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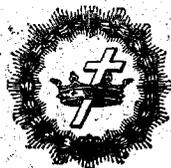
The
DAWN

The Secret of Life
The Royal House of Faith
The Temple of God

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THE DAWN

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MAY 1, 1933

One Dollar a Year

News *and* Views

Spring Again

TH ALL to May and the glory of Spring! Surely this rejuvenating vernal season is worthy of at least a passing word. Yearly, as the grand march of months sends it along, it never fails to bring its message of joy into even the heaviest of hearts. It is in this merry month of May that the birds and barnyard fowl make known their matrimonial and housekeeping intentions; while "winking Mary buds begin to ope their golden eyes," and the gardens and fields are planted with a view to another year's rewarding crop. The characteristic marvel of springtime is reproduction and revival of all growth. It is the season of resurrection. The poet expresses it thus:

"Behold the mystery of creeping things!
A little spinning, and their day is spent,
A dreamless rocking in the silken tent,
And then the glory of upbearing wings.
Behold the mystery the brown earth yields:
A little sowing, a swift touch of death,
An unseen stirring of some quickening breath,
And young grain covers all barren fields."

So then we hail the springtime—because it speaks to us of life, of hope, of resurrection, of the world's glorious time that shall come to men after the long winter of evil ages is past, and the flowers of peace and love and joy spring forth again, to remain eternally in redeemed and restored human hearts.

The Curse Removed

WE have often wondered just how weeds—that continual curse of the farmer—will be removed from the soil in the age of Christ, when the earth shall yield her increase. But now a hint comes to us from France, where farmers are successfully combatting weeds by the use of sulphuric acid. Not only does the acid kill the weeds, it is

claimed, but it benefits the soil and also guards against smut. At any rate, we know that weeds are a part of the curse that God placed on the earth when He said to man, after sin entered the world: "Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth to thee." And we also know that in due time the curse will be lifted entirely from the world, even as we are told in the last two chapters of the Bible—"there shall be no more curse."

Wonders of Our Day

A RECENT clipping tells about a small factory being moved by airplane from Canada to the Arctic Circle in a few hours' time. The **Popular Mechanics** magazine is authority for the report that this feat was actually accomplished; and it also says that a 4,000-ton dredge was transported via the air route over three mountain ranges and landed in the interior of New Guinea. Truly we are living in an age of wonders, and the Biblical prophecies of "the last days" are being fulfilled right before our eyes.

And Now the Egg-O-Scope!

THE "Egg-O-Scope" is one of the latest inventions of man. It guarantees that one will have fresh eggs rather than stale ones for breakfast. It is described as an "X-ray" machine for eggs. The housewife just looks through the egg and can tell at a glance if it is fresh. This sounds very interesting. Someday, when the new Kingdom is established, the Lord will reveal to the people the secret of detecting the impurities in that which they have been asked to believe, and then, nothing but the pure, unadulterated truth will stand the test. Impurities of both belief and practice will then be under ban.

Palastine for the Jews

THROUGHOUT a night of sorrows Palestine now beckons to the Jews. Germany, also Austria, threatens them with expulsion, and thousands of them are applying for permits to enter the homeland that God promised to their father Abraham. Nathan Straus says that a hundred and fifty thousand have gone to Palestine since the war, and they are building up that land. The New York **World-Telegram** says: "The colonization of these upon soil none too fertile and without ready-made industries or markets has, as Mr. Straus pointed out, been an achievement without parallel in history. Millions of dollars have been sent from this country by Jews motivated by the spell of the homeland concept, and by the spell also of a civilization being created by eager people out of next to nothing."

All this is in line with prophecy, for the Lord said that He would surely gather the Jews back to their own land and rehabilitate them as a people. (Jer. 16:16, 17.) Hence the present persecution of the Jews in Germany, with the resultant protests of Jews and others throughout the entire world, has renewed the interest of prophetic students in that historic people. When God entered into a covenant with the Jews, nearly four thousand years ago, He warned them that a continued failure to obey His law would result in their becoming outcasts in the earth, and would subject them to the selfish whims and wishes of the Gentile nations.

This warning, like all other edicts of the Almighty, turned out to be more than mere words. About six centuries before Christ came they lost their national independence, when they were taken captive to Babylon. After they rejected Jesus as their Messiah, and instead demanded His crucifixion, further punishment came upon them. In A. D. 70-73 they lost their national existence entirely, and since then have been scattered among all nations; and, until the last century, they have been persecuted wherever they went.

Jesus illustrated the then future lot of the Jew, in His parable of the Rich Man and Lazarus. In this parable the "rich man" represents the Jewish nation, which, after its national death and burial has suffered the severest of torments, being subjected to fiery persecution all down through the centuries. But the prophets declare that even as God scattered Israel among the nations so also will He regather them. The original scattering was providentially brought about by severe persecutions. Many students of the Bible believe that the present harsh experiences of the Jews are likewise divinely calculated to cause their turning again toward the land of their fathers; or at least, that the present persecutions will tend to have that effect.

It is interesting to note that coincident with the reports of anti-Semitic activities, information also gets into the daily press to the effect that there is no depression in Palestine. May it not be that God is about to bring about another deliverance

for His chosen people, and that the prophecies concerning their reestablishment in the holy land are about to be fulfilled?

Hitler Dictates to the Clergy

THERE are many interesting sidelights in connection with Germany's attitude toward the Jew. Not the least of these is the fact that Hitler, the German dictator, is attempting to establish the Lutheran Church as a state church, but with sweeping changes in its forms and practices. He has, for example, recommended that the Old Testament be abolished entirely, because he considers that the Old Testament belongs exclusively to the Jews.

Recently, one of the leading Lutheran clergymen of Germany, and a supporter of Hitler, declared to a class of students whom he was addressing, that when St Paul said that there is "neither Jew nor Greek (Gentile)" in the Christian faith, but that all are "one in Christ Jesus," he was referring to conditions in heaven and not here on the earth! He then urged the advisability of Christians in Germany being one hundred per cent "German christians." This meant, of course, that they were to throw all their influence against the Jew.

Hitler is credited with the statement that if Christ should return to earth now He would most certainly get behind the present German government and help it to defeat all communists the world over. Would He also aid Hitler's persecution of Jews? Commenting on this, Arthur Brisbane says that Hitler's attitude toward communism has caused the Russian government to transfer orders for thousands of tons of steel from Germany to France. Mr Brisbane opines that Germany may need a lot of help from divinity to defeat the French blast furnaces. Another writer in the daily press says that if Christ should come to Germany now, and attempt to put into practice the Golden Rule, he would be arrested and executed. But we wonder if He would fare much better in any other country!

Hitler's effort to enlist the forces of religion to support the arm of the state is nothing new in the political world. There is no stronger influence in the world than that of religious superstition. There is no bigot more intolerant than the religious bigot. If Hitler can convince the German people that they are heaven's favorites, and that God is surely fighting for them, they will gladly go through any sort of hardship in order to support his policies. From a worldly viewpoint Hitler may be wise, but the time is coming when the true God will deal justly with those who have profaned His name in order to carry out their own selfish purposes.

Although God did deal with the nation of Israel in a special manner, for a limited period of time and for a special purpose, yet Paul assures us that the Creator has "made of one blood all nations, to dwell upon the face of the whole earth." (Acts 17:26.) When God revealed to Abraham His purpose to bless the world, He did not limit His promise to one nation. He said, "In thee and

in thy seed shall all the nations of the earth be blessed."

The angels proclaimed the same gospel on the night that Jesus was born. The apostle calls it "the gospel of Christ, which is the power of God unto salvation." And he also declares that though an angel from heaven preach some other gospel, it should be rejected. But many have tried to trump up special gospel 'concessions' that would appeal to the race prejudices of a selfish world. Whether one be German, or Italian, or English, or some other nationality, it is somehow pleasing to feel that God has a special 'place in the sun' for us, or for our nation. It is because of this selfish weakness that rulers of nations are able to make their subjects believe that God has given them special rights and privileges and that by His help they can accomplish wonderful things. But their accomplishments will amount to little when the time comes for Christ to take unto Himself His great power to reign. He then will "dash the nations to pieces as a potter's vessel," says the prophet, and will establish His righteous Kingdom upon their ruins.—Dan. 2:44.

Aramaic Version of Jesus' Words

DR. GEORGE M. LAMASA, distinguished Bible exegete, claims that an obscure Assyrian tribe living in the mountains of Kurdistan, still speak the same language that Jesus spoke; and says that these people have preserved much of the New Testament in manuscript form in the original language. This language is the Aramaic. Several passages show a difference in rendering from those set forth in any present translation known to us. For instance, Dr. Lamsa claims that when Jesus is supposed to have said, "blessed are the poor in spirit," He really said, "poor in pride," and that when He is said to have exclaimed, "Eloi, eloi, lama, sabbachthani," what He actually said was, "My God, My God, this is My destiny—for this I was kept!" This of course, is very different from "My God, My God, why hast Thou forsaken Me!" According to Dr. Lamsa, the Aramaic version does not indicate a complaint, or even a question, about having been forsaken; but merely an exclamation of complete resignation.

Also, the Master's reported remark about a camel going through a needle's eye, is a mistranslation, according to Dr. Lamsa. He says that the Aramaic word for rope is spelled like the word for "camel," and that what Jesus really said is that it would be easier for a large rope to be put through the eye of an ordinary needle than for a rich man to get into heaven with his riches. He says that when the Greeks translated Jesus' words from the Aramaic they simply mistook the word "rope" for "camel" because of their similarity.

However, Dr. Lamsa admits that the newly discovered manuscripts show no real divergence in the fundamental teachings of the Scriptures. Sincere students will examine very carefully any and all new translations; they will "prove all things, and hold fast to that which is good."

Help For the Farmers

PRESIDENT ROOSEVELT has said: "I seek an end to the threatened loss of homes and productive capacity now faced by hundreds of thousands of American farm families. The legislation I suggest will not impose a heavy burden upon the national treasury. It will instead provide a means by which, through existing agencies of the government, the farm owners of the nation will be enabled to refinance themselves on reasonable terms, lighten their harrassing burdens, and give them fair opportunity to return to sound conditions. I shall presently ask for additional legislation as a part of the broad program, extending this wholesome principle to the small home owners of the nations likewise faced with this threat. Also, I shall ask Congress for legislation enabling us to initiate practical reciprocal tariff agreements, to break through trade barriers and establish foreign markets for farm and industrial products."

We certainly commend any honest endeavor on the part of the President and of Congress to ameliorate present conditions and assist in lightening the burdens of the people. But perfect relief will not come until Christ, the coming great and righteous Dictator, takes over the affairs of the whole world. We know that then all the families of the earth will be blessed by His beneficent administration. No doubt President Roosevelt will be very glad indeed when that new Kingdom comes.

Rule of Selfishness is Pagan

ARESOLUTION submitted by the Methodist ministers in session at the 1933 conference in New York, included the following:

"Our present debacle, in which millions are impoverished in the midst of plenty, marks our existing economic order as the supreme paganism of the day. . . . Any society that cannot contrive to provide at least a minimum standard of decency for all its members stands self-condemned. It is our conviction that industry based solely upon the profit motive is doomed. . . . Our traditional philosophy of rugged individualism must be modified to meet the demands of a cooperative age. We refuse to recognize that unemployment and depression are inevitable. Implicit in the Christian ideal of mutual aid are the possibilities of a planned society wherein production and consumption are properly related."

The foregoing clauses from the Methodist resolution give some idea of what **should** be. Those who are familiar with Bible prophecy know what **will** be. Under Christ's rule, which is soon to be established, there will be no depression because the divine law of love will be in full operation. Regulated by such law, the adjustment between production and demand will be perfect. Individualism will have to yield to the power of the principles of righteousness. Mutual helpfulness and cooperation will be world-wide, and happiness will fill the earth.

SCIENCE AND THE BIBLE

The Mystery Land of the Pharaohs

BIBLE students are interested in the history of ancient Egypt, because of its intimate connection with many sacred accounts of the Old Testament. This, of all lands, was the one chosen as the location for that remarkable divine "witness in stone," the Great Pyramid of Gizeh (Isaiah 19:19); and it was here also, that Abraham and Sarah, Jacob and his household, Jeremiah, and even the babe Jesus, were caused to sojourn for a season.

Egypt is the land to which Joseph was forcibly taken as a slave boy, and over which he later became the great prime minister under a benevolent pharaoh. It is the country wherein Jacob died, the land in which the house of Israel first became recognized as a divinely favored "nation" or "chosen people," and in which they subsequently became enslaved for more than two long centuries. It is the land of Moses' birth, and the scene of the memorable Israelitish Exodus, which event the Jews the world over continue to celebrate annually even unto this day.

If modern science has now been able to lay bare the authentic history of this strange land of the Nile valley, stretching backward for several thousand years, identifying the pharaohs who had contact with Biblical events, and revealing their records which give real evidence of their character and lives, it should give us confidence in the authenticity of the sacred record and should be of particular interest and importance to readers of this magazine. Hence this article is the first of a series of features on ancient Egypt which will embrace the very latest historic discoveries of the archeologists in the delta and Nile valley.

Ancient Egypt, like old Babylonia, has long been garbed in a mantle of mystery; and until very recently both countries had refused to allow inquisitive historians to peer beyond their archaic curtains and familiarly view the spectral savants who were said to have ruled over their political destinies back in the distant shadowy days when the world was young. Even Egypt's own native sons had been unable for the past fifteen centuries, to decipher the hieroglyphic writings of her many ancient monuments and papyri. This sacred Egyptian script of the priests of Amon and Ra had become a completely dead language, and even the key to it apparently had been lost for all time to come.

The Lost Key Found

But that key has now been found; and as a result our modern Egyptologists — even as the Assyriologists, who have recently unraveled the story of ancient Sumer, Akkad, Assyria and Babylonia—can now look back over the time-stained but illuminating pages of Nile history for almost fifty-five consecutive centuries. Her hieroglyphic records throw much additional light upon man's early civilization, completes the historic background for many notable events that happened far back in Old Testament times, and confirms the Biblical accounts throughout at every possible point—as we shall see in subsequent installments of this series.

The key that unlocked the meaning of the ancient hieroglyphs was a small, fragmentary slab of basalt found at Rosetta, lower Egypt, on which was engraved a decree of Ptolemy V, in three languages—Hieroglyphic, Demotic and Greek. By com-

paring the words on this "Rosetta Stone," Prof. Champollion was finally able to decipher that sacred hieroglyphic language of ancient Egypt in which all her early historic records are written. Hence today, thanks to his efforts, the world is now able to read the reliable history of ancient Egypt directly from the royal state records and other contemporary monuments back to five thousand or more years ago.

Historic Records Discovered

During the last half century many archeological expeditions from various countries have made explorations throughout the Nile Valley, and the history of old Egypt has been patiently pieced together bit by bit; but some of the most interesting discoveries have been made there within the past half decade. One of the first important finds of the Egyptologists, after Champollion, was a portion of a mammoth stele or monument, covered with the names of very ancient pharaohs. This stone is now in the Museum at Palermo, Sicily, and is generally known as the "Palermo Stone." Three other fragments of the same stele were found later, and these are now in the museum at Cairo.

Unfortunately, however, nearly seven-eighths of the aforesaid inscribed stele is still missing. If it were complete it would be the most important of all the early Egyptian records; for these existing fragments show that originally it contained not only a full list of the earliest pharaohs, from the first to the fifth dynasties inclusive, but also carried a list of the **predynastic** kings of lower, middle and upper Egypt, **before** Menes united the country about 3400 B. C. and established the first dynasty of the pharaohs. This stone also gave a brief summary of the deeds of these predynastic rulers. It seems a pity that only four small fragments

of this ancient historic monument is now available.

Other Royal Records

Later there was found at Abydos, among the ruins of the ancient temple of Seti I, a tablet that contains a list of 76 early pharaohs, from Menes down to Seti. A second tablet was subsequently found at Abydos, which not only repeats the aforesaid list but also gives the names of many additional pharaohs. This Abydos tablet is now in the British Museum. But perhaps the most valuable of all the king-lists thus far discovered is a royal papyrus which was compiled under Rameses II, of the 19th dynasty (about 1250 B. C.). It is now in the museum at Turin, Italy, and is usually referred to as the "Turin Papyrus."

This Turin Papyrus mentions the pre-dynastic period; and then proceeds to list the pharaohs, from Menes, the founder of the first dynasty, on down to Rameses II, of the nineteenth dynasty—covering a period of over 2100 years, or from about 3400 B. C. to 1250 B. C. It also gives the years, months and days that each pharaoh reigned. This papyrus has now crumbled into about 300 fragments; but they have been photographed and pieced together, and constitute almost a complete royal record—although some portions are too much crumbled to be legible.

Earliest Royal Tombs Uncovered

The historical character of these listed pharaohs, clear back to the beginning of the first dynasty, is now established beyond all doubt; but it is unfortunate that neither the Turin Papyrus nor any of the other king lists is complete throughout.

Numerous contemporary monuments of many of the earliest of the pharaohs have now been found; and some of their tombs as well. The tombs of even those of the first and second dynasties, including that of the great Menes himself, were found at Abydos a few years ago; and one of these contained the crumbled remains of that very monarch who united all Egypt under one crown more than 5300 years ago.

We do not know the name of Menes, immediate predecessor; for that portion of the Palermo Stone which originally listed all of the predynastic kings of divided Egypt is missing; but it is known that he was familiarly referred to as "The Scorpion." The names of at least four of the kings who reigned in Lower Egypt sometime before Menes' day are now known; viz., Tiu, Thesh, Hsekiu and Uaznar. This is about all that is known of Egyptian history prior to Menes; but from his day onward a fairly complete history can now be written.

The date when Menes established the first dynasty of the pharaohs over united Egypt, cannot be far from 3400 B. C., according to all the records. The date of the beginning of the twelfth Dynasty is well verified, not only by contemporary history but also by astronomical calculations. Clearly the twelfth dynasty began about 2001 B. C. and ended in 1788 B. C. The date of each dynasty prior to the twelfth can also be determined within a fair degree of accuracy, simply by dead reckoning from information given in the Turin Papyrus and other available sources.

The Egyptian Calendar

The remark frequently is heard that the Egyptian calendar dates back to 4241 B. C., but there is no verification for such a statement. The ancient Egyptians, however, were a learned people; and their savants established an astronomical calendar at a very early date. They learned the true length of the solar year by observing that Sirius, the so-called "dog-star"—which they called **Sothis**—rises at about the same time that the sun rises, once every 365 days. They also knew that the exact length of the year was 365 1/4 days; but they ignored the fraction. The result was that in 4 years Sothis would appear to be "one day late" in rising.

Now the Egyptians did not correct the matter as we do, by adding a "leap year day" every four years; they preferred to

just let the matter slide. The result was that in 40 years Sothis would be 10 days late, in 400 years it would be 100 days late; and in 1460 years their "New Years' Day" would have crept all around the calendar and come back to the starting point. Thus each period of 1460 years throughout their long history was a "super year," which they called a Sothic Cycle. It was by means of these cycles that the Egyptians counted long stretches of time and fixed the dates of many important historical events.

The Egyptian priests in the second century claimed that one of these Sothic Cycles ended on July 20, 139 A. D. If that is correct, then it is supposed that the Egyptian calendar must have been invented and have begun to count at that midsummer date, some two or three cycles back of that time. One cycle back of 139 A. D. would be 1321 B. C.; two cycles back would be 2781 B. C.; and three cycles back would be 4241 B. C.

Now since human civilization is known to have extended back to more than 4000 B. C., the Egyptologists have simply assumed that the Egyptian calendar must have begun to count in 4241 B. C.—but there is no proof of it. In fact, every effort to show that Egyptian civilization extended back more than a few centuries prior to Menes has failed of verification.

THE EARLY DYNASTIES

The First Dynasty, headed by the illustrious Menes (also called Narmer), had its capital at Thinis, above the delta. It lasted for about two centuries (3400-3200 B. C.) and consisted of nine succeeding pharaohs, as follows:

1 Menes (Narmer)	6 Merbapen
2 Atori I	7 Samsu
3 Atori II	8 Qubehu (Qa)
4 Atori III	9 Biuneter
5 Hesepti (Den)	

The Second Dynasty was headed by a pharaoh named Bazau, who overthrew the house of Menes about 3200 B. C. This dynasty or ruling house continued the capital at Thinis. It consisted of ten consecutive monarchs who

reigned for over two centuries, until about 2980 B. C. Their names are:

1 Bazau	6 Neferkara
2 Kakau	7 Neferkasokar
3 Binetern	8 Huzefa
4 Uznas	9 Zazai
5 Senti	10 Nebka

The Third Dynasty was headed by Zeser I (also called Neterkhet), who moved the capital from Thinis to Memphis. His house lasted for about 80 years (2980-2900 B. C.) and consisted of five rulers:

1 Zeser I (Neterkhet)
2 Zeser II
3 Sezes
4 Nebkara
5 Neferkara Huni

It was during this Third Dynasty that pyramid building began. Zeser I was the builder of the stepped pyramid at Sakkara. His name appears on the glazed bricks in the funeral chamber. Apparently his successors, Zeser II, Sezes and Nebkara, did not attempt to erect pyramids; but Neferkara Huni hewed the rock foundation for one at Zawyet el-Aryan. It seems that he was overthrown before he had time to start the actual masonry work; hence this pyramid was never finished.

The Fourth Dynasty was headed by a very illustrious pharaoh, Snefru. He apparently was the father of Khufu, more familiarly known as Cheops, whom many believe to have been the builder of the Great Pyramid of Gizeh. In any event, this Fourth Dynasty was a great period for pyramid building. In a later article we shall discuss the remarkable Great Pyramid, and the evidence recently uncovered which seems to fix the date of its erection; hence we shall not enter into that subject here, but will merely note the conclusions of the Egyptologists. This Fourth Dynasty lasted for a century and a half (about 2900-2750 B. C.), and maintained its capital at Memphis. It consisted of six pharaohs, each of whom are credited with pyramids, as follows:

1 Snefru 20 years ? Two pyramids, at Medum and Dahshur.
2, Khufu (Cheops) 23 years Great Pyramid of Gizeh (?)

3 Zedefra (Radedef) 8 years Pyramid at Abu-Roash
4 Khafra (Cephren) 50 years? Second pyramid of Gizeh
5 Menkaura (Mycerinus) 45 years? Third pyramid of Gizeh
6 Shepseskaf 4 years Pyramid at Dahshur.

The Fifth Dynasty was headed by a monarch named Userkaf, who is the first pharaoh ever known to have claimed divine origin and who promoted the idea of the "divine right of kings." There were nine pharaohs in this dynasty, who ruled from Elephantine, for 125 years (2750-2625 B. C.). Most of these also built pyramids, but none of them were so massive or imposing as those of the preceding dynasties. In fact, after the time of the Fourth Dynasty the art of pyramid building steadily declined. The rulers of the Fifth Dynasty were as follows:

1 Userkaf 7 years.
2 Sahura 12 years Pyramid at Abusir.
3 Neferikera 2 years He was also called Kakau.
4 Shepseskera 7 years Pyramid at Abusir.
5 Khaneffera 1 year Small pyramid at Abusir, probably finished by his successor.
6 Nuserra 30 years Large pyramid at Abusir.
7 Menkuhor 8 years.
8 Zedhara Isai 28 years.
9 Unis 30 years?

The Sixth Dynasty lasted for a century and a half (about 2625-2475 B. C.) and consisted of seven pharaohs, with capital at Memphis:

1 Teti 20 years?
2 Userkera 10 years.
3 Pepi I 20 years Sent an expedition to Canaan.
4 Merenra I 4 years Built a canal at 1st cataract of Nile.
5 Pepi II 94 years This is the longest reign in history.
6 Merenra II 1 year.
7 Neteraqert 1 year Overthrown by revolution, about 2475 B. C.

With the fall of the last mentioned pharaoh, that period in Egyptian history which is known as "The Old Kingdom" came to an end; and then there set in three centuries of turmoil, commonly known as the "Revolutionary Period."

The Seventh Dynasty can hardly be called a dynasty at all; for, according to Manetho, it

lasted but 70 days. It was but an abortive effort, at the very outbreak of the revolution.

The Eighth Dynasty was hardly more successful. It held out for 30 years (2475—2445), but there were no less than 17 pharaohs enthroned and dethroned in this short space of time; and the meagre records imply that almost total anarchy prevailed.

The Ninth and Tenth Dynasties covered the period from about 2445 to 2160 B. C. During this time there were 18 pharaohs, who endeavored to rule from their capital at Heracleopolis. Few records survived this revolutionary period, hence we do not have a complete list of the monarchs who then reigned. The first king of the Ninth Dynasty was named Kheti (also called Achthoes); and the last monarch of the Tenth Dynasty was called Merikara.

With Merikara's overthrow (2160 B. C.) the Revolutionary period ended, and a fairly sound form of government was established under the house of Antef, at Thebes. This house constituted the Eleventh Dynasty, which begins that period in Egyptian history known as "The Middle Kingdom," and which we shall discuss in our next article.

This now brings us down into familiar Bible times. It evidently was during the reign of Nibhepetra, the Sixth pharaoh of this 11th Dynasty, when Abraham and Sarah migrated into Egypt, as recorded in Genesis 12:10-20. From this time onward we find Egyptian history meeting Bible history at many points. This gives us opportunity to verify both Egyptian and Biblical dates as we shall see in subsequent installments of this series.

The next installment in this series of articles on Egyptology will list the remaining 16 dynasties, down to the time when Egypt fell to the Persians, in 525 B. C., and will point out many interesting synchronizations between Egyptian and Biblical chronology. We also shall endeavor to identify the pharaoh under whom Joseph served, also the pharaoh that later arose "who knew not Joseph," also the probable pharaoh who reared and educated Moses, and finally the true pharaoh of the Exodus.

Evolutionists at the Crossroads

Part III

LAST month we briefly reviewed the four main lines of evidence upon which the evolutionists are obliged to rest their case, namely: Deductions based on (1) anatomical similarities, (2) embryonic development, (3) comparison of fossils, and (4) experimental breeding. From these four sources all concrete data in favor of evolution is, and of necessity must be derived.

The dearth of actual proof of evolution to date, as freely admitted by leading evolutionists themselves, may have been a surprise to some—especially to those who had obtained their “education” on the subject from fiction writers who generally treat this popular theory as though it were long since proven beyond all shadow of doubt. But Bible students, who believe the Genesis account of creation as it reads, have not been surprised at these disclosures. Human evolution is contrary to the divine Word and Plan, as will be shown in a subsequent installment of this series; hence it would indeed be surprising if scientists should ever find “proof” of this or of any other anti-Scriptural hypothesis.

The fact is, the evolution theory in its application (or mis-application) to humanity, and indeed even in respect to the lower orders of animals and plants, has never been proven. No true scientist makes any claim that it has been proven, though a few of them sometimes express themselves so carelessly as to lead casual readers into the error of believing that its correctness really has been established. The wish may be father to the thought, in such cases; but the undeniable fact still remains, that evolution is still a mere philosophical theory, an unconfirmed scientific hypothesis and nothing more.

The Theory in Darwin's Own Words

Charles Darwin, in his “Origin of Species,” set forth the essence of his evolutionary creed in these

few direct words: “I believe that animals are descended from at most only four or five progenitors; and plants from an equal or less number... Analogy would lead me one step further, namely, to the belief that all animals and plants are descended from one prototype... from some one primordial form.”

By this he of course means that in his opinion all species of plants and animals that have ever lived upon this planet must have evolved from one type of simple unicellular life germ, or from “at most only four or five.” Just how that first or primordial type of life germ came into existence no scientist yet knows, even as they do not know the origin of inorganic matter or the ultimate source of energy. Some evolutionists are willing to admit that the first life germ may have been created by an Intelligent God, while others insist that it must have come into being through some marvelous “accidental” combination of inorganic atoms, which no scientific laboratory has ever been able to verify or duplicate.

Nor are all evolutionists agreed on the theory that animal life sprang from plant life; though this evidently was the firm belief of Darwin. Some organisms, of course, do seem to be on the borderline between the plant and animal kingdoms—bacteria and sponges for example—and experts are baffled when they try to classify them; they do not know whether to call them plants or animals. But most works on evolution avoid a clear commitment that bacteria or sponges are the connecting route through which all animal life has traveled from the primordial plant world. At least disease germs and other bacteria have not yet been assigned a definite, respectable place on man's family tree.

Plainly there is a great gulf between plant and animal life in general. And it staggers even scientific imagination to conceive of natural conditions that could

cause plant cells to spontaneously change into animal cells, of even a unisexual type—to say nothing of their subsequent division into male and female of the species. But this is only the first “gap” in the evolutionist's theoretical chain; there are many more to follow, as we shall see as we critically peruse the fossil record down to date.

Nevertheless the geologists, paleontologists, and other scientists should not be censured for their honest efforts to fathom the works of nature and nature's laws, even though they have admittedly been hasty at times in jumping at unwarranted conclusions on very slender evidence. But the actual facts which they have uncovered are valuable, and confirmatory of the Genesis account of creation.

The Geologic Record

The geologic evidence clearly reveals that the first forms of animal life upon this planet were simple, invertebrate, shell-less creatures of the sea—even as the Bible also suggests. The shadowy remains of these boneless sea-creatures are found in the lowest strata, rare and poorly preserved. Then, in the Cambrian rock stratum next above, are found fossils of trilobites and other shell fish, in abundance. Immediately above this appear the fossils of fish of a very low order, without backbone or skeleton, but possessing fins which enabled them to swim.

Then, in the layer next above, are found fish of a higher order—vertebrates, with full skeletons—similar to many of the varieties with which we are familiar today. Above these are found amphibians—froglike or lizardlike creatures, which were able to live both in water and on land. Then came reptiles, then birds, then mammals, and finally man. A similar progression is also found in the orderly appearance of plant life. First came lichen and mosses, then grasses and herbs; while fossils of trees and other higher forms of veg-

etation are found for the first time in the stratum immediately above that in which feathered birds make their initial appearance.

Now it is from the fossils which show this progressive gradation in order of appearance that the evolutionists have sought to build up their "strong case." But they have not yet found the perfect gradation that they had hoped for. After failing to find among living species the several "missing links" which are needed to bridge the admittedly enormous gaps in the record, they have placed their hopes in the ultimate discovery of fossils of prehistoric or extinct species—but with not very satisfactory results thus far.

Of course, the science of paleontology is relatively new. No scientist had suspected that there were such things as fossils of extinct species of animals until the beginning of the nineteenth century. At that time some workmen, digging in an old quarry near Paris, found the remains of a prehistoric elephant, which was unlike the skeleton of any known variety of elephant now living on earth. That opened a new chapter in scientific history.

Since then the earth has been combed for specimens of extinct species, in an endeavor to complete the fossil record and thus permit the evolutionists to present a series of skeletons in a progressive chain, each one nearly like its predecessor but showing some small step of improvement, such as Darwin's theory calls for. In this way they have hoped to circumstantially prove an evolutionary law of development that has operated from the very beginning of life upon this planet.

Unbridged Gaps in the Record

The scientists have made up a few sectional series of certain types of fossils, each showing more or less similarity to each other, which they fondly display in the museums. But, says Prof. C. A. Seward of Cambridge University, in an article in *Nature* magazine: "A student who takes an impartial retrospect soon discovers that the fossil record

raises more problems than it solves." Instead of revealing a perfect gradation from the lowest to the highest in plant and animal structures, as the evolution theory requires, it rather indicates thus far that from time to time during geologic history new and distinct species have suddenly appeared, which possess organs and structures that in no way resemble those of any preceding type.

For example: The evolutionists have theorized that reptiles, by several successive minute steps, gradually evolved into birds. Yet the fossil record reveals that birds made their appearance suddenly and dramatically—in the Jurassic stratum of the Mesozoic era—with full feathers and wings; and no intermediate types of creatures between reptiles and birds have thus far been found. Such unbridged gaps as these, throughout the fossil record, create the unsolved problems to which Prof. Seward alludes in the foregoing quotation.

And this reptile-bird gap is but one of numerous yawning chasms in the fossil chain, of which the ordinary layman has heard little. Every body of course is familiar with the fact that there is a "missing link" between the so-called anthropoid ape and mankind. But this link, even if it could be found, would not complete the case for organic evolution—there are too many other and even larger gaps that must yet be spanned before Darwin's theory could be even circumstantially confirmed.

Darwin himself appreciated all this even in his day; and in his "Origin of Species" he made this frank admission: "Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory." He then expressed the hope that the many gaps in the fossil record would eventually be filled by further geologic research.

Nearly seventy years have now elapsed since his death, and geologic research has gone forward on a worldwide scale as never before, but Darwin's fond hope

has not yet been realized. Indeed the more the geologist delves into earth's silent strata, and the more the paleontologist seeks to complete his "finely graduated organic chain," the more pronounced becomes the divergence between theory and fact, even as Prof. Seward tacitly admits. Yet it seems that he like many other scientists, continues to hold to evolution as a matter of simple faith.

Evolution Rests on "Faith"

Prof. Louis Trenchard More, of the University of Cincinnati, also doubtless considers himself a believer in organic evolution. Yet in a series of able lectures which he delivered at Princeton University not so long ago he had this to say:

"The more one studies Paleontology (fossils), the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great 'mysteries' of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain and, above all, they give us no clue whatever as to the cause of variation... The evidence from Paleontology is for discontinuity; only by faith and imagination is there continuity of variation." —**Dogma of Evolution** (More), pp. 160, 161; published by Princeton University Press (1925).

It seems then that evolutionists today cannot longer chide those who accept the Genesis story of special creation, on the ground that the latter's belief rests on "blind faith" and not on scientific fact; for now the evolutionists and the creationists are found to be in exactly the same boat. Indeed the entire evolutionary scheme rests on "blind faith" alone. The evolutionist must even begin by faith, for certainly he cannot explain the origin of inert matter on any better ground than that it was "created." Neither can he explain the beginning of life, he must take it simply by faith. It is unscientific to say that life was "spontaneously generated," especially since he cannot prove it

or demonstrate how it was done.

The evolutionist cannot explain how a plant germ evolved into an animal cell, nor can he show that it can or has been done. He takes it by faith alone. The first animal cells, he says, were sexless; then he cannot explain how some of these developed into males and others into females. He takes that too by faith. He must exercise faith again when he comes to the great gap between invertebrate and vertebrate animals. The latter appear suddenly and in abundance — fish with fully formed backbones and skeletons—in Silurian deposits. And there are no fossils of any intermediate sea life which show a gradual evolution of invertebrate fish into vertebrates.

"Leaps and Jumps" in Nature (?)

In Carboniferous strata there appears, suddenly and in abundance, amphibian air-breathing animals, possessing fully formed feet and legs; and there are no intermediate fossils which show a gradual evolution of fish into these amphibian froglike creatures. Next come the reptiles, with a marked gap on either side of them in the fossil record. These gaps no Darwinist can account for. Instead of a "fine gradation" there seem to be "leaps and jumps" of nature throughout the whole record.

And next above these, in the Jurassic strata, full feathered birds make their sudden appearance, with no intermediate fossils between them and the reptiles, or anything to connect them with any lower order whatsoever. Reptiles have teeth, but birds have none. And is it scientific to suppose that snake scales could change themselves into feathers at a single jump?

The Darwinists have contended that nature makes no leaps, but moves by slow infinitesimal steps of perpetual progress. Yet the fossil record does not confirm that theory; either nature in the remote past, has made sudden, enormous jumps contrary to all human experience and observation, or else there was a special creation of the successive fixed species throughout all geologic

times. And certainly the latter idea does not call for any greater degree of "blind faith" than does the former.

The fossil record at its very start presents us with several unfilled gaps which no evolutionist can explain. Fossils from the very earliest stratum show wide differentiation of species then in existence, with no intermediate forms to connect one species with another. Prof. Cook, of Cambridge University, says this concerning these earliest living forms in that remotely distant Cambrian geologic era:

"The first undisputed traces of animal life, which appear in the Cambrian epoch, exhibit the same phyletic distinctions as now exist—sponges, echinoderms, mollusca and worms, formed already, in those immeasurably remote ages, groups apparently as generally distinct from one another as they are at the present time." —Cambridge Natural History, Vol. III, p. 5.

Ancient Fossils, Modern Specimens, All Alike

Another conundrum for the evolutionist is the fact that we still have these same types of sponges, mollusca, echinoderms, and other Cambrian sea life, living on earth today. They have never evolved a step in all these ages, but appear in the same form throughout all geologic strata, down to modern times. Although many of the ancient species have become extinct, nevertheless those which are still in existence look just like they did when they made their initial appearance on earth. Speaking of the earliest fossils of shellfish, Prof. Geoffrey Smith, of Oxford University, says: "If we examine the fossil shells, and those of the living animals, with the minutest care, we would not be able to detect the smallest difference." —Primitive Animals, p. 91.

We thus see, by the admissions of evolutionists themselves, that the Darwinian theory which has been foisted upon the immature minds of schoolchildren for the past three generations, and which has caused the world to believe in it, is recognized by its own sponsors to be faulty at its foun-

dation and unstable throughout its entire structure. Clearly the following utterances of Dr. D. H. Scott, the distinguished British naturalist, in his epoch-making address some time ago before the British Association, cannot be disputed:

"For the moment, at all events, the Darwinian period is past. We can no longer enjoy the comfortable assurance that once satisfied so many of us, that the main problem has been solved—all is again in the melting pot. Now, in fact, a new generation has grown up that knows not Darwin."

The next installment of this series of articles on Evolution and the Bible will discuss man's relation to the Darwinian scheme, and critically analyse the scientific claims that man appeared on earth in a primitive, brutelike form, in remote Paleozoic times.

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Our Biblical Dialog



THE SECRET OF LIFE

ERNEST: Frank, there's a question I've been thinking a good deal about, and I'd like to put it to you. It is, What is life?

Frank: Ernest, you've asked me a hard one this time; a very hard question indeed!

Ernest: It may be hard, Frank, but if you cannot answer it we can at least discuss it. There might be something about it that we can learn.

Frank: I can tell you something about life, but I cannot tell you what life is, except to say that it is the opposite of death.

Ernest: But Frank, surely someone must know.

Frank: Someone does know, and that Someone is God. No human being knows.

Ernest: Don't the great scientists of the world know? It seems to me that they should.

Frank: They do not. Many of them have tried to find the secret of life, but all have failed.

Ernest: Well, that is very strange. We see life all around us, and yet we don't know what it is.

Frank: No Ernest, we do not actually see life all around us. In fact, we don't see life at all. What we really see is the manifestation of life, or life in its varied and multiform expressions, both in animal and plant realms. We cannot see the air, but we can see its effects, and can easily prove that there is such a thing as air.

Ernest: Yes, I guess you are right. But regardless of whether we can see life or not, what I am getting at is this: There must be a great secret connected with life; now that man has discovered so many secrets in nature, why can't he discover the secret of life, so that he might thereby live on and on and not die?

Frank: Well Ernest, there is a due time for everything in God's plan. When that due time comes the secret of life will be revealed.

Ernest: When will that be? Was this secret of life ever known here on the earth?

Frank: Yes, Ernest, it was made known six thousand years ago. It was in the Garden of Eden, and was called the "Tree of Life." Man had access to that tree, but lost the privilege through disobedience. Had he remained in Eden where the wonderful tree existed, he would have continued to live on and on without dying, and there would have been no death in the world at all.

Ernest: So, then, man simply died by a natural process, because he could find no means of sustaining his life after the means that God had supplied was removed, is that your thought?

Frank: That is it exactly. And that is one of the great proofs that the wages of sin is death, and not eternal torment. Taking man away from

the tree of life was the means God used to punish him for his disobedience. The great secret was completely hidden from man, and cannot possibly be discovered until God's due time comes.

Ernest: And when will that be, Frank?

Frank: It will be in the world's great Life Age which is to come after this present age of sin and death has fully ended.

Ernest: Does the Bible say that the Tree of Life will be restored?

Frank: Yes, you will find that promise related in the 22nd chapter of the book of Revelation.

Ernest: Frank, I'll read that right now, if you don't mind: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations." Well, that certainly sounds good; but that was merely a vision, wasn't it?

Frank: Yes, it was a vision of the future, but a very reliable one. The book of Revelation tells us many things about the blessings that are to come to the world in those times of restitution spoken of in the 3rd chapter of Acts. The verse you have read tells us that the leaves of the trees will be for the healing of the nations. Then the fruit itself will give life to the nations. They need it badly enough. I'm sure you'll admit that.

Ernest: Indeed I will. While modern science is doing much to alleviate suffering along many lines yet sickness and death seem on the increase. A noted doctor recently made a statement to the effect that a hundred years from now, at the present rate of the increase of insanity, the great majority of the human race will be mentally unbalanced and not able to do the work of life. So the outlook is not very promising from that point of view, is it?

Frank: I should say not! Indeed, if we had nothing but man's efforts to look forward to the outlook would be discouraging in the extreme. But God will not allow matters to come to such a pass. The time is near when He will take a hand in human affairs. All signs indicate that we are drawing near to the establishment of the divine Kingdom. Man, who has fallen so far away from perfection will then be restored to the full mental and physical equipoise he enjoyed in Eden before sin entered into the world to mar the handiwork of God.

Ernest: And do you believe, Frank, that man will be able to live for ever on the earth and not

have to go to heaven in order to get life?

Frank: Yes, I believe that because I believe the Bible. Jesus died in order to pay the penalty for man's sin and thus make possible his restoration to life, and his returning to the long-lost paradise home upon the earth. Jesus said, "The Son of Man came to seek and to save that which was lost." Life, health and happiness, and a perfect earthly home, were all lost, and are all to be restored, else the sacrifice of Jesus would fail of its full accomplishment. Remember too, that the Master said, "And, I, if I be lifted up, will draw all men unto Me." And, as Jesus will possess the secret of life, it is from Him that men will get it.

Ernest: Jesus said, "If I be lifted up," but are you sure that He will be lifted up?

Frank: Yes, I am, for again Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on Him might not perish, but have eternal life."

Ernest: I thought that text applied to Christians of the present time.

Frank: It applies to any one who believes in Christ. The millions of earth have not yet been brought to a knowledge of Christ; and, as the apostle said, "How can they believe in Him of Whom they have not heard?" But they will hear of Him, for the knowledge of God is to fill the earth as the waters cover the sea. Then there will not be all the conflicting creeds that there are to-day; but just one general knowledge of God in the whole earth. And knowing God and obtaining life will be inseparably connected; for when people come to know God, they will know the laws of God and will conform their lives to the great principles of His government. Then will come to them the secret of life, and they will live on in perfect happiness forever.

Ernest: Will this be the portion of all the human family?

Frank: All the human family will have the opportunity to gain life, but life will not be thrust upon them. Those who persist in wickedness, will be punished by God's corrective judgments, which the Prophet Isaiah says will then be in the earth. And if they continue to persist in sin, they will finally be **destroyed**; for the Bible says, "All the wicked will God destroy." God will not preserve any one who, having had a full opportunity to know what's right and to do what's right, still remains selfish and wrong at heart. This final destruction of the wicked is symbolized in the 20th chapter of Revelation by a lake of fire and brimstone. As such a lake would not preserve anything, but would wipe it out of existence, it is used as a figure of speech to denote the absolute annihilation of wilful sinners.

Ernest: But what I can't understand is, that the sin of one man and one woman robbed all of us of life. Somehow or other that doesn't seem fair to me. Why should the secret of life be taken away from the earth because one man sinned?

Frank: Ernest, has no one else sinned? Think

for a moment! The Bible says that "all have sinned, and come short of the glory of God."

Ernest: What does that mean—to come short of the glory of God?

Frank: It is the glory that was reflected in the original perfection of our first parents. They were made in the divine image. They were perfect in every way. They were beautiful to look upon and most wonderful in their construction. But through the fall into sin and death the entire race has lost this glory. You cannot find a perfect human form to-day—all have come short of the glory of God because all have transgressed the law.

Ernest: What law?

Frank: God's law. When we break any law of God, we sin. When we commit any act of injustice, we sin. When we speak evil of another person, we sin. When we think wrong thoughts, we sin; for sin begins in the thoughts. So, you see, all are sinners, and therefore all die; though our first parents were the first transgressors.

Ernest: And, being sinners, I suppose we have no right to live?

Frank: Exactly. We have forfeited that right. Did you ever stop to think that we can't do anything perfectly? People know that they shouldn't eat certain things that are pleasing to the palate, but they eat them just the same. And that is only one of the many wrong things of which all are guilty.

Ernest: Well, I guess that's one for me! But I see your point. I see that all of us together are in the wrong and downward course so far as our approach to any kind of perfection is concerned. But the prospect of human perfection in the future is certainly a wonderful thing. And so is the prospect of life.

Frank: Yes, Ernest, many of the troubles afflicting the people to-day are due to physical debility. Even persons who look strong and seem well built, as a rule, have something wrong with them that we don't know about. What all need is the great secret of life; they need life itself to overcome all their ailments.

Ernest: Some people say that man will always die because all the animals die. What do you think of that argument? Is death a natural and necessary thing in all creation?

Frank: No! Death is not at all natural among God's intelligent creatures—those who have been created in His image. We do not dread things that are natural, but we do dread punishment, and death is the punishment for sin. Yes, Ernest, death is the most **unnatural** thing we humans know about.

Ernest: But Frank, there are lots of people who want to die—

Frank: That's only because they are so imperfect and so unhappy that they have lost their proper balance. Change their surroundings, or improve their health and they would shun death just like the rest of us. Now think of the time when there will be no imperfection at all—no pain, no sickness; nothing to mar the perfect happiness of a perfect

(Continued on page 24)



The Christian Life

THE ROYAL HOUSE OF FAITH

THE Royal House of Faith in which all true Christians now dwell is a palace that has been known to but a few favored members of the human family. Established on the divine promises, it has withstood the storms and the changes of time. In grace and beauty it has come down to the present day, and now it stands before us, strong and unshaken, and from its vantage-ground affords us a clear, panoramic view of the pageant of the passing world order, and of the New Age now being ushered in.

Yes, beneath this palace, as an enduring foundation, are the majestic divine promises of joy and life. Even in the progress of the present life there is great promise for the Christian. But all the expectations of the life to come dwell in the citadel of the future by faith. Childhood anticipates youth; youth looks forward to manhood and womanhood; adulthood longs for a maturer wisdom and knowledge which should come with the advanced years; and finally old age arrives and continues to reach out in expectancy for something not yet attained. But what that something is, only a few have ever been able to clearly envision.

A religion which holds out no future for man is a poor religion indeed; and unless that future be greatly superior to the present, man's existence on earth would not amount to much. But true faith with its mighty impulses ever flies ahead and takes cognizance of the land of Canaan beyond the desolations of this wilderness sojourn. Moreover, it discovers springs of purest water in the weary desert; and never fails to find sustaining manna and refreshing shade for the way worn soul.

This Royal House of Faith is one in which the Christian pilgrim can always realize true rest of heart. It towers majestically above all other things round about it. Its rooms are spacious, its walls are splendorous; its floors and ceilings are luxuriously adorned and in excellent taste; its tapestries are wondrously woven in strands of silver and gold; its massive columns combine strength and grace and beauty; its tables are ever spread with strength-giving viands; its windows open out upon vistas of indescribable grandeur, revealing white mountain peaks and green valleys, and the sparkling waters of truth in the great ocean of love.

The Faith of the Ancients

While faith's structure as the Christian knows it has stood for centuries, yet there was a time when faith existed in a more primitive form. There was not so much in the way of divine promise to sustain it; and it had not been garnished with the elements of splendor which it came to possess at a

later period. One of the very first to enjoy the bare temple of faith was righteous Abel. He was engaged in pastoral duties that called him to the open fields where he lived under the canopy of the skies. And early in life he discovered the palace of faith, and in its sweet chambers he found comfort and rest of heart and mind. He had the assurance that he pleased God, and this compensated for all the ills of life.

To Abraham doubtless the structure of faith looked larger and more serene than to Abel; for God had said to him, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed." (Gen. 22: 17, 18.) Such a promise truly provided a rich dwelling-place for faithful Abraham. Through the windows of such a palace he could by faith look down through the canyon of ages to the reign of Christ, the blessings of whose rule he saw and thereby was made glad.

Isaac and Jacob also dwelt in the House of Faith. Then in due time Moses appeared; and so alluring did he find Faith's palace that he forgot the palace of Pharaoh in which he lived, and the Egyptian throne he could have enjoyed. Rather he went forth in faith to the arduous task of leading the mighty host of God's people through a vast wilderness. But all the while as he looked upward he beheld the dome of Faith's House ever sparkling with the bright shining stars of divine assurance and oath-bound promise.

Then there were Samuel and David, and Elijah and Elisha, and Isaiah, and Daniel, and many others, to whom faith meant more than anything else in the world; and, with the increase of prophecy, the structure of the palace gradually grew to more majestic proportions. Time kept on apace, kingdoms rose and fell, but the Royal House of Faith continued to stand under the smile and the favor of its heavenly architect and builder.

Foundation Stones of Promise

Among the "stones" of the foundation of this House of Faith can be found the following sure promises: "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water. . . His leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm 1:1-3.)

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." —Isaiah 54:17.

And again: "Ye shall go out with joy, and be led forth with peace: the mountain and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:12, 13.) "I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terrors; for it shall be not come near thee." — Isa. 54:12-14.

From all this it appears that even as the House of Faith was built up gradually, so also its foundation stones were not laid in place all at one time. In fact, they were laid over a long period of time, as they were needed. In due course of time the foundation thus became more massive and solid, even while the super-structure was growing into higher and fairer proportions; for, as we have seen, divine promises and their fulfilment constitute the very substructure of faith. Indeed even among men, promises made and kept beget confidence and trust in the mind; and from this spring the lofty qualities of devotion and friendship. There is nothing fortuitous in the House of Faith; all is set there by unfailling Cause, and by deep Design.

It was Jesus who added the finest qualities to the House of Faith; or, perhaps we should say, the heavenly Father added these qualities by means of the teachings and the work of Jesus. Since the first advent, the House has been displayed in a wondrous harmony of symmetry and color. Upon entering the vestibule, the first thing that meets the eye is the cross. It is emblazoned in the warm and glowing hue of sacrificial red; and its arms point north and south, beckoning also to the east and west. It suggests, "To enter here, you must pass under Me." So penetrating is its radiance that it sheds a soft glow throughout the entire peaceful palace. One must actually see it with faith's keen eye in order to appreciate its significance and worth.

Faith's Rest and Action

Inside are as it were couches, downy and restful, and great chairs wherein to recline by faith. One chair bears the inscription, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to him against that day." Another says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord." One of the couches has this motto inscribed all over it: "I will both lay me down in peace and in sleep: for thou, Lord, only makest me dwell in safety." (Psa. 4:8.) And another reads, "Great peace have they who love thy law, and nothing shall offend them."

The rooms in the Royal House of Faith are of great interest. One of these is the Knights' Chamber. Here one finds the statue of a warrior in complete armor. Also there are coats of mail and various instruments of war hanging round about on the walls. The entire aspect of the place seems militaristic. On a great plaque opposite the door the following words stand out in bold relief: "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God." —Eph. 6:13-17.

Another motto reads, "Fight the good fight of faith, lay hold on eternal life." And another, "Endure hardness as a good soldier of Jesus Christ." — 2 Tim. 2:3.

Near the Knights' Chamber is the Chamber of Character. Here we find a library in which one may read the biographies of noble men and women who strove to live up to the high standards of rectitude and honor which God set before them. Here in quietness and peace, one may consider and meditate upon the lives of Jesus and His apostles, and the faithfulness of all the martyrs of Jesus Christ. The reader comes across such passages as these:

"Be ye holy, for I am holy"; and "Add to your faith, virtue (fortitude); and to virtue knowledge; and to knowledge temperance (self-control); and to temperance patience; and to patience godliness (purity); and to godliness brotherly kindness; and to brotherly kindness charity (love). For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." "But ye, beloved, building up yourselves on your **most holy faith**, praying in the Holy Spirit, keep yourselves in the love of God." — 2 Pet. 1:5-9; Jude 20, 21.

Another chamber is designed for Exercise. Here one is confronted with such exhortations as, "So run that ye may obtain;" "Woe is me if I preach not the gospel of Christ, for it is the power of God unto salvation to every one that believeth"; "For as the body without the spirit is dead, so faith without works is dead also"; "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven"; "As ye have therefore opportunity, let us do good unto all

The Afflictions of the Righteous and Their Deliverance

(Concluded in this Issue)

"The Lord is our refuge and strength, a very present help in trouble."—Psalm 46: 1.

GOD'S methods of dealing with His people are not indefinite nor haphazard. The Christian who has entered into a covenant with the Lord by sacrifice will find that abundant provision has been made for his daily sustenance, and for help in every time of need. While it is true, as pointed out in our previous article, that those who live godly in this present evil world will suffer persecution, yet those who are truly and sincerely godly will find in their godliness a rich compensating blessing from the Lord, and will be ever conscious of His everlasting arms round about them.

From one standpoint the deliverance of the righteous from their afflictions is a constant occurrence. Daily will the true Christian turn to the Lord for help, and daily will he have vouchsafed to him the realization of deliverance—in that strength will be given him to bear the burden that divine wisdom sees to be necessary, so that "faith can firmly trust Him, come what may." But there is still a greater sense in which God will deliver His people—in which He will be a "very present help" to them. That deliverance will be fully realized in the age that is now dawning.

It is not God's purpose that the righteous must always suffer. The time will come in the development of God's plan when the righteous will "flourish," and when all the wicked will be destroyed (Psalm 145:20.) Every detail of God's plan looks toward that glorious consummation. The prophet declares that the time is coming when "the rebuke of His people will He take away from off all the earth; for the Lord hath spoken it."—Isa. 25:8.

But until that great and final deliverance does come, the true saints of God will continue gaining the victory "by faith"—not by faith in themselves nor in the schemes and organizations of men; but by faith in the Lord, and in the ultimate completion of His plan of salvation with which He has made them acquainted through His Word.

"There is a River"

In verse 4 of the Psalm from which our text is taken, the Psalmist, in symbolic language, calls our attention to that which constitutes God's provision for present help to those of His people who now are surrounded and beset by many troubles. And inasmuch as the opening verses of the Psalm indicate that it has special application to the end of the age—the time in which we are now living—we who know the divine plan are in a position to appreciate just how wonderful that present provision really is.

The "river" referred to in this 46th Psalm is undoubtedly that "river of water of life" so beautifully described in the 22nd chapter of Revelation. This river seems to symbolize God's provision of life for a lost world—the benefits of divine love.

This "river" has not actually begun to flow as yet, nor does the Psalmist suggest that the river itself is the present source of blessing to God's people. He does say, "There is a river, the streams whereof make glad the city of God, the holy of the tabernacle of the most High." This symbolism is based on that which is true of most rivers; namely, that they have their beginnings in numbers of small streams or tributaries that flow down from the sides of hills and mountains, and which finally converge into one main channel or river. These small streams, or rivulets, frequently originate with springs.

The Psalmist indicates that these "streams," which ultimately form the river, constitute the great cause for joy at the present time in the "city of God." The term **city** used here, as elsewhere, is undoubtedly typical of the "Kingdom" of God. This Kingdom had its definite beginning at the first advent of Jesus, but has not yet been established in "power and great glory." Consecrated Christians are considered by God as already a part of the Kingdom which is being prepared for the blessing of the people: "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." — Col. 1:13.

In order to assure us that the tributary streams of the "river of life" represent present blessings that are now available to God's people while still this side the veil, the Psalmist adds the qualifying remark that the "city of God" which is made glad by these "streams" is represented in "the holy (the world 'place' is not in the original) of the tabernacle of the most High." The "holy" of the tabernacle of course pictures the standing of the Christian while still in the flesh, before he passes beyond the "veil" into the "most holy," pictorial of heaven itself. Thus we have the Psalmist's picturization of God's people this side the veil being comforted and refreshed by the "streams" that "make glad the city of God."

The Streams that Make Glad

These streams — these small beginnings of the river of life — obviously represent the various promises and other hopeful provisions of God which have contributed to the orderly progress of the divine plan of redemption. The first such "stream" of hope began to flow in that vague promise given back in Eden—that the seed of the woman would bruise the serpent's head. How this promise has served to make glad the hearts of God's people, especially during this time when the earth is being removed, and the mountains are being carried "into the midst of the sea!" When sorely tried and "rebuked" by Satan and his allies, how comforting to be assured that "the God of peace shall bruise

Satan under your feet shortly!" — Romans 16:20.

And what would God's people do today, in this great "time of trouble," did they not know of that heart-cheering promise, "In thy seed shall all the families of the earth be blessed"? Nor are we ever to consider these fundamental promises of the Bible as being unimportant in our Christian lives. These great verities of the Word, pointing forward as they do to the ultimate consummation of the divine purpose, constitute the very foundation of our Christian faith. Without them, the saints of God would be in exactly the same position as nominal churchianity — drifting about on the sea of doubt and uncertainty, wondering, Why this? and Why that?—not understanding why the mountains are being carried into the midst of the sea, nor why the earth is being removed. All the divine promises pertaining to the many features of God's plan of salvation constitute the "streams that make glad the city of God."

But these divine promises and provisions do not end with the mere statement of God's purpose to bless all nations. These tributary streams have continued to broaden and deepen, until today their refreshing waters include multitudinous inspiring promises of blessing for the world, and also many "exceeding great and precious promises" of exclusive and special favors to those who follow faithfully in the footsteps of the Master. And what is more, we have the example of Jesus before us as a constant incentive to faithfulness, as a living illustration of how divine love and power can sustain and finally deliver the righteous in direst trouble. As we "consider Him that endured such contradiction of sinners against Himself," we are encouraged to press on in the narrow way, knowing that the God of heaven is also able to deliver us.

And there are still other "streams" which constantly contribute to our joy and gladness as Christians. Paul tells us that God gave us prophets, apostles, pastors, teachers and evangelists, for the express purpose of building up and sustaining the saints unto the end. In harmony with God's provision for fellowship with those of like precious faith, we all may help to "build one another up." In this sense, we as individuals may become a part of the "streams that make glad."

Is not the holy spirit itself which is given to all the consecrated, also one of the foremost "streams" of divine blessing that contributes great comfort and cheer even in the darkest hours of trial? Indeed, how many and varied are these "streams" which make us glad! And they are all flowing on toward the one objective—the refreshing and blessing of the whole world in the time of the Kingdom; when, from underneath the throne will flow "the river of water of life" to the famished race of man.

"The Secret Place"

There are conditions with which one must comply before full assurance of deliverance and protection can be realized. The "streams" make glad the

hearts of those who are represented as being in the "holy" of the tabernacle. Students of "Tabernacle Shadows" will recall that the "holy" pictures the condition of full and complete consecration to the Lord—full devotion to His holy will. This is the secret place to which the Psalmist elsewhere referred: "He that dwelleth in the secret place of the most High shall abide under the shadow (protecting care) of the Almighty."—Psa. 91:1.

A divinely protecting cloud overshadowed the typical tabernacle in the wilderness. Indeed this cloud first entered into the affairs of typical Israel at the Red Sea, before the tabernacle was constructed. It was there, when Israel's enemies were approaching from the rear, and the water before them prevented further progress, that God demonstrated His power to deliver. It was then that this cloud of protection appeared as the "angel (or agency) of the Lord," to direct them and to give them victory. This cloud, then, seems to picture God's protecting care in times of greatest need; and it is under this cloud that all dwellers in the "secret place" abide. A poet has well expressed the matter in these beautiful lines:

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you forth from the place of the sea,
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall no more be afraid;
You shall sing His praise in a better place,
In a place that His hand had made.

What a blessed assurance, then, is ours. In every Christian's life there are times when further progress seems impossible; it is then that "the cloud" should be remembered; it is then the promise should be called to mind: "Greater is He who is for us, than all they which be against us." But let each examine his heart, his inner self, to make sure that all the tithes have been brought into "the store house," that nothing is being held back, that his entire being has been laid joyfully upon the altar of sacrifice, that he is indeed dwelling in "the secret place." This is the only condition upon which the divine promises can be claimed. But, being fully devoted to the Lord and to His will:

"How sweet to know that He knows and cares,
Nothing this truth can dim.
He gives His very best to those
Who leave the choice with Him."

"In the Dawning of the Morning"

Not only are the people of God promised daily deliverance from their troubles, in the sense that they will be given the necessary strength to bear whatever experiences divine wisdom decrees to be best for them, but a still greater deliverance is promised for the future—for the individuals of God's people as well as for the church as a whole. Of this Jesus said, "When these things (of which He had spoken, and which are mentioned by the Psalmist in the verses following our text), begin to come to pass then look up, and lift up your heads, for your redemption (deliverance) draweth nigh."—Luke 21:28.

Nor does the Psalmist forget to mention this final deliverance. After telling us of the people of the city of God, who are refreshed by the "streams" that daily make glad the heart even in the time of trouble, he then calls attention to the consummation of faith's victory: "God is in the midst of her; she shall not be moved: God will help her, and that right early." (Psa. 46:5.) What a glorious assurance! "God is in the midst of her, she shall not be moved." The Psalmist had just described the removal of the "earth," and had told of the mountains' being "carried into the midst of the sea," but "she (the church) shall not be moved."

But how can we be assured that such a promise really belongs to us? How may we know that we are of the Zion class—"the city of God"? Does it depend upon membership in some earthly organization, religious or otherwise? No! Must one be associated with some particular 'work'? No! Must one read THE DAWN, or the publication of some other group of Christian workers? No! Does it depend upon our recognition of some individual, or group of individuals—aside from Jesus, the prophets and apostles as being specially chosen spiritual guides, messengers or leaders in the church? No!

Upon what then does it depend? It depends upon our standing in the antitypical "holy, of the tabernacle of the most High." And there is only one way of our being there! Full and continued consecration to the Lord, and a trusting in the shed blood of Jesus. If this is our attitude of heart and mind we may claim the promise. Consecration to an organization is futile. Consecration to a work is inadequate. Consecration and loyalty to a religious journal counts for nothing! It must be consecration to the Lord, and to Him alone.

If our consecration is to the Lord, and our hope is centered in that which is beyond the veil, then we can face the storms of life, and especially the trials incident to the present crumbling of the nations, with confidence, knowing that we are of that class of which it is said: "She shall not be moved." And among this class will be found the true "unity of the spirit" for which the Master prayed in our behalf. Unity with one another is attained by being joined through full consecration, under the one true Head, Christ Jesus.

Those thus fully devoted to the Lord will not be looking for some earthly, visible arrangement through which to express their worship; but, exercising the full liberty wherewith Christ makes free, they will recognize all the truly consecrated as "brethren," and will fellowship and serve with them wherever they are found. And to all such comes the further assurance: "God will help her, and that right early." Some translators render this last expression, "In the dawning of the morning." Yes, at last, in the dawning of the morning, help, in the form of actual deliverance, will come to the faithful.

He Standeth For Us

Daniel, the beloved of God, was given a vision in which he saw the saints of God worn out by persecution, with apparently no one to take their part. But in the 12th chapter of his prophecy he tells us that at last there comes a "prince that standeth for the children of thy people." How that must have thrilled Daniel's heart! Although he couldn't understand the full import of the vision—it being sealed until the time of the end—yet it did indicate to Daniel that there would come a change in the affairs of God's people and that then they would be delivered.

And that deliverance, dearly beloved, is now near! "God will help her, in the dawning of the morning." Already we are living in "the time of the end." The crumbling of Satan's Empire is taking place before our very eyes. The symbolic earth is being removed. The symbolic mountains are being carried into the midst of the sea. God has verified His promise to make glad the hearts of His people with the glorious divine truth, the "streams" of that mighty "river of life." Everything will be shaken that can be shaken, but "she shall not be moved." Let us then, indeed, lift up our heads (take new courage), and encourage one another; and "so much the more as ye see the day approaching."

Let us also lay aside the petty things that may hinder our full fellowship with one another, forgetting all spurious claims of being "of Paul," or "of Apollos," or "of Cephas," or of any other person, association or committee; and let us encourage all the saints to be only and truly "of the Lord." And, as the Lord's people—the "city of God"—let us all together look forward to the "help" that is now so near at hand; and by which we all will, if faithful, be delivered and exalted to heavenly glory in the Kingdom in due time.

"With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day and wish 'twere done;
Not till the hours of light return
All we have built do we discern."

The Value of Prayer

Part Five

(Continued from April 1st Issue)

THE background of prayer is interesting and important. Real prayer, fervent, effectual prayer, springs out of a devoted life, whose soil is rich in faith. It means that the one who prays has contact with God and recognizes God as the great source of his being. Such a person can trace the divine leadings and providences in his life at all times. With the apostle he can say, "I know whom I have believed." (2 Tim. 1:12.) And with David he can say: "I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell (sheol, the grave) gat hold upon me; O Lord, I beseech Thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful."—Psa.116:1-5.

With a rich experience such as that to which we have referred, the man of prayer can say with the poet:

Unanswered yet! Faith cannot be unanswered;
Her feet are firmly planted on the rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence hath heard her prayer
And cries, 'It shall be done, sometime, somewhere.'

Jacob a Man of Prayer

That Jacob was a man of prayer, we know from the Scriptural record of his life. From early in his career he had the substratum of faith in the divine promises. He desired that which Esau, his brother, did not esteem. He wanted to be of that line which God had promised to use as a channel of blessing to the world. To be sure, his faith in God was not perfect; for had it been so, he would have left matters more in the Lord's hands. The record shows that Jacob was always much more interested in the promises of God that went with the birthright than was Esau. Having purchased the birthright the Bible does not condemn him for cooperating with his mother in obtaining that which was properly his. Nevertheless his course of action gave Esau the opportunity to show the real animosity he held toward Jacob. He decided he would kill his brother, so Jacob went away and lived for years with his Uncle Laban. He worked fourteen years before he received Rachel for his wife. He became rich in flocks and herds, and at length decided to leave Laban and go to find his brother. He was drawing near to an occasion that would call for special prayer.

While Jacob had faith in prayer, he also believed in works. He would leave no stone unturned to make reconciliation with his brother. Let us consider the matter as it is presented in God's Word, and see for ourselves how well it reads. We take the account from Genesis 32:3-20.

How Jacob Sought Peace Harmony

"And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my Lord, that I may find grace in thy sight. And the messengers returned to Jacob saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

"And Jacob was greatly afraid and distressed: and he divided the people that were with him, and the flocks, and the herds and camels into two bands; and said, If Esau come to the one company and smite it, then the other company which is left shall escape.

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for the multitude.

A Gesture of Good Will

"And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space between drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my Lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; per-adventure he will accept of me."

From this we see that Jacob did not throw the entire responsibility upon the Lord. He could do something himself. Even when he had done everything in his power, he knew that only the Lord could turn the current of events in his favor. So he prepared a very handsome present for his brother and showed much wisdom in so doing. Then he left the issue in the hands of the Lord.

And how, while in a state of some apprehension, Jacob was left alone on one side of the brook Jabbock, having sent his family over to the other side. And there came a man and wrestled with him until the breaking of the day. And he said, "Let me go, for the day breaketh. And he (Jacob) said, I will not let thee go, except thou bless me." Then his strange visitor blessed him and told him that his name would be changed to Israel; for as a prince he had power with God and had prevailed. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." — Gen. 32:21-32.

And now, having had the remarkable experience with the one who wrestled with him, Jacob must have felt great confidence that the meeting with his brother would end favorably. He had prayed for it; he had confessed his unworthiness; he felt humbled by the thought that he was the recipient of many benefactions that he did not deserve. Then he was making it cost him something. He had worked for many years, and his substance was his own to do with as he wished. But he desired to appease the wrath and animosity of his brother by showing his own good will. The setting and the background and the effort put forth by Jacob were all favorable to an answer to prayer. It is interesting to note the outcome of a matter which was in itself essentially good. We give this eventuation in the words of Scripture:

The Happy Outcome

"And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." — Gen. 33:1-4.

Then Esau asked him concerning the drove of cattle which had come in advance, and Jacob told him that it was an expression of his desire to please his brother; and Esau didn't want to take it, but Jacob urged him to do so.

Can one think of a more happy ending to a series of events? It is one of the fine stories of the Bible. One keeps wondering if Esau has cherished the old grudge, and then comes tiding of Esau with four hundred men. It looks as though he is bent on revenge. What will Jacob do? Will he flee from his brother and leave the old wound unhealed, or, even at the risk of his life, will he try to assuage wrath

of his irate brother? We are glad that he decided on the latter course. It cheers us to find him throwing his fortunes and his life completely into the hands of God, to see him opening his heart to the Lord, acknowledging his unworthiness and crying out for the thing which he desired. We have the feeling that the God of Abraham, of Isaac and of Jacob will not turn a deaf ear to such a prayer, and such is indeed the case. The prayer is heard and Esau's heart is softened, when he sees the good and kindly intentions of Jacob. In fact, he doesn't even want to take the present. It is a sweet, a joyful, a victorious answer to prayer.

The Secret of Successful Prayer

A moment's reflection will show that this prayer could not go unanswered—it was sure to prevail. Not only had Jacob taken the proper steps himself by acknowledging his impotency and pleading divine help but he had based his petition on God's promise to bless all the families of the earth through his seed: "And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." Ah yes, herein lies the real secret of successful prayer. When God makes promises, we can confidently rely on those promises. God's name is then at stake—"hallowed be thy name." He has promised to bestow blessings through His Kingdom; so we pray "Thy Kingdom Come." And we may rely upon it that every prayer offered in sincerity and in truth, and which is in harmony with the things that the Lord has promised, will be answered.

Remembering the experience of Jacob, shall we not do likewise? If any of us have at any time injured another by word or by deed, shall we not try to make amends? Shall we not bring the offering of peace? If it costs us something to do this, the blessing will be all the greater. Let us seek Esau and send the cattle before us, then let us present the matter to the Lord in prayer. Let us ask the Divine blessing on our endeavors to make peace with our brother, having done all we can, and leave the affair in His hands. Then let us go forward and do the thing that is right, and the light of Divine grace will come to us with a richer glow, the peace that comes from love will surge in upon our minds as the tide that sweeps the ocean sands. Let us heed the words of the Apostle: "Praying always with all prayer and supplication for all saints." For

"Prayer is appointed to convey
The blessings God designs to give.
In every land should Christians pray
If near the throne of grace they'd live."

(to be continued)

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• THE EVERLASTING GOSPEL •

THE TEMPLE OF GOD

"In whom all the building fitly framed together groweth into an holy temple in the Lord."—Eph. 2:21.

MANY of the important lessons of the New Testament Scriptures are based upon God's dealings with His typical people Israel. An interesting example of this is found in the words of the above text. The heathen nations generally have temples through and in which their false God's are supposed to meet with and bestow blessings upon their subjects, but the Apostle Paul in this text tells the followers of Jesus that they, as Christians, constitute the "Temple of the living God."

When God, through Moses, led the nation of Israel out of the land of Egypt, He gave instructions concerning the building of a tabernacle which was known as the Tabernacle in the Wilderness. During the forty years of wandering in the wilderness this tabernacle served as the meeting place between God and Israel. Later in the history of this typical nation the Temple replaced the Tabernacle, and in it the people found a channel of communication with Jehovah; and they learned to look to the temple as the source from which they received their instruction and guidance.

The tabernacle in the wilderness was, in effect, a temporary temple; hence, in a general way we may properly think of the pictorial significance of both as being fulfilled in God's dealings with the church, and His relationship to it.

In thinking of the church as being the temple of God it is well to keep in mind the fact that the

Bible uses this term, as well as others, merely to illustrate certain important facts relating to His people, and the work that He has for them to do. In our previous study we found that the word church in its application to the saints of God

emphasizes the elect quality of their position in the divine plan, and now we find that the term temple is applied to the same class, and for the purpose of illustrating still another important fact of God's purpose concerning it.

It is only as these various illustrations are given their proper place in the divine plan as a whole that we are able to understand their true meaning and thereby the entire plan of God becomes the very embodiment of simplicity. The Bible is not given to God's people to tell them of God's purposes relative to the whole universe; but merely to reveal His plan for the redemption and salvation of a lost race here upon the earth. Every illustration of the Bible, therefore, as well as every plain statement of the Word, is for the purpose of making more understandable, more beautiful and more

convincing this glorious program of deliverance.

From Eden to the first advent of Jesus, God's dealings with His people were generally typical; and although God did bless His faithful servants of the past, His relationship to them was largely in the nature of a promise-making God. He told Abraham to look to the East, to the West, to the

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people", and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones", "Elect and precious", shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His Glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the Grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service: to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman), "the beginning of the creation of God," "the first born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. Without Him was not anything made that was made.—Rev. 3:14; Col. 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Heb. 7:26; Phil. 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:13; 1 Pet. 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Pet. 3:18; 2 Cor. 3:17; 1 Cor. 15:8; Acts 26:13-15.

North and to the South, and that all the land which he saw would be given to him as an everlasting possession, but Abraham died without receiving the land. All of the ancient worthies experienced similar trials of faith. St. Paul says: "These all died in faith, not having received the promises."—Heb. 11:13.

During that same period of time God paid little attention to the nations outside of Israel except as their activities had a relationship with the typical experiences of His chosen people. Concerning this St. Paul says: "The times of this ignorance God winked at." (Acts 17:30.) But a great change occurred at the first advent of Jesus. There the promises of the past began to be fulfilled. The Messiah came and died on Calvary's cross thereby opening the way for a reconciliation between God and men. No longer were God's blessings and promises confined to the Jew, for now, says the apostle, He "commandeth all men everywhere to repent." (Acts 17:30.) It was there, then, that the work of reconciliation began. Jehovah, the living God, had made an arrangement whereby His estranged creatures could return to harmony and fellowship with Him.

Type Yields to Reality

But the typical age had ended. No longer would He be represented on earth in "temples made with hands." In this new age those who would worship the true God must worship Him "in spirit and in truth." And those who would "enquire in His temple" must learn that a literal temple no longer exists, but that God is now revealing Himself through His truth, and that for this very purpose the truth has been given to the church—the chosen company—which now is in fact "the temple of the living God."

The Apostle Paul emphasizes the fact that all true believers have indeed been given the "ministry of reconciliation." (2 Cor. 5:18.) The time during which the church—the antitypical temple—with Christ Jesus as its Head, is to serve as the meeting place between God and man, covers two ages. During the first of these—the Gospel Age—the work of reconciliation has been largely restricted to those who, when reconciled, become a part of the temple class themselves. For this reason, each individual Christian is an ambassador of God now, but when the temple class—the "living stones"—have been selected and made ready, the united company as a whole will become the completed temple.

The Christian's Responsibility

To understand the true symbolism of the temple illustration is to cause the Christian to have a deep sense of his present responsibility toward the Lord and also toward fellowmen. It will help him to realize that there was a real purpose in his becoming a Christian, and he will desire to cooperate with God in that purpose. As a living stone in the temple of God the Christian's responsibility is of a two-fold nature. First: The importance of a proper cleansing of the flesh and of the spirit

in order to become a fit habitation of God—a fit channel through which God may dispense His blessings. Second: A consuming zeal to spend and be spent in the divine service of reconciliation in whatever way the opportunities may come.

In 1st Corinthians 3:16,17, the Apostle Paul calls attention to the importance of purity and holiness before the Lord, and also shows that even now, before the completion of the temple in heavenly glory, individual Christians are in effect God's dwelling place in that through them He imparts to the household of faith—and in a limited way to the world—the truth concerning Himself, and especially the terms upon which reconciliation can be effected. St. Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The matter of how God's spirit dwells within the Christian need not be hard to understand. The holy spirit is not a third person in a trinity of Gods; in fact, it is not a personality at all. It is the power or influence of God, which is always righteous, always holy. This power comes to the Christian through his knowledge of the divine purpose and character. This knowledge he receives from God's Word. The receiving of this knowledge into a good and honest heart prompts to action—consistent with the divine plan of redemption. It instills a desire to be godlike, and to conduct one's self in a way that will be pleasing to God. It animates the Christian to cooperate in the things that God wishes done for Him and His. He learns that God is carrying out a program of reconciliation for the world. He learns that by means of this program he himself has been reconciled to God, and he in turn naturally desires to become a channel of blessing to others. He learns from the Word that he has been appointed an ambassador of God for this purpose, hence, seeks to properly represent God by making known the truth concerning Him. Thus God dwells in, and operates through each individual Christian, by His spirit. God doesn't come down to earth and speak personally to every individual whom He calls to jointheirship with Christ, but rather, communicates His blessings through His ambassadors—through those in whom He dwells by His spirit—His temple.

"Ye Are the Temple"

Thus it is that each individual Christian, and each group of Christians, constitutes the temple of the living God. The Jews had their temple made with hands; the heathen still have their idol-temples; but now the true and living God is expressing Himself through His people. But the glorious temple of the future is not yet complete, even as the church is not yet complete. Jesus, the chief corner stone of the temple, was exalted to heavenly glory shortly after His resurrection from the dead. Since then the other stones have been in course of preparation. Soon, we believe, these all will be brought together into one glorious and complete

temple, which will indeed become the meeting place between God and men.

In Revelation 15:5 we read: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was open." These words link the symbolism of the temple with that of the tabernacle, and show that both are closely associated with the work of giving testimony concerning God and the things of God. This was true in the type of both the tabernacle and the temple. In Revelation 21:1-4 we are given a picture of the "holy City"—the new Kingdom—coming down from God out of heaven. As the typical temple was located in the literal city of Jerusalem, so the real temple of God, composed of Christ and His jointheirs, is included in this picture of the New Jerusalem. And then the Revelator carries the picture forward and says: "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. 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."

Thus it is that by grouping all these various symbolisms the Lord is conveying to our minds the fact that the ultimate of it all is the reconciliation of the whole world, giving all who will an opportunity to become "His people." And the footstep followers of the Master are invited to participate in the accomplishing of this glorious purpose. Bringing it down to plain language, it simply means that Jesus, having paid the penalty of sin, death, by His own death on Calvary's cross in order to make possible the returning of the condemned race to God, will have a select company of faithful Christians associated with Him in the Kingdom work of dispensing the blessings of life to the world. What a glorious prospect!



What is Truth?

THE surviving records of past ages reveal that in early times the light of eternal truth shone but dimly. Brief, or otherwise obscure were the divine declarations made to the patriarchs and prophets of the Old Testament. The promises made gave but very vague ideas of God's wonderful detentions in the law and ceremonies of fleshly Israel, were only shadows of good things to come, and vague ideas of God's wonderful and gracious designs for the children of men. But as we reach the days of Jesus the light greatly increases.

The height of expectancy, prior to Jesus' day, had been that God would bring a militant deliverer to save Israel from their enemies, and to exalt them as the chief nation of the world, in which position of power and influence God would use them as His agency for blessing all the families of the earth. But God rejected Israel, and ignored the claim of the scribes and Pharisees that they were to be the true seed through which all mankind would be blessed.

Through Jesus new light came. We read His words of wisdom, instructing the young man to give his all for the Kingdom's sake. Solomon also opines that long life and peace will be the lot of those who are obedient to a course of righteousness: "I have taught thee in the way of wisdom; I have led thee in the paths of uprightness. When thou goest, thy steps shall not be straitened (made difficult); and if thou runnest, thou shalt not stumble." He advises to avoid evil ways, and then utters: "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." — Prov. 4:10-19, R. V.

This proverb is plain. The just man, walking along a dark path, with only the stars as light, has difficulty in picking his way; but as the dawn ap-

pears, the light permits him to better follow the track. Then the sun begins to shed its light from over the horizon and thereafter the feet of the traveler move along the trail with ever increasing ease as the fulness of the day advances. There is no suggestion of an ever **changing** light, but simply that of increased ability to see.

Jesus the True Light

Jesus was introduced by John the Baptist as "the true Light." (John 1:9.) "The true Light was that which illumines every man by its coming into the world." John describes the people then living in the world as being in "darkness." "And the Light shineth in darkness, and the darkness comprehended it not." (John 1:5.) But the Jews did not grasp this Light. They had no use for it because their deeds were evil, even as Solomon reminds us: "For they sleep not, except they do mischief; and their sleep is taken away unless they cause some to fall." (Prov. 4:16.) The truth of this proverb is apparent. Certainly the wicked lose no sleep meditating over the wrongs of their course.

Through Jesus, the disciples came more clearly to understand the meaning of the things that had happened in the past, and therefore were able to look into the future with greater comprehension. We do not find Him confusing His disciples by long and intricate dissertations of obscure and hard-to-believe prophetic pictures of the past. He sought to make the truth simple and easy to be understood. His words were the food of instruction to the keenly attentive of all classes. They were constructive—not destructive. Did He not rebuke the pharisees, accusing them of "making the word of God of none effect through your tradition"? —Matt. 7:13.

Aggrieved that He taught the People

Jesus brought out great truths and supported them with unquestionable Scriptural authority, yet with such simplicity that even the unlearned could comprehend them. The scribes and Pharisees made a mystery of the Word of God, and obscured the truth in such a way that the unthinking public were compelled to come to them for an explanation of their cunningly devised system of supposed Scriptural learning. The straightforwardness and simplicity of Jesus' utterances, which made clear to His disciples the Word of God, brought from these leaders a storm of protests. Does not a situation similar to this exist to-day? There is too great a tendency to feel that the old proven and simple Truth is out of date; and that almost any new, different, interest-arousing interpretation of a Bible passage should be readily accepted as **new light**, if published in a journal claiming special divine authority to teach the truth.

With a keen eye we should examine all things, and deeply meditate upon the array of statements as the Scriptures spread them before us; ever endeavoring through earnest study, and by establishing some theoretical framework as a guide, to approach and obtain the real meaning; meanwhile praying that the Lord will give us the needed wisdom to sift out the grains of divine truth from the error of man. The speculative spirit of taking a chance on being right, without sufficient Scriptural reasons therefor, is something that every sincere searcher for the crystal gems of eternal truth must steadily shun.

A Lesson From Nature

Let us note a lesson that nature teaches us, in the formation of a crystal. First the water dissolves and absorbs the salts of the earth; the foreign matter becomes separated by this action; the water then evaporates, and as it does so there forms a beautifully shaped salt crystal. Or, through intense heat, carbon is melted into a mass; and then as it cools it fuses into a magnificent, transparent diamond crystal.

In very similar manner has come into existence the truths of the everlasting gospel. Certain facts first dawn upon members of the Church; and then amid controversy, study, suggestions, deliberation and varied experiences or bitter trials many thoughts, facts, and guesses have been mixed together; but finally, out of obscurity, that which can stand the tests of evaporation, elimination, or the intense heat of criticism, moulds itself into a Peter-like structure of tried truth.

But with much patience perhaps for years must the searcher wait, until the Master of light thus chooses to bring into reality another, and still another, crystal of truth. Thus the light has become more brilliant because of the crystallization of many truths in these last days. The Gospel sun has increased in the splendence of its radiance. The early church too was given the glowing lamp of truth. But it fell into general disuse. The matter is well stated by a well-known writer:

'When Light Becomes Darkness'

"There came a time, after the apostles fell asleep, when the majority of the Church began to neglect the lamp, and to look to human teachers for leading. And the teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's heritage. Then by degrees there came into existence a special class called the clergy, who regarded themselves, and were regarded by others, as the proper guides to faith and practice, aside from the Word of God. Thus in time, the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

"Luther, Zwingli, Melancthon, Wyclif, Knox... called attention to the fact that Papacy had laid aside the Bible and substituted the decrees and dogmas of the Church, and pointed out a few of its erroneous teachings and practices, showing that they were built upon tradition, contrary to truth, and opposed to God's Word.

"But since their day Protestants have made little progress; because, instead of walking in the light, they have halted around their favorite leaders, willing to see as much as they saw but nothing more. They set boundaries to their progress in the way of truth, hedging in, with the little truth they had, a great deal of error brought along from the mother church. For the creeds thus formulated many years ago, the majority of Christians have a superstitious reverence, supposing that no more can be known of God's plans than was known by the reformers.

"This mistake has been an expensive one; for, aside from the fact that but few great principles of truth were then recovered from the rubbish of error, there are special features of truth constantly becoming due, and of these, Christians have been deprived by their creed fences. To illustrate: It was a truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching truth now to preach a coming flood, but there are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness."

Error Swings to Extremes

How true are the foregoing words taken from the opening pages of the "Divine Plan of the Ages." The conclusion there stated shows the ease with which the pendulum of mass action swings to extremes. It is never equipoised. Today we are witnesses of the same tendency. Amidst the din of confusion we hear a shout: "Stand still! We have found all the truth"! And then, our ears pick up another call from another quarter: "I've found it! Great, unseen, unknown things! It's truth! A labyrinth of magnificence; a wonder to behold! Come, brother, partake of this cup of prophetic revelation and new light which I have found!"

We stand all perplexed: The shout of the brother; the call of the other; can these be the true paths, or must we tread another? Doubt often enters the heart of the weary watcher as he seeks to distinguish the realities of his present situation, with eyes riveted upon the advancing lights and receding shadows. But to the humble hearted truth lover the situation eventually clears. We quote again from a faithful watchman in Zion, who, several years ago, called out to his fellow watchers in these words:

"Those who recognize the Bible as the revelation of God's plan—and such we specially address—will doubtless agree that, if inspired by God, its teachings must, when taken as a whole, reveal a plan harmonious and consistent with itself, and with the character of its Divine Author.

"We trust, however, that a wide distinction will be recognized between the earnest, sober, and reverent study of prophecy and other Scriptures, in the light of accomplished historic facts, to obtain conclusions which sanctified common sense can approve, and a too common practice of general speculation, which, when applied to Divine prophecy, is too apt to give loose reign to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students."

All the Lord's people have seen this very thing happen again and again. Someone develops a mere

theory, sets it forth with great positiveness, and then proceeds to build upon it as though it were a proven truth. Thereafter the speculative element of the matter is forgotten and it becomes established in many minds as "orthodox." But this by no means changes its essential character, from theory into truth.

"What is Truth?"

"So you are a king!" rejoined Pilate. "Yes," said Jesus, "you say truly that I am a king. For this purpose was I born, and for this purpose I have come into the world — to give testimony to the truth. And everyone who is a friend of the truth listens to My voice." "What is truth?" exclaimed Pilate (John 18:37-38); and on every hand the same remark confronts us today, and often with an inflection of contempt.

Worcester's Dictionary, gives this definition of the word truth: "Conformity to fact or reality... Truth and reality are often confounded. Reality denotes the existence of a thing; truth relates to the report concerning it. The thing reported either is or is not a reality; the report is either true or false." How well said! And who is prepared to tell the truth of God's Word except one who has seen, felt or sensed it?

(To be continued)

The Secret of Life

(Continued from page 11)

race. Surely death will be most unnatural then.

Ernest: And yet, all animals die. How is that?

Frank: Yes, the lower animals die, and death seems to be natural for them. But did you ever hear that they want to live?

Ernest: Well, why not?

Frank: Psychologists tell us that the animals can form no conceptions whatever of such things as life and death. They just live in the present moment. A short term of life for them is a boon. They enjoy it while it lasts. They do not know the meaning of the words tomorrow and future.

Ernest: Yes, I'll admit that there is a difference, and it is true that all rational human beings certainly do want to live. They'll spend every cent they have to keep from dying.

Frank: Of course they want to live. And that is one of the great arguments for everlasting life right here on this earth. God would not give man a perfectly natural and proper desire to live for ever on the earth unless He intended to gratify that desire. Why, it takes us all this life to learn to live. Think of all the experiences through which we go! What are they all for if we are not to benefit from them some time and some where? All our aspirations go out to the future. It is unthinkable that man should be eternally cut off in death. And then the Bible assures us that such will not

be the case. The secret of life will solve the great problem, and the revealing of that secret will come with the establishment of the divine Kingdom; and every day I pray, "Thy Kingdom come."

Ernest: Amen, Frank, amen! I want that Kingdom to come, too.

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International Sunday School Lessons

Jesus Asserts His Kingship

Lesson for May 14, 1933

Mark 11: 1-10, 15-18: And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth forth two of His disciples,

And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, What do ye, loosing the colt?

And they said unto them even as Jesus had commanded: and they let them go.

And they brought the colt to Jesus, and cast their garments on him; and He sat upon him.

And many spread their garments in the way: and others cut down branches of the trees, and strewed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord:

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

And they came to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

And would not suffer that any man should carry any vessel through the temple.

And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy Him: but they feared Him, because all the people were astonished at His doctrine.

GOLDEN TEXT: Behold, thy King cometh unto thee: He is just, and having salvation.—Zech. 9:9.

THE triumphal entry of Jesus into Jerusalem was in fulfillment of the prophecy of Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

Thus it behooved Jesus to fulfil all that the prophets had written concerning Him. As we pointed out in a previous lesson, the year, the month and the day of the death of Jesus were foretold in the Old Testament writings. Then the time of His entry into Jerusalem was indicated in the Passover type of the lamb, which was taken into the house of the Israelite on the tenth day of the first month. Jesus knew how perfect and complete were the divine arrangements and He adapted Himself to them in every required way.

The miracles of Jesus had worked the people up to a high pitch of excitement. His fame had gone far and wide. It was now the psychological moment for Him to declare Himself King. It was the season of the Passover when the capital city would be thronged with visitors. The occasion was most propitious.

No doubt Jesus had friends who kept in the background. It has been suggested that the man who owned the colt

was one of these. We do not know His name, but when the disciples went down and loosed the animal, and inquiry was made why they did so, the answer, "The Lord hath need of it" was quite sufficient. Then when Jesus rode upon the colt into Jerusalem, He was loudly and joyfully acclaimed. The people cast their garments in the way and waved branches of palm trees, conveying the meaning of victory. And it was this temporary triumph that aroused the spirit of the scribes and the Pharisees to bitter animosity; for they were jealous of His growing popularity. It was then that they conspired and contrived to destroy Him.

Upon entering Jerusalem, Jesus went into the temple. Here a scene of bartering met His gaze. The place which God had intended to be regarded as holy was all confusion. The people were expected to purchase the animals used in the Passover sacrifice from the priests, who demanded the highest possible price for them. The Master manifested His righteous indignation at this defilement of His Father's house. He overthrew the tables of the moneychangers and drove out those sacrilegious men. This act, also, induced the hatred of His enemies.

So wonderfully were events shaping themselves that in a few days the rabble would be shouting: "Release unto us Barabbas. We have no king but Caesar. As for this man, crucify Him, crucify Him." Thus the great sacrifice of all the ages was about to be consummated.

QUESTIONS:

Why did Jesus ride into Jerusalem on an ass? In so doing, what prophecy did He fulfil?

What had aroused the people to so much enthusiasm? Why did they use palm branches?

What kind of kingdom did the people expect Jesus to establish? Why did they probably think that He would do it in Jerusalem?

How was the temple being misused? What did Jesus say concerning the matter?

Can men defile God's temple at the present time? If so, how?

Jesus Answers His Adversaries

Lesson for May 21, 1933

Mark 12: 28-40: And one of the scribes came and having heard them reasoning together, and perceiving that He had answered them well, asked Him, which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other than He;

And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask Him any question.

And Jesus answered and said, while He taught in the temple, How say the scribes that Christ is the Son of David?

For David himself said by the Holy Spirit, The Lord

said to my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool.

David therefore himself calleth him Lord; from whence is He then His son? And the common people heard Him gladly.

And He said unto them in His doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

And the chief seats in the synagogues, and the uppermost rooms at feasts:

Which devour widow's houses, and for a pretence make long prayers: these shall receive greater damnation.

GOLDEN TEXT: Never man so spake.—John 7:46.

JESUS had been giving some exceedingly wise answers to the Pharisees and Herodians, who had been trying to catch and entangle Him with shrewd questions. He had silenced them in the matter of paying tribute to Caesar, and then had made their ignorance of the resurrection very apparent when they asked Him about the woman who had seven husbands. Hence it was that one of the scribes, being much impressed by the wisdom displayed by Jesus in the way in which He met the various questions presented to Him, asked the question set forth in our lesson, concerning the first commandment. In His reply to this question Jesus expressed the correct view of the sum and substance of all the commandments, which is love. He who loves God will seek to do God's will in everything. He who loves his neighbor will not injure his neighbor, but will do him good by every means in his power. Love, indeed, is God's great eternal law for all His intelligent creatures. The Apostle Paul says: "Love, worketh no ill to his neighbor, therefore love is the fulfilling of the law." When men come to learn the great lesson of love, the world will have abiding peace. Meanwhile the Christian should strive to become filled with all the fullness and richness of unselfish love — the love that exalts God and His truth and that makes one willing to sacrifice life itself in the service of the Lord and of the brethren.

The scribe was further impressed by the answer that Jesus gave to his question. The Master's reply gave no recognition to all the various technicalities and complications of the Mosaic Law which had been introduced by the elders of Israel. Jesus probed into the heart of the affair and brought forth into clear light the pith of the whole matter. This is a good lesson for God's people to-day. He who is wise does not spend too much time over what may be termed "speculative hobbies." Above all, he wants to know and keep clearly in mind the great main facts of truth. The Bible tells a very interesting and potently effective story, and to know this story in its salient features means the acquiring of knowledge that is of incalculable value.

The scribe commended the great statement of truth so well and so forcefully expressed by the Master. He evidently saw that such a law put into effect would do more for the people than all their religious rites and sacrifices, and, naturally, expressed himself accordingly. Therefore the Master said unto him: 'Thou art not far from the Kingdom of God.'

The other question which the Master propounded concerning Christ as being David's Lord, is perplexing and difficult to understand. Those who know the truth to-day, however, can understand just what is meant by this Scriptural statement. Christ is the Son of David through His connection with the human race. He was of the line of David. But the risen Christ is called "Lord of all"—"Lord both of the dead and the living." When David comes forth from the dead in the time of resurrection, He will be under the Christ, for he will be on earth, while Christ will be exercising the functions of government in the heavenly realm, and giving all the blessings of the divine Kingdom to the world.

QUESTIONS:

With what success did the pharisees and Herodians meet in their endeavor to entangle Jesus in His talk?

What question did the scribe ask? How did Jesus reply?

How does love sum up the entire law of God?
What did the Master mean by saying that the scribe was not far from the Kingdom of God?
Explain how Christ is David son and David's Lord?

Jesus and His Friends

Lesson for May 28, 1933

John 15:9-17: As the Father hath loved Me, so have I loved you: Continue ye in My love.

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

This is My commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are My friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you.

Ye have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

These things I command you, that ye love one another.

GOLDEN TEXT: Ye are My friends, if ye do whatsoever I command you.—John 15:14.

IN the first part of John 15, Jesus sets forth the splendid illustration of the vine and the branches. In this we find an excellent picture of unity. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me," said the Master. "I am the vine, ye are the branches: He that abideth in Me, and I in Him, the same bringeth forth much fruit." In the vine, we know that the sap from the main stem permeates every branch; and because the vital force thus has free course, the desired fruit is produced.

Jesus wants His disciples to bring forth the fruit of righteousness in their lives. He said, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." We know that on a certain occasion He caused a fig tree to become withered because it was fruitless. Then He spoke of a grape vine that brought forth wild grapes instead of the good fruit. Such things are very disappointing. The fruit that God requires of His people is a very precious fruit. The Apostle Paul sums up the matter as follows: "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control"—Gal. 5:22, 23.

When we keep the commands of Jesus, we bring forth the fruit that He desires to see in us, and thus we become His friends. Christians, therefore, do not belong to the house of servants, but are, as sons, taken into the confidence of the Lord. It is the heart condition of love and loyalty for which the Lord looks. When the heart condition is right in the sight of God, it impels one to make a real effort to bring forth that desirable fruitage.

Jesus said, "Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit." This is in full accord with the statement, "No man cometh unto Me except the Father which hath sent Me draw him." As Abraham sent his servant Eleazar into the land of Mesopotamia to find a bride for his son Isaac, so God has sent the holy spirit of truth into the world to find a bride for His Son Jesus. Here and there one is called for this purpose. And if he takes heed to the call, the Lord places him on probation for future membership in that exalted class, which he will use as a means of blessing the entire world. Through love and obedience he enters into the sacred place of friendship with God, where he can have communion with God and where God will grant his requests. For the Master said: "If ye abide in Me, and My words

abide in you, ye shall ask what ye will, and it shall be done unto you."

The Christian is ordained, but his ordination is not of man. As Jesus was ordained by the holy spirit of God, even so are His followers. This, indeed, is an authorization that man is powerless to give. In Acts 13:48, the apostle says that "As many as were ordained to eternal life believed." Thus the Lord calls His people and ordains them and provides for their spiritual needs. But He wants their full-hearted cooperation. He says: "These things I command you, that ye love one another." And again we read, "This is the will of God, even your sanctification."—1 Thes. 4:3.

For His friends, who constitute His precious prospective bride, the Lord has words of tender endearment. He says: "I will never leave thee nor forsake thee," and, "My presence shall go with thee, and I will give thee rest." Then we have the blessed assurance that "There shall no evil befall thee," and the exhortation and promise, "Be thou faithful unto death and I will give thee a crown of life."

QUESTIONS:

Did Jesus refer to similarity of quality or of degree when He said, "As the Father hath loved Me, so I have loved you"?

How do we continue in the love of Christ?

In what sense may the Christian lay down his life for his friends?

What is the distinction between what the Bible calls "the house of servants," and the "house of sons"?

By what means may we possess the joy of the Lord? and how may this be maintained?

Jesus Faces Betrayal and Denial

Lesson I June 4, 1933

Mark 14:17-31: And in the evening He cometh with the twelve.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me.

And they began to be sorrowful and to say unto Him one by one, Is it I? and another said, Is it I?

And He answered and said unto them, It is one of the twelve, that dipbeth with Me in the dish.

The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat: this is My body.

And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

And He said unto them, This is My blood of the new testament, which is shed for many.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.

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

And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

But after that I am risen, I will go before you into Galilee.

But Peter said unto Him, Although all shall be offended, yet will not I.

And Jesus saith unto Him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice.

But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

GOLDEN TEXT: He is despised and rejected of men: a man of sorrows, and acquainted with grief.—Isa. 53:3.

THE hopes of the disciples were fixed on Jesus as the Redeemer of Israel. Through the long period of their history, the Jewish people had expected Christ to come and to scatter their national enemies and to elevate Israel, as a nation, to a pinnacle of glory and fame. But Jesus spoke of suffering and death. This was not in line with their expectations, because they did not, at that time, know the great plan of God. And although the very betrayal of Jesus had been foretold by the prophets, it seemed so improbable to those who loved Him and who felt that they would follow Him even unto death.

As a Jew, it was incumbent on Jesus to eat the passover supper which commemorated the nation's deliverance from Egyptian bondage, and which called to mind the saving of the lives of the first-born ones on the night when the angel of death passed over the land. This supper was therefore held by Jesus and His disciples in an upper room in Jerusalem. It was the last passover feast of which the Master would ever partake; and even for His followers it brought the Jewish passover feast to an end. For that very night Jesus instituted something else—the memorial of His death. He used bread and wine, symbolizing His broken body and His shed blood.

Judas Iscariot was one of the followers of Jesus. He saw the miracles He performed and heard the gracious words which proceeded from Him who "spake as never man spake." But the canker worm of avarice had eaten into the heart of Judas. Just how he excused himself for his traitorous conduct, we do not know. Greed of material gain is a terrible thing when it takes possession of one. We can imagine the feelings of the disciples when their Lord said that one of them would betray Him. Each fearing for himself, asked, "Is it I?"

Although it had been written in prophecy that Jesus should be betrayed, there was no compulsion laid on any one to do the deed. The Lord had it written aforetime, because He knew that it would take place, God never compels anyone to sin. The apostle wrote these words: "When lust (evil desire) hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (Jas. 1:15.) As one of His followers proved disloyal to Him, it is possible for some to be disloyal to the Truth and to the Lord today. We should see to it that our hearts are true and pure. Loyalty is a thing we can all admire. Let us pray that this grace may continue to be ours, so that we may be found in the ranks of those who are willing to lay down their lives in the service of the Truth and of the Brethren.

Peter's denial of the Lord was not a willing, prearranged betrayal. It grew out of a weakness of which he was perhaps not himself aware. At a later time, when the holy spirit came, Peter was very brave; for he delivered a wonderful discourse on the day of Pentecost, at which time three thousand persons were added to the church; and he continued faithful to the end of his career.

QUESTIONS:

Why did the Old Testament prophets foretell the sufferings and the death of Jesus?

Explain the symbolism of the bread and wine.

What did Jesus mean by drinking the wine new in the Kingdom of God?

Why was Jesus "despised and rejected of man"? Does the world appreciate Him to-day?

What are the great elements to prize in the character of Jesus? and how can we appreciate these things?

"Up then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayst enter in.
O watch and pray



Uncle Eb's Bible Story

No. 6—Abraham Offers Up His Son

YOU will remember," said Uncle Eb, "that Abraham was called the 'Friend of God.' (Jas. 2:23.) This is because Abraham had great faith in God's promises, and proved it by doing whatever God wanted him to. You see, it is God's way to test the faith of his people. But, before I go any further, I'll ask a question of John, and see if he knows the answer. The question is, What is faith? After John has answered the question, we will go around the class, from Eva to Peter, to see if you all agree. Well, John, let us hear from you first"

"I think it is just belief," said John.

"I don't know," said Eva.

"It is just trusting some one," was Paul's reply.

"It is knowing people will do things that we ask them to do," said Esther.

"I heard daddy say he has faith that the Kingdom is near," so that must mean that he believes it," thought Ruth.

"I think that faith is just having confidence," said Peter.

"Now that is pretty good," replied Uncle Eb. "I really think that you have done remarkably well. Faith is often called an intangible thing. That is to say, it is not a thing like this book that we can feel and handle, and see with our natural eyes. We can only see faith with the eyes of our understanding. But it is a very real thing, a thing that we could not get along without. If I say to you, Will you be present at our next Bible story class? and you say that you will, I believe you, I have confidence in your word, and shall look for you to be here when the time comes. What a queer world it would be if we had no faith in one another. But the highest and best kind of faith is faith in God. We ought to trust God because He has given us all the good things of life, and were it not for His creative power we wouldn't even be alive. The Bible says that 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights.' (Jas. 1:17.) Now just a few verses on faith from the Bible so that we'll know why God thought so much of Abraham. Peter will please read from Hebrews, chapter eleven, verses 6, 8, 9 and 10'.

So Peter read: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

'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. By faith he sojourned in the

land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

"All right," said Uncle Eb. "Now you remember that God tested the faith of Abraham by asking him to leave his home and go to another land to which the Lord would direct him. And Abraham picked up his belongings and went forth into the wilderness. But at a later time God had a still greater test to apply to this man. It was after Abraham had reared a son, a fine boy, the pride and joy of his life. This boy's name was Isaac, which means "laughter." This name was given because Abraham laughed with joy when told by the Lord that he was to have a son, and Sarah, Abraham's wife, laughed because she did not believe that such a thing could take place; for she was then very old.

"When Isaac grew up to be a young man and was full of the strength of youth, God told Abraham to do a very strange thing. He told him to take his son Isaac and go up into a mountain and offer up Isaac as a burnt sacrifice. In this kind of sacrifice, familiar in olden times, the thing to be offered was killed and placed on an altar and burned with fire till it was all consumed. This was done with various animals which the Lord had commanded to be used in this way; but it was never done with human beings. It was the strangest command that God had ever given to any one on this earth.

"We can only imagine what Abraham must have thought of such a command. You see, it was like this. God had promised to bless all the world through the seed of Abraham, and it was very plain that Isaac was that seed. How did Isaac's father reason on the matter? Did he say: 'If I kill my son Isaac, through whom God will bless the world, then how will the world be blessed? Surely God is just trying me out; He cannot really mean that I should do this thing. Just think of killing my own boy with my own hand. What a dreadful thing! Oh, surely the Lord must mean something else. So I'll just take a sheep or a lamb and kill that in place of Isaac, and the Lord will be just as well pleased.'

"Is that the way that Abraham reasoned and talked to himself about what God had asked him to do? Is that the way you or I would reason on such a matter? Well, at any rate, we know that Abraham did exactly what God had told him to do. He had that wonderful faith in the Lord that caused him to think that everything would come

out all right, somehow. Now this great faith of Abraham reminds me of the faith of a little boy. A house in the city took fire one night, just as the man of the house was coming home. His wife and two boys were in that burning building. The firemen rushed in and got the mother safely out, but they couldn't find the boys. Then suddenly the boys appeared at one of the windows. A fireman stood on another roof of a building a story below the boys, and told them to jump and he would catch them, but they were afraid to jump. Then one of them cried out, 'Get daddy and I'll jump.' So daddy came up to the roof and called to the boy to jump, and he jumped and the father safely caught him. But the other boy was afraid to jump, and while he held back, he was overcome by the smoke and fell back into the flames. The boy who jumped had faith in his father, that the father would not allow him to fall. And Abraham had faith in God to believe that when he did what God asked him to do, he would lose nothing in the end."

"But he didn't really kill Isaac, did he?" asked Peter.

"I'm coming to that part of the story," said Uncle Eb.

"Abraham was to go to the land of Moriah and offer up Isaac on one of the mountains. It was a journey that would take him three days, for, you see, it was through the wilderness and there were no trains or automobiles in that time. So he arose early in the morning and made ready for the journey. Then he took two young men with him besides Isaac, and away they went. Was this a sad time for Abraham? I'm sure it would have been so for me. Every night when I went into camp, the thought would have come: 'just one day nearer to losing my boy. Guess I'll not travel so fast, but make the time consumed in reaching the mountains as long as possible.' However, on the third day Abraham saw the mountain just ahead, and the little party hastened on till they came to the one where the sacrifice was to be made.

"And now can't you imagine you see this scene? for it is one of the most wonderful scenes in Old Testament history. Abraham tells the two young men to stay in a certain place and he and his son will go farther on. Can't you see how tenderly Abraham looks upon Isaac, for Isaac is a son that any father might be proud of. And Abraham loves him, and all his hopes are centered in him. And Abraham is carrying a great knife. Oh, what will he do with that knife when he finds the spot for which he looks? And what about that bundle of sticks Isaac is carrying? What will they be used for? The sun is shining brightly, and the mountain is peaceful and serene; but if it had eyes to see, it would behold a sight such as the very angels might look upon with amazement. And now Isaac is speaking to his father. He says something like this: 'Father, I see that you are about to offer a sacrifice, for here is the wood, and you have the knife; but I don't see any lamb. Where will you get the lamb, father?' And his father replies: 'My son, God will provide Himself a lamb for the burnt offering.'

"And now Abraham finds a good place for his purpose, and the first thing he does is to build an altar. When this is done, he takes the sticks of wood which they had brought and lays them upon the altar. And now, what does he do next? Who can tell me what he does next?"

There was complete silence. All felt so impressed by Uncle's serious manner that no one spoke.

"Abraham takes a rope," explains Uncle Eb, "and binds Isaac. I have a book here in which there is a picture of Isaac bound hand and foot. Here, I'll hold it up so that you all can see it. See how meek and resigned Isaac looks. There is no rebellion on his part. He is willing to be killed if that is what God desires of him. It is a beautiful and wonderful picture of obedience. It is so easy to do pleasant things; but, as a rule, we are not so willing to do hard things, and especially things that cost us suffering. Soon thereafter, Abraham takes Isaac and places him on the altar, and now everything is ready for the last act. Abraham takes the knife. It is sharp. He raises it high. It glitters in the sunlight. I'm sure there is a prayer in his heart. He is crying out to God to give him strength to do this deed. And now—now—he has both the courage and the nerve, and the knife is about to descend, when—lo! something happens! A voice calls to Abraham from heaven, saying: 'Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me.'

"Then Abraham, hearing a noise behind him, looks around, and there he sees a ram caught in the thicket by its horns, and Abraham goes and takes the ram, and offers it up as a burnt offering in place of his son. So Isaac was taken down off the altar and is untied, and after the sacrifice of the ram is completed, the whole party begins the journey back home. What a joyful occasion it is! We can only imagine the happiness that fills Abraham's heart.

"Was God pleased with Abraham? Oh yes, indeed He was. For in his heart Abraham had really offered up Isaac. He had been willing to give to God the very dearest thing that he had to give. Now we'll have Esther read in the eleventh chapter of Hebrews, verses 17 to 19."

Finding the place, Esther read as follows: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

"So you see what wonderful faith Abraham had in God," said Uncle Eb. "He was willing to kill Isaac because he believed that God could raise him up again from the dead. So the experience of Isaac gives a kind of picture of his having been killed and then raised up. In fact he is a type, or

(Continued on page 32)

TALKING THINGS OVER

HOW the months pass by! But with the Christian each month brings its full quota of rich blessings from the Lord—its many opportunities to show forth His praises; the sweet privilege of fellowship with Him and of continuing “instant in prayer.” One of the outstanding blessings of the month just past has been the privilege, enjoyed by thousands of the Lord’s people, of once more memorializing the death of our dear Redeemer.

We have received many interesting reports from various parts of the country concerning the blessings received in partaking of the emblems symbolizing the sacrificed humanity of Jesus. One of these reports came from Wilmington, Delaware; and embraces, in addition to a report of the memorial, some interesting observations regarding the results of the efforts being put forth there by the friends; also a report of a recent local convention held there. The letter follows:

Is It Worthwhile?

“This is the morning after the memorial; it was celebrated here in our home. To us it was the memorial of the Lord’s death, and also a memorial of our part in God’s arrangements for the blessing of all the families of the earth. There were seventeen in attendance. The Polish friends also have a class here, they celebrated separately, although with us in spirit.

“We cannot let this memorial season pass without memorializing the help and loving service rendered by THE DAWN brethren, and the many others who have come here from time to time to assist us in our efforts to share with others the glorious truth which the Lord has given to us.

“It should be a great comfort and encouragement to all who have labored with us to know that the efforts have not been in vain. Six of those who partook of the memorial with us were those who have accepted the truth and made a full consecration of themselves to the Lord as a result of the public meetings and tract distributions carried on here within the past year and a half. These partook of the memorial with a full appreciation of what it implied in their own life, as well as with knowledge of what the shed blood of Jesus will mean for the entire world by and by.

“This should answer all such questions as, Is it worth it? Is it the time to preach the gospel? Is the Church complete? Is there any wheat left in nominal Christendom? Brethren, we have found the answer to all these questions right here in Wilmington! We have preached the gospel to the poor, even as Jesus did; and some of the poor have joyfully responded. Praise His holy name!

“And we want to thank publicly all the dear brethren who have labored with us in this ministry. We want to thank THE DAWN for listing many of the speakers who have served us. We want to thank the brethren not only of THE DAWN but also of *The Herald*; and all of the brethren who have come to us from Washington, D. C., Baltimore, Md., Philadelphia, Pa., Vineland, N. J., and from New York. These brethren have all served us with gladness, and we are persuaded that they will also be glad to serve other brethren and classes as they are given the opportunity.

“The attendance at our meetings varied from 20 to 100, but as our advertising consisted of *Herald of the Dawn* tracts, we are assured that many others have been blessed who were not able to attend the public meetings. Looking back especially upon the last six months we re-

joice because so many of the Lord’s people are returning to their ‘first love,’ and are manifesting more and more of the spirit of Christ that characterized Jesus and the apostles—not the spirit of the worldly who like to rule, but the spirit of Christ to serve all; not as lords over God’s heritage, but freely, voluntarily, as befits a true shepherd who is glad to lay down his life for the sheep.

“The friend’s jobs are not certain, our savings are not secure—the time of stress of which we have spoken for years has now come to pass. But we are Christ’s, He knows our needs, and we are willing to spend and be spent in His service. The Master condemned the amassing of fortunes, and it is refreshing to note that the friends are again giving heed to the Lord’s words. By reason of this the poor are having the gospel preached to them; and our reward should be that it is costing them nothing, but costing us all we have.

“Altogether we know of twelve persons here whose hearts have been made glad by our recent efforts; and during the Summer we will endeavor to solidify their interest. Then we will begin again with advertised meetings in the Fall, if the Lord permits. During the Summer we expect also to help other classes and individuals within a radius of 150 miles of Wilmington—encouraging them to meet for fellowship, and to bear witness to the truth. We will assist the friends within this area in any way we can—by taking speakers, distributing tracts, etc. We are taking it for granted that THE DAWN office will be glad to supply advertising matter, and when possible, the speakers also. Are we right in this? (Yes.—Ed. Com.)

“Our convention on the second of April resulted in rich spiritual blessings for all who attended. The speakers serving at the convention were: Brothers Boulter, Reimer, Hudgings, Heath, Sidons and Clendinning. The talks given by these brethren were timely, and to the point. They reflected the fact that the speakers themselves had really been with Jesus, and had learned of Him.

“The public meeting, attended by a goodly number of strangers, was addressed by Brother Hudgings, who used the subject: ‘The Coming World Dictator.’ He told of the blessings coming to the world when Christ becomes the universal King of earth.

“The evident return of the spirit of sacrifice for the truth is, I am glad to see, accompanied by the return of the spirit of freedom, freedom in its best forms—freedom to help, freedom to serve, freedom to love; but not, thank God, freedom to boss, nor freedom to judge and condemn. Not group freedom either, but all-inclusive freedom is the marvel of these days among Bible Students. And yet, it is just the thing to expect in these last days! If we haven’t yet learned to practice the true spirit of Christian tolerance, when do we ever expect to do so? May the Lord continue to bless us all. Please continue to pray for us as we do for you.

Holding the Standard High

How important it is that we ever keep in mind our own individual responsibility before the Lord, to obey His righteous law as fully as possible. No amount of effort on behalf of others can be acceptable to God unless our own lives are submitted to His righteous requirements. We appreciated very much the following letter from Vineland, N. J.:

“Dear Brethren in Christ: I wish to express my appreciation of the article in the March 15th DAWN. It did me good to read it. The parts I have especially in mind are the repeated statements in which you call attention to the righteous judgments of our God, and to the impor-

tance of walking uprightly and in accord with His laws, now. How apt are even we of the new creation, who are surrounded by a crooked and perverse people, to give way to the principles of selfishness, rather than to cleave to righteousness at all times.

"At times I feel that we can become so charged with the cares of this world, or even so engaged in a service for God, that we overlook the more weightier matters of God's Word—judgment, righteousness and mercy. My last few years have brought such experiences to my attention that cause me to appreciate the law of our God so much more than ever before.

"In conclusion I wish to say that I do not commend these things because I have attained perfection, but rather because I realize my own need of admonition along this particular line."

Opportunities in the Sunday School

A brother and sister who are spending much of their time in house to house work, using THE DAWN, and other literature, send us the following bit of interesting information:

"Dear Brethren: We have long desired to tell you how very much we have enjoyed THE DAWN, and we are especially glad that it now comes earlier, as we use the Sunday School Lessons and Uncle Eb's Bible Story in the Sunday School work here; where we are permitted to present the truth. The interest seems to be growing. The leader of the Sunday School told us this morning that Brother Mason was announced to speak for them next Sunday. ..."

Opportunities for presenting the truth in rural Sunday Schools and churches seem to be increasing. Some of our readers will remember a letter we published sometime ago telling of a brother's activities along this line. Recently we have learned that interest in this particular neighborhood has increased to such an extent that one of the local clergymen has challenged the brother to a series of debates.

Encouraging Words From Australia

"Beloved Brethren: Loving Christian greetings! I wish to thank you very much for THE DAWNS and other literature you have sent me. THE DAWN bids fair to be something worth while. If you continue in the strain of the first issue it cannot fail to bring comfort and blessing to those who read it.

I have distributed quite a number of the Witness Bulletins, No's 1 and 2, and have had favorable reports from some, and adverse reports from others. The ones who enjoyed them, were, like myself, just waiting for something of the sort. The others were those who prefer bondage.

"About twelve free brethren meet here in Brisbane for Bible study, all of which have read the Bulletins and enjoyed them. The basis upon which you intend to publish THE DAWN has also been called to their attention, and meets with their approval. We all believe in preaching the gospel of the Kingdom, so we are desirous of having some of the free literature which you offer for distribution. If it is your pleasure, will you please send 10,000 tracts. Also, will you please send a few more of the Bulletins.

"We are aware that all this means expense, and we are prepared to help along this line. We would like to stamp the address of our meeting place on the literature, with your permission. We are getting things into shape and hope soon to begin advertising public meetings.

"We pray the Lord's richest blessing upon you, and upon all of the Lord's people everywhere."

Referring to the matter mentioned in the foregoing letter as to granting our permission to stamp local address on literature furnished by us, we wish to say that it is not even necessary to ask for such

permission, nor do we have any authority or desire to refuse it. The truth belongs to the Lord and to the Lord's people everywhere. All ecclesias should be free to conduct their work as they desire. We are glad to help where we can, and when invited to do so. In lots of a thousand or more we will print the local class address on tracts, and where requested will omit our own address entirely. Let us have freedom in our service, and seek to help one another. Centralized control is not necessary, and, in fact, we are better off without it.

An Interesting Question

A letter from West Virginia contains the following interesting question:

"Brethren, don't you think there is a little too much stress put on the importance of witness work by some, as the gospel was to be preached until the net was full, and then there was to be a change?"

Our reply: Our understanding is that the paramount purpose of preaching the gospel is the selection of those who will be joint-heirs with Jesus in the Kingdom work of blessing all the families of the work, and that this work of gathering a people for His name will continue until the last member has been joined with Him in heavenly glory. Every phase of this work is accomplished by the proclamation of the truth. Our conviction is that it is a mistake to insist that there must be a "change of work." Our observation is that wherever a sincere and continuous effort is put forth to bear witness to the truth there are some grains of wheat still to be found. And even if there were only one remaining member of the little flock yet to have the gospel preached to him, what a joy it would be to us, if in our labor of love we were to have the privilege of finding that one!

And besides, there is nothing like the gospel to cheer and comfort those who are now confused by the conflicting opinions of men. "And those who know it best, seem hungering and thirsting to hear it like the rest," said the poet. Speculation, and circumscribed messages intended to be specially applicable to a chosen few, will not long satisfy the hungry heart. The gospel of Christ, of which Paul was not ashamed, is the all-important thing to keep before the minds of the Lord's people at all times. But, it must be the whole gospel, including the exceeding great and precious promises whereby we become partakers of the divine nature. And the preaching of this gospel to others, whether to our brethren or to the world, whether orally or by the printed page, produces a reflex action in our own lives which we, as Christians, cannot afford to miss. Let us then, continue to preach the gospel, but let us not neglect to apply the principles of the gospel in our own lives.

500 Hear the Glad Tidings at Reading, Pa.

The Reading Convention will long be remembered by all who attended. The City Hall Auditorium was secured (without cost) for the enaive day, and while it was much larger than was necessary for the friends who attended, when the "me

came for the public meeting it was found that the faith of the friends had been well justified. The public started coming nearly an hour in advance of the hour set, and continued to come until the number was swelled to 500. 150 of this number signed their names to the song sheets, thus indicating that they desired to learn more about what they had heard.

The subject discussed at this meeting was, "The Coming World Dictator." The good attendance was attributed, partly to the choice of subject, and partly to the fact that a well known auditorium was used. Above all, however, the few friends who helped to arrange and advertise the meeting made a great sacrifice in order to make it possible, and the Lord honored their effort. The results showed clearly that it is a mistake to suppose that the public will not attend religious lectures as well now as in the past. Many of the friends present expressed an enthusiastic desire to have a similar meeting in their own city. Just before introducing the speaker the convention chairman explained that one purpose of the meeting was to demonstrate to Bible Students everywhere that the time was never more opportune to make known the Glad Tidings than right now. THE DAWN heartily concurs in this, and will be glad to assist the friends everywhere, and in any way possible in similar efforts.

The talks to the friends were much appreciated also. Altogether it was a blessed convention.

"Was Jesus Three Full Days in the Tomb?"

The article on this subject, appearing in the April 1st DAWN, has been much appreciated by our readers, judging from the comments received. Some very helpful observations have been made, and we are getting them arranged and will present them in an early issue of THE DAWN in order that all of our readers may have the benefit of them. The original article was not intended as a dogmatic statement of truth, but was presented merely to give 'food for thought.' Perhaps, when we get all the facts together, we will be able to arrive at some definite conclusion on the matter.

CONVENTIONS

Baltimore, Md., May 27, 28. This will be more than a local convention. Friends are expected from distant points, and the Baltimore Ecclesia assures us that everything possible will be done to make the two days of the convention a real spiritual feast for all who attend. The convention will be held in a church building at the corner of Eden and Hoffman Streets. A public meeting is planned for Sunday afternoon, and there is a possibility that the convention will be preceded by a series of radio programs. Full information can be obtained from the class secretary; Mr. J. H. L. Trautfelter, 2408 W. Lafayette Ave., Baltimore, Md.

Brookside, Westford, Mass., June, 18. Weather permitting, some of the sessions of this convention will be held out of doors. The public meeting will be in the community auditorium. Full information

will be given in the June 1st DAWN, or write to A. G. Lundberg, Brookside, Westford, Mass.

Pen Argyle, Pa., June 25. This also, is to be an open air convention, and will be held in Weona Park, Pen Argyle. The feature of this convention will be the public meeting. Plans are being made to advertise it thoroughly throughout a wide area. It is probable that there will also be an immersion service. For full information address, Mr. H. L. Young, 12 Plainfield Ave., Pen Argyle, Pa.

Chicago, Ill., July 4th, Holiday Period. Arrangements of this convention are in the hands of the Polish friends, and it is expected that some of the sessions will be set apart for the English. THE DAWN has been invited to participate. Full details will appear in the June 1st edition.

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Uncle Eb's Bible Story

(Continued from page 29)

picture, of Jesus who was killed at a later time as a sacrifice for humanity.

"And now, in the conclusion of our story, we'll ask Paul to read some verses from the 22nd chapter of Genesis, beginning with verse 15."

Paul read: "And the angel of the Lord called unto Abraham out of heaven the second time, 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: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed my voice."

"This great promise that God made to Abraham, He also made to Isaac and to Jacob and in fact to the whole house of Israel," explained Uncle Eb, "that through Abraham's seed He would bless the world. But has the world been blessed in the way that God meant? Is the world happy to-day? What do you think of it?"

"No, I don't think it is happy," said Peter. "Tony Brown told me that he had gone to school for three days without breakfast, and lots of boys, I think, do the same; so I can't see how the world can be happy."

"Yes, and Peter gave Tony Brown his lunch," said John. "Never mind how I know. I just know, that's all."

"Well, that was a very kind thing to do," said Uncle Eb, "I'm glad indeed to know that my little nephews and nieces have kind hearts and that they are putting into practice the things that they learn in our Bible story class. But, as we were saying, the world is not yet blessed as God intends it to be. But the time is not far away when God's promise to Abraham will be fulfilled in every respect. The curse of evil will be wiped out and Earth's long night of sin and death will end. That will be the time of the divine Kingdom, when joy shall increase and fill the whole world."

Conventions

(Continued from page 32)

Boston, Mass., July 30. Further information concerning this gathering will appear later.

Brooklyn, N. Y., Labor Day Weed-End. This will be a general convention for the eastern district. This early announcement is being made in order that those who so desire may arrange their vacations to suit the date of the convention.

A Request

Since the bank holiday it has become more difficult to negotiate personal checks, especially if they are not properly made out. We earnestly request, therefore, that all personal checks, for subscriptions, donations, etc., be made payable to THE DAWN. We are confident that our friends will be glad to comply with this request, and we will be very thankful for it.

Funeral Services

Occasionally we receive an inquiry as to whether we are in a position to provide speakers for funeral services. We wish to advise that THE DAWN will be glad to arrange for brethren to serve in such emergencies.

L'AURORA MILLENNIALE

We are requested to announce that the name of the new Italian publication will be, **L'Aurora Millenniale**, which in English means **The Millennial Dawn**. All friends desiring a sample copy may obtain same by addressing the Associated Bible Students, 30 Blake St., Hartford, Conn. Names and addresses of Italian friends will be appreciated, and should be sent to the same address.

We understand that the first edition of this magazine will soon be ready for mailing. The Italian friends will appreciate it if readers of THE DAWN will forward to them the name and address of any Italian friends they may know.

BIBLE STUDENTS' LECTURES

We wish the friends everywhere to be assured that there are no "conditions" attached to this service except that the speaker be known by us as being sound in the Truth and devoted to God and to righteousness; or that he is an accredited representative of his local class, and is known by such to have these qualities.

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

THE DAWN is reaching an ever increasing number of isolated friends, and friends who are

not attending regular meetings. These listings afford many such an opportunity of getting in touch with their brethren. We are prepared to devote as much space as necessary to this service.

With the exception of conventions, this service will be limited to appointments outside of the speaker's home class. In sending in appointments, please give date, hour and address of meeting; or else proper person from which such information can be obtained. This information should reach us not later than the 20th of the month preceding the one during which meetings are to be held.

BROTHER W. T. BAKER:

Providence, R. I., June 4, 3 P. M., Church of the Mediator, Elmwood Ave., and Peace St.

BROTHER C. P. BRIDGES:

Boston, Mass., May 14, 3 P. M., Huntington Chambers Hall, 30 Huntington Ave.

Providence, R. I., May 28, 3 P. M., Church of the Mediator, Elmwood Ave. and Peace St.

BROTHER W. F. HUDGINGS:

Baltimore, Md., May 27 and 28, (convention, see announcement).

BROTHER J. T. JOHNSON:

East Liverpool, Ohio, May 14, 3 P. M., (address Cyril A. Kuhn, Box 177, Midland, Pa.)

BROTHER J. C. JORDAN:

Youngstown, Ohio, May 14, 2 P. M., Guthrie Home, La Belle, Ave.

BROTHER GEORGE KENDALL:

Pittsburgh, Pa., May 7, 3 and 8 P. M., 610 Arch St., N. S.
Baltimore, Md., May 27 and 28 (convention, see announcement).

BROTHER J. G. KUEHN:

Chester, Pa., May 6, 8 P. M., 1017 McDowell Ave.

Wilmington, Del., May 7, 3 P. M., (address Peter Kollman 404 W. 31st Street).

BROTHER OSCAR MAGNUSON:

Baltimore, Md., May 27 and 28 (convention, see announcement).

BROTHER E. MAURER:

East Liverpool, Ohio, May 28, 3 P. M., (address Cyril A. Kuhn, Box 177, Midland, Pa.)

BROTHER J. W. REIMER:

Vineland, N. J., May 7, 3 P. M., Grange Hall, Wood St., between 7th and 8th Streets.

BROTHER WALTER SARGENT:

Phillipsburg, N. J., May 7, 3 P. M., 373 Warren St.

BROTHER E. F. WILLIAMS:

New Kensington, Pa., May 14, 3 P. M., Odd Fellows Hall.

BROTHER G. M. WILSON:

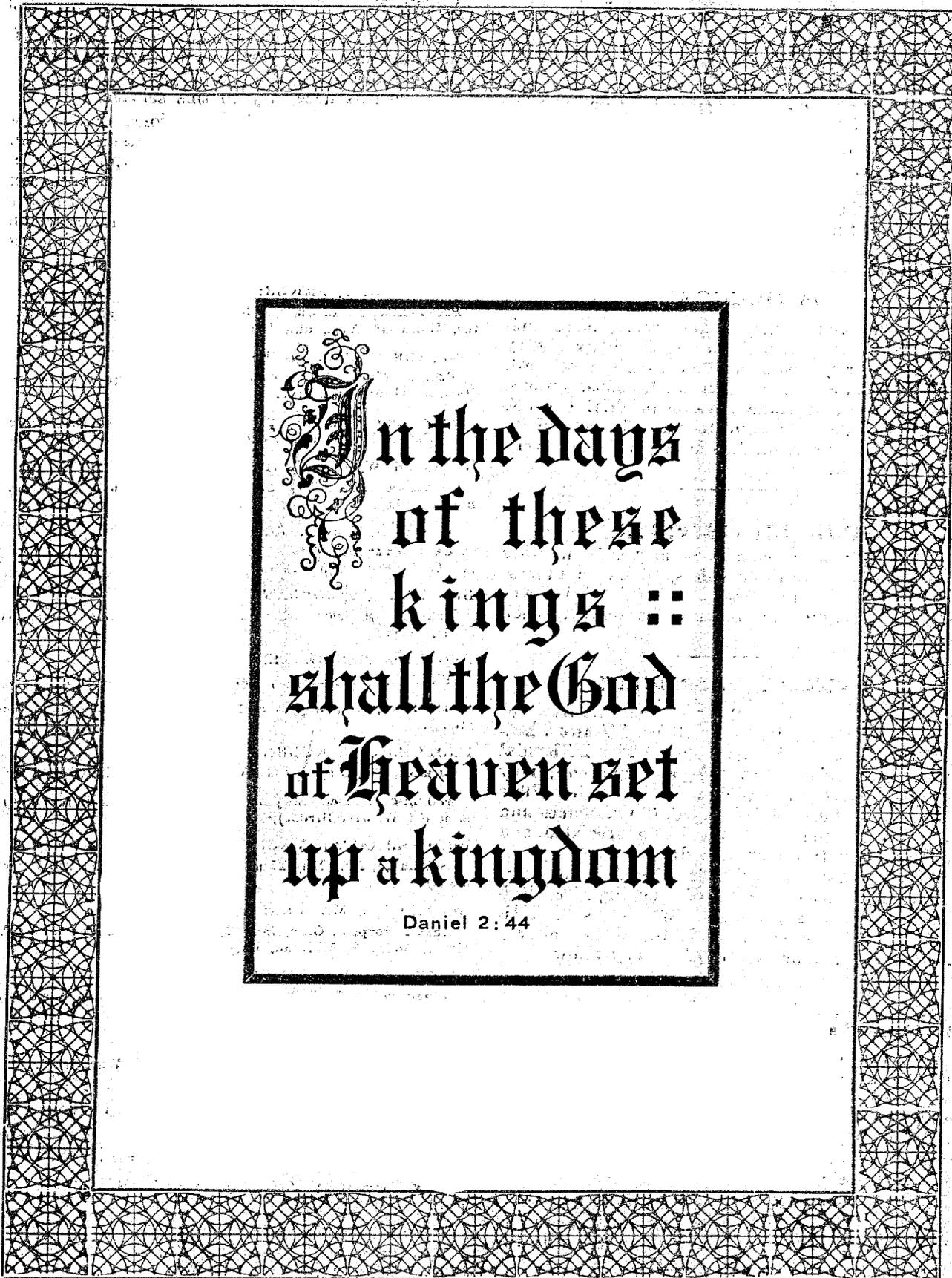
Duquesne, Pa., May 21, 11:50 A. M., First Street.

New Kensington, Pa., May 28, 3 P. M., Odd Fellows Hall.

BROTHER NORMAN WOODWORTH:

Washington, D. C., May 7, 3 P. M., (address Chester E. Stiles, 3718 Brandywine St., N. W.).

Baltimore, Md., May 27 and 28 (convention, see announcement).



In the days
of these
kings ::
shall the God
of Heaven set
up a kingdom

Daniel 2:44