circulated, than any other piece of literature we have thus far tried. Some who were strangers to God's plan when they received this booklet, are now rejoicing in the light of present truth as a result of first reading "*God and Reason*."

The friends generally have been and still are enthusiastic in their efforts to put this little book into the hands of the public. But the fact is that the 'free' brethren today are so few in number and so scattered that much of the territory in America is still untouched so far as any worth-while witness work is concerned. Hence it has been a problem to know how best to reach the multitudes of people who are beyond personal reach by the friends.

Last February, during a pilgrim brother's visit with the free brethren of Greater New York, a number of the friends remained for an extra season of fellowship following his evening meeting; and during the general conversation that ensued the question was asked as to how a wider witness of the truth may be effected. At that gathering the suggestion was made that if an advertisement could be inserted in a national magazine, such as *The Literary Digest*, it may result in bringing the "*God and Reason*" booklet to the attention of more than a million persons and awaken much interest in further literature. The matter was discussed at some length, with the result that at that very gathering a number of the friends spontaneously offered to help defray the expense of a small initial advertisement in *The Literary Digest*, as an experiment. Later this fund was increased by other New York brethren who heard about it, and the first adver-

tisement was inserted in *The Literary Digest* for April 6.

The splendid response received from this advertisement indicates that this should prove to be a very effective means of bearing witness to the truth. Hence we are encouraged to communicate with the friends everywhere and call their attention to this matter, with a view of giving all an opportunity who may desire to cooperate in such a nation-wide witness effort. Now that the friends in the New York district have initiated the undertaking, it is no longer an experiment; but the extent to which it may succeed, and the number of magazines that may be used, will of course depend upon the Lord's will as it may be indicated through the joyful cooperation of His people throughout the country.

We are merely inviting attention to these facts so that if our readers are interested in bearing further witness to the truth in their home territory—as we confidently believe they are—and at the same time desire also to cooperate with others in carrying the blessed message in this dignified fashion to the public throughout the entire country and beyond, they may find this to be one of the most effective methods of so doing. Obviously, in order to put forth an effort of this kind it is necessary, in the interests of economy, for the funds of the friends to be pooled and the advertising directed from some one point. Fortunately, —or perhaps providentially—some of the brethren in New York have been specially trained in the advertising field, and are glad to give their services in this direction. Hence by having these brethren prepare the advertisements it will help materially in the success of such united efforts.

Although a single advertisement of substantial size in a standard national magazine may cost several hundred dollars, yet it reaches millions of readers; thus the expense is relatively small in proportion to the possible results to be obtained. Furthermore, the book sales pay part of the cost. We announce the sale price of the paper bound edition of "*God and Reason*" at 25 cents. Now the cost of publishing these books in quantities, and mailing them, is 13 cents each. This leaves a margin of 12 cents on each book sold at the full price of 25 cents, to help pay for the advertisements. Later we may also be able to advertise a cloth bound edition of "*God and Reason*." If so, at whatever price it may be advertised, the entire amount—less the actual cost of publishing and mailing—will be applied toward the advertising fund, the same as we now are doing with the paper bound edition.

We cannot hope that the magazine advertisements will sell enough of these books to make the effort self-supporting. Indeed the Lord never has made possible the spread of His truth except through the self-sacrificing spirit of His people, and probably never will so long as the church is this side the veil. We do believe, however, that the sale of the books will materially help toward defraying the expense of the advertisements. Thus this form of witnessing can now be done through the cooperation of the friends, together with the returns that come in from the sales made.

Regular reports will be made through *The Dawn*, as to the funds received, where they are spent, and the number of sales made. Also any special items of interest that may develop as a result of this national truth advertising campaign will be duly reported, that the brethren may know just what is being accomplished by this method of spreading the gospel of the Kingdom.

The cost of the initial small advertisement in the *Literary Digest* was \$154 for the one insertion. While full report of sales made cannot yet be given, because orders are still trickling in, yet the total now stands at more than 200. These orders have come from every state in the union, as well as from Canada and Porto Rico. A number of clergymen have been among those who have sent for "*God and Reason*," in response to this *Literary Digest* advertisement. A judge of the Supreme Court of a western state was another purchaser; also a high official of an oil company, and many others who probably could not be readily reached in any other way, were sufficiently interested to send in their order for the book. Now such interest means that they really want the book and will read it. This is real witnessing, not "beating the air."

We plan to send a circular to all names received in this way, with a view to interest them next in "*The Divine Plan of the Ages*" and other truth literature. But even before such a circular has been sent, some of these already are writing in for "*The Divine Plan*." Within a week after answering the advertisement in *The Literary Digest*, one man in West Virginia sent in thus for more literature and also for additional copies of "*God and Reason*"! Within the same remarkably short time another purchaser, from Minneapolis, Minn., sent in a request for more of our literature. Still another purchaser, a radio lecturer, indicated that he may be able to review the book over the radio.

In initiating this advertising program, it was the thought of the brethren in New York that the names received from the metropolitan district should be placed on the mailing list of the New York church, and announcements sent inviting all such purchasers of "*God and Reason*" to attend our monthly semi-public meetings. A similar effort could be made by any of the classes that desire to do so; and *The Dawn* will be glad to send to all classes and individuals cooperating in the effort, the names of all purchasers living in their vicinity, to be used in whatever way they may see fit. While the list of names thus far received from any one city or locality, from this first small advertisement, is not numerous—in many places amounting to only one or two—yet as the work is continued these lists will grow; and in time they should prove to be a real asset to the work of all the local classes, and perhaps one of the most economical forms of effectively spreading the glorious truth message in your own and all other districts of the country.

Some of the larger cities heard from as a result of that first small advertisement in *The Literary Digest*, are: New York, N. Y., Boston, Mass., Philadelphia, Pa., Pittsburgh, Pa., Cleveland, Ohio, Cincinnati, Ohio, Dayton, Ohio, Detroit, Mich., Chicago, Ill., St.,

Louis, Mo., Kansas City, Mo., Minneapolis, Minn., Denver, Colo., Los Angeles, Calif., Fort Worth, Tex., Atlanta, Ga., Jacksonville, Fla., Norfolk, Va., Providence, R. I., Baltimore, Md., and Washington, D. C.

As a result of the prestige gained through *The Literary Digest* advertisement, the columns of many of the national magazines are now open to us for advertising present truth publications. We will endeavor to select very carefully the periodicals to be used, keeping away from those that are almost wholly devoted to fiction, and selecting only those publications of wide circulation that carry material appealing to the more serious minded readers.

Another interesting development in connection with this effort is the fact that *The Christian Herald*, the most outstanding Protestant publication in America, has agreed to accept an advertisement for our new book, "Evolutionists at the Crossroads." Accordingly, arrangements are now being made for an advertisement to appear in the June issue of that well known magazine. Names obtained from this advertisement will be excellent ones to use in follow-up work—for sending them additional truth literature and also invitations to public meetings. *The Christian Herald* has a circulation of nearly a quarter of a million, all of which is among religious people of the larger Protestant denominations, both fundamentalists and modernists, or otherwise prominent workers in the various churches. The price of "Evolutionists at the Crossroads" will remain at 25 cents to *Dawn* readers, but we may announce it at a higher price than this in *The Christian Herald*; but whatever the price decided upon, the margin over actual cost of publication and mailing will be returned to the advertising fund for further promotion of this evangelistic effort.

A special Advertising Fund for this national magazine effort already has been started, in connection with the initial advertisement in *The Literary Digest*—a statement of which appears in the "Good Hopes" report in this issue of *The Dawn*. One of the contributions to this fund was accompanied with the request that it be used to insert an advertisement in the May issue of *The Survey Graphic*, which is being done.

We suggest that all contributions for this national truth advertising effort, be especially designated as for that work. Suggestions as to suitable magazines for this work will be appreciated, and taken into consideration so far as possible; but the final selection would best be left to the brethren who have had advertising experience—and even they will necessarily have to be guided to a large extent by available funds. We would appreciate it if those who already are contributing regularly to *The Dawn* work would specify what portion of their donations, if any, they wish us to use for national advertising. The General Fund of *The Dawn* work will not be used for national advertising except by request or permission of the individual contributors.

Brethren, we leave the matter in your hands; it is for you to decide, and to act as you believe the Lord would have you do as faithful stewards. Above all, we ask a special interest in your prayers to the end

that we may have wisdom from on high, to guide us in using these enlarged opportunities for making known the glad tidings to His glory. Surely we all want everything done in a way that will most honor the Heavenly Father's name, as well as to bring a rich blessing to those who may in this way be served with a knowledge of the glorious truth that has so gladdened our own hearts. All communications concerning this national advertising effort should be addressed to THE DAWN, Advertising Dept., 251 Washington Street, Brooklyn, N. Y.

An Encouraging Experience

The following letter was received recently from a brother in New York state. It is a further indication that there are still those who are willing to investigate the truth:

"Dear Friends: A few days ago we had a very encouraging experience as a result of handing out a copy of 'God and Reason.' Sister J. talked to a man who delivered coke, and gave him a copy of the book. He in turn took it to the elder in his church (Latter Day Saints), who, after reading the same, expressed a desire to come to the house and talk things over.

"The elder showed signs of consecration, and seems to have a great deal of light on some points, seeing many things as we do. He said he has drifted through fourteen different denominations in the past twenty-five years, having been a Roman Catholic in youth.

"After reading the April *Dawn*, it seems to me that the entire issue covers the very things that this brother needs, and I would like to ask you to mail him a sample copy of that number. After he has had time to read it we shall probably see him again.—G. W. J."

Although we have had much to say in this department this month about preaching the gospel, we do not want the friends to get the thought that the only thing we think about or talk about at *The Dawn* office is "service." No, we still have clearly in mind—and intend by God's grace to keep it so—that the most important thing in our lives is what the Lord is doing for us, rather than what we may hope to do for other people. And the Lord is giving us rich spiritual blessings. Our correspondence also indicates that He is richly blessing His people throughout the entire earth; blessing them—even as us—with an increased desire to be loyal to Him and to His truth. Yes, as the trouble incident to the passing of the old order increases, the Lord is becoming ever more near and dear to His people, vouchsafing to them the needed encouragement from His blessed Word, so that they may be able to stand in this "evil day."

But let us never forget that one of the richest blessings that the Lord permits His people to enjoy—one of the outstanding evidences of His favor—is that of bearing witness to His truth. And this blessing is augmented when occasionally we are able to see some definite results from the small efforts we make. Recently we published a brief letter from a sister who had had the "God and Reason" book sent to a few

church workers in her city, and which had resulted in at least one such recipient—a Sunday School Superintendent—being greatly blessed thereby, so that regular studies are now being held in her home. We are now in receipt of a later letter from the same sister, reporting still further progress. We are publishing this letter also, in order that all our readers may share with us in her joys:

“Dear Brethren: Greetings in the name of the Lord. Your good letter received. Truly it was a treat, as it always is, to hear from the Lord's dear people and to know how His work is progressing, and to realize that God has His people who are holding up the light so that others may see. What a blessed privilege this is!

“Well, we still have our Sunday School Superintendent at class study two days each week, and her mother is just as interested as she is. It does me good to see and hear them, and it is just wonderful the way the Lord is opening up His Word to them. She is very zealous in giving out the truth at her church, too. She has been given six or seven pages of questions to answer, and we will help her with them. We pray the Lord to bless this work to His glory and honor; for truly we can do nothing of ourselves. Plainly the ‘sealing’ work is still going on.

“We have been thinking of trying to publish a sermon or article in the paper once a week, as Brother Russell used to do it. I believe it would work well. But perhaps you have something better in mind. May the Lord continue to bless and keep you. Truly your work is being blessed.—L. S. L.—Canada.” (With reference to the suggested newspaper work, we call attention to the foregoing national advertising program.—Eds.)

Convention Echoes

A number of helpful conventions have been held recently. Reports from some of these are available, which we are glad to publish, as follows:

Brooklyn 5th-Sunday Convention

This one-day gathering, on March 31, was held in the regular Sunday meeting place of the Associated Bible Students of Greater New York, which is the Lecture Room of the Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn. Brother J. H. Hoeveler served as chairman of this gathering. The convention opened in the morning with a very helpful prayer and testimony meeting, led by Brother R. H. Sachtleber, of Newark, N. J.

Following this testimony meeting, Brother D. Dinwoodie, of Bloomfield, N. J., gave a very inspiring talk, showing the power of right thinking in Christian character development. Truly, as the Scriptures declare, “as a man thinketh in his heart, so is he.” The speaker called attention to many helpful illustrations from the life of Christ. How true it is that to the extent we have the mind of Christ we will be thinking about the right things, the things that will mold our lives in ways pleasing to our Heavenly Father.

In the afternoon the convention was addressed by Brothers Walter Sargeant, and W. F. Hudgings. Brother Sargeant spoke along the line of Christian tolerance. He declared that too often the friends permit slight differences of opinion on non-fundamental matters to interfere with the things that

are of vital importance to us as Christians and servants of the Lord. He pointed out that oftentimes while we are spending time arguing and insisting that others agree with us on some minor details of interpretation, we neglect rich opportunities for making known the fundamental, simple truths of the gospel to hungry souls who are famishing for spiritual food and groping in the gross darkness of mystic Babylon. Nor does the fostering of such a spirit of contention promote a healthy spiritual condition within the church.

Brother Hudgings spoke on the subject of taking heed to ourselves and also to the doctrines. He warned the brethren of the danger of becoming extremists—either by overemphasizing doctrine alone, or in the matter of attempting character development apart from sound doctrine. The well-balanced Christian, said the speaker, is the one who takes proper heed to himself and also to the doctrine, and who does not neglect either one of these essentials for the other.

Philadelphia, Pa., Convention

This convention also was held on March 31. It was attended by friends from Southern New Jersey, Delaware, New York, and Eastern Pennsylvania. Brothers Magnuson and Woodworth of Brooklyn, N. Y., and Brother Desmond of Elizabeth, N. J., served as speakers. Brother Ira Huff acted as Chairman, and Brother A. M. Saphore led the testimony meeting.

Brother Magnuson gave the first talk, his subject being based on the typical “cities of refuge” which the Lord provided for fleshly Israel under the Mosaic law. Many helpful thoughts were given as the speaker pointed out the importance of our fleeing to Christ, through the truth, in order to be assured of full protection from the result of our unwilling transgressions of the divine law.

Brother Woodworth spoke on the importance of a careful watch of our daily conduct, both before God and men, in order that our work as ministers of Christ be not blamed—basing his remarks on the words of the Apostle Paul, as recorded in 2 Corinthians 6:3,4.

Brother Desmond spoke on the subject, “The Sons of God.” He gave many helpful thoughts regarding the importance of our development in Christ-likeness now, in order that we may become spirit-born sons of God, and be like Christ and with Christ in the Kingdom. This transforming work is done through the truth. This truth—God's will—is given in His Word. As we study that Word and obey its injunctions, we are constrained to think and talk and act more and more as God would have us. Thus we become God-like, and if faithful even unto death, will be transformed into His actual likeness, as His divine sons, beyond the veil.

Plainfield, N. J., Convention

This convention was held on April 7, and Brother Benjamin Boulter served as chairman. While the gathering was not large, it was a blessed one because the spirit of the Lord was truly manifested. The convention was served by three brethren from New York. Brother W. F. Hudgings gave an impressive public talk on the subject, “Are the Nations Facing Armageddon?”

The talks to the friends also were timely. One was from the text, “What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?” To “love mercy,” the speaker said, was to have a consuming

zeal for the divine principle of loving kindness, which manifests itself in a self-sacrificing effort to bless others.

The other discourse to the friends was based on the Old Testament narrative of the healing of Namaan the leper. Namaan's handmaid, a Jewess, knew about God's servant, the prophet Elisha in Israel, and she told Naaman about him. "She knew a great truth that would bring a blessing to someone, and she told it," said the speaker. How often we keep important information about God and His plan to ourselves, and thus deprive others of the blessings that have so gladdened our own hearts!

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

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

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

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

"GOOD HOPES" REPORT

(Months of January, February and March, 1935)

FREE TRACT FUND

A1-239--A1-253	.....	\$22.65		
1-240	.....	5.00	Total	..... \$27.65
Total number of tracts shipped 93,434				
Total cost of printing and shipping, exclusive of shipping costs paid by classes on larger orders, \$306.70				
Deficit in Free Tract Fund \$279.05				

TRAVELING SPEAKERS FUND

C3-106--C3-124	.....	\$24.00	3-117	.....	5.00
3-107	.....	5.00	3-119	.....	7.00
3-108	.....	5.45	3-122	.....	5.00
3-109	.....	10.00			
3-111	.....	5.00	Total	.....	\$86.45
3-112	.....	5.00	Balance Jan. 1	.....	74.67
3-114	.....	10.00			
3-115	.....	5.00	Grand Total	.....	\$161.12
Traveling expenses of speakers charged against this fund during the three months covered by this report \$206.46					
Deficit in Traveling Speakers Fund \$45.34					
Number of class meetings served, 122, total attendance, 2,943					
Number of public meetings served, 10, total attendance, 613					

FREE SUBSCRIPTION FUND

5-530	.....	\$5.00
Total number of 3-months subscriptions charged against this fund, 120, at 25 cents each \$30.00		
Total number of annual subscription charged against this fund, 65, at \$1 each \$65.00		
Total charged against Free Subscription Fund \$95.00		
Deficit in Free Subscription Fund \$90.00		

FREE BOOK FUND

G7-40--G7-47	.....	\$8.00	7-43	.....	5.00
7-42	.....	5.00			
Total \$18.00					
Total number of copies of "God and Reason" sent out and charged to this fund, 48; at 13 cents each..... \$6.24					
Balance in Free Book Fund \$11.76					

ADVERTISING FUND

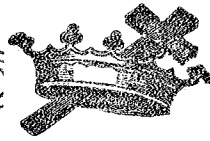
H8-12--H8-14	.....	\$ 4.00	8-09	.....	5.00
8-00	.....	30.00	8-10	.....	10.00
8-01	.....	5.00	8-11	.....	25.00
8-02	.....	5.00	8-13	.....	10.00
8-03	.....	5.00	8-15	.....	5.00
8-04	.....	10.00	8-16	.....	5.00
8-05	.....	10.00	8-17	.....	8.00
8-06	.....	7.00			
8-07	.....	10.00	Total	.....	\$164.00
8-08	.....	10.00			
Paid for advertisement in <i>Literary Digest</i> \$154.00					
Paid for advertisement in <i>Survey Graphic</i> \$ 10.00					
Total expended for advertising \$164.00					

GENERAL FUND

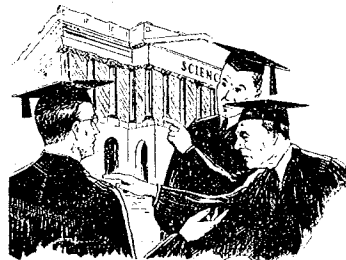
F5-323--F6-376	.....	\$48.42	6-356	.....	20.00
6-322	.....	25.00	6-358	.....	10.00
6-325	.....	5.00	6-359	.....	10.00
6-326	.....	5.00	6-360	.....	10.00
6-329	.....	5.00	6-361	.....	5.00
6-333	.....	5.00	6-363	.....	25.00
6-334	.....	5.00	6-364	.....	5.00
6-335	.....	5.00	6-367	.....	5.00
6-335	.....	40.00	6-368	.....	25.00
6-337	.....	10.00	6-369	.....	6.90
6-340	.....	5.00	6-371	.....	30.00
6-342	.....	15.00	6-374	.....	5.00
6-343	.....	20.00	6-375	.....	20.00
6-345	.....	9.00			
6-346	.....	25.00	Total	.....	\$454.32
6-347	.....	5.00	Balance Jan. 1	.....	357.86
6-351	.....	10.00			
6-352	.....	30.00	Grand Total	.....	\$812.18
6-353	.....	5.00			

The General Fund is used to make up the deficits in the other funds. We have transferred the following amounts for this purpose:

Free Tract Fund	.....	\$279.05
Free Subscription Fund	.....	90.00
Traveling Speakers Fund	.....	45.34
Total Transferred	.....	\$414.39
Balance in General Fund	.....	\$397.79



Evolutionists *at the* Crossroads



NOW IT CAN BE TOLD

Do you know of this disagreement of the scientists over evolution during the last few years?

Why is it that so many—college students and others—seem unaware of the fact that the savants are now at loggerheads over Darwin's long-heralded hypothesis?

This amazing new book tells you the inside facts in terms that anybody can understand, and quotes verbatim utterances of the world's leading scientists, who now admit that Darwin's doctrine is failing.

Let them tell you WHY so many of them now insist that Darwin speaks no more with philosophic authority, and just what is their present position on this important subject. These are interesting facts.

"EVOLUTIONISTS AT THE CROSSROADS" not only discusses the latest scientific findings in intensely interesting language, but it also tells you what effects this recent turn of events must have on the Modernist-Fundamentalist controversy within the various churches.

This remarkable book, just recently off the press, shows how the Bible is proving itself to be a most reliable scientific record in respect to the origin, nature and antiquity of the human race.

Nothing like it ever before published. Truly an up-to-the-minute liberal education. And a Popular-Priced Edition Within Easy Reach of All.

GET EXTRA COPIES FOR FRIENDS!

Price to *Dawn* readers: 25 cents each, 6 for \$1

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

