

January, 1934
15 cents

The DAWN

**The Messiah Gospel
The Antiquity of Man
The Message for the New Year**

THE RESURRECTION OF CHRIST

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THE DAWN, entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932; Act of March 3, 1897. Published monthly—formerly semi-monthly—by the Dawn Publishers, Inc.—formerly the Associated Bible Students Radio Committee—251 Washington Street, Brooklyn, N. Y. Subscription price, \$1 a year.

Convention Announcements

CONVENTION AT RICHMOND HILL, N. Y.

A local convention, followed by a series of public meetings, is to be held in Richmond Hill, N. Y., under the auspices of the Associated Bible Students of Brooklyn. The exact date for this convention has not yet been decided upon, but will probably be February 25. A more definite announcement will appear in the February DAWN.

PUBLIC MEETINGS IN LOS ANGELES

The Los Angeles Ecclesia is holding a series of eight public lectures in the Odd Fellows Temple, corner of Oak and Washington Streets, at 3:30 each Sunday afternoon. The last of these special lectures will be given on February 25. The brethren selected to give these lectures are, Russell Pollock, Robert Nash, Scott Anderson, E. P. Taliaferro and George S. Kendall.

THE DAWN IN THE GREEK LANGUAGE

We take pleasure in announcing that a committee of Greek brethren has completed arrangements for the issuing of a monthly magazine in the Greek language to be known as THE DAWN. The first issue of this Greek magazine is about ready to go to press.

The Greek brethren interested in this effort have purchased a linotype machine and installed it in our

printing plant; and the work of publishing and mailing will be carried on at this office. While the publishers of the English DAWN are in full sympathy with this effort and will do everything possible to co-operate with the Greek brethren, we wish to make it plain that we have no jurisdiction whatever over the policy of the Greek DAWN. This is in harmony with our policy of encouraging individual initiative, not only as is represented in ecclesia independence, but in other lines of activity as well.

We understand that the Greek DAWN will consist of translations of articles from back numbers of the *Watch Tower* and from the English DAWN, as well as other appropriate articles for the edifying of the body of Christ. We can highly recommend this effort to any of the brethren who are able to read Greek, or who are in touch with others who can. All communications should be addressed to the GREEK DAWN, 251 Washington St., Brooklyn, N. Y.

L' AURORA MILLENNIALE

We wish to announce on behalf of the brethren publishing the Italian magazine known as *L' Aurora Millenniale*, that the next issue will be forthcoming soon. There has been a temporary delay in the publishing of this magazine, but its regular visits will be resumed in the near future.

This magazine consists largely of translations from the English DAWN, and we can recommend it to our Italian friends as a magazine well calculated, not only to interest beginners in Bible study, but to encourage the brethren as well.

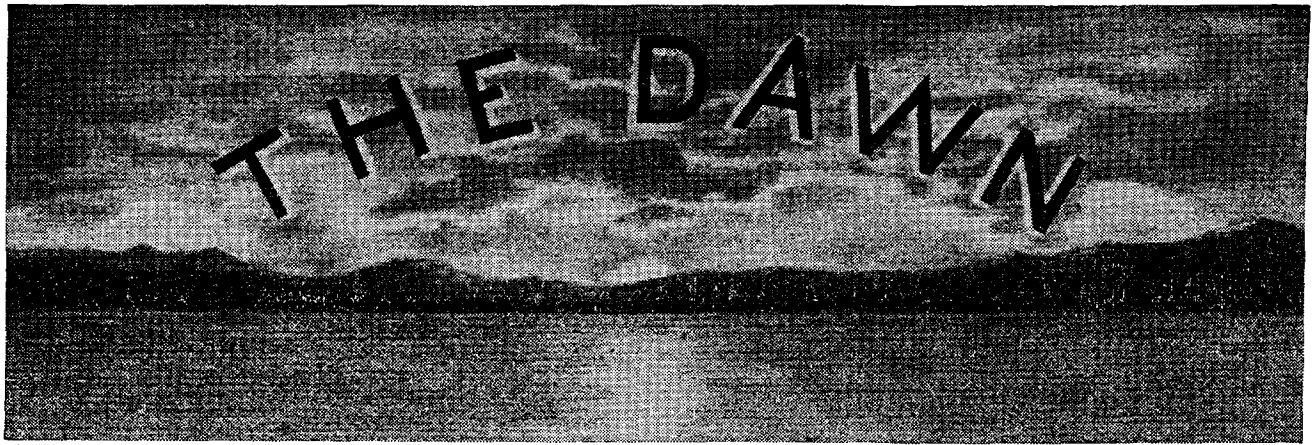
REQUESTS FOR BROTHER KENDALL

Brother George S. Kendall is at present making a trip through the Pacific coast states. Any friends in this territory, for whom arrangements have not already been made, and who wish to have him serve them, will please communicate with us immediately, or address him direct, in care of Mr. A. W. Abrahamson, 2432½ Rimpau Blvd., Los Angeles, Calif.

Any friends in Arizona, New Mexico, northern Texas, Oklahoma, Arkansas, Tennessee, Kentucky or West Virginia who may desire a visit from Brother Kendall, may also so advise us, and if the location is is not too far from his proposed return route, he will be glad to make arrangements to stop.

WE APOLOGIZE

One reason why THE DAWN is late this month, is, that just as we were ready to go to press an accident occurred that caused the entire 32 pages of type—the whole issue, with the exception of the cover—to fall onto the floor in a generally scrambled condition. This meant that it all had to be made up over again; hence, if you find some misplaced lines or other typographical errors in this issue, we beg your kind indulgence. For example: we note that on page 28, last full paragraph, 6th line, reading "articles in any other spirit than the the one in which they" *should be omitted*, and in place of it the following line should be inserted: "alities. We wish to assure our readers that this is."



Vol. 2, No 7

January, 1934

One Dollar a Year

News *and* Views

The Next War

MUCH is being said in the newspapers and magazines of late about "the next world war" and its imminence. Many editors seem to take it for granted that such a war is not far away, that when it comes it will be of comparatively short duration, and will constitute such a time of trouble as this world has never seen since there was a nation. Arthur Brisbane, well-known editor of the Hearst publications, comments as follows on the recent "test flight of inspection" of the French "Black Squadron" of army fighting planes which flew from Paris to South Africa and back last month:

"If a 'Black Squadron' of 28 planes can fly over the Mediterranean Sea and far over Africa on a test flight of inspection lasting for weeks, what could one or two thousand of the gigantic French air fleet do on a different kind of flight to the cities of an enemy country?"

"It is no exaggeration to say that if France declared war on any country of Western Europe in the morning, all the cities of that country would be laid waste the same evening."

Some may think this is exaggerating the possibilities; but undoubtedly another European war, if it should be declared now, would be quite different from the last war—far more deadly than any conflict heretofore, because of poison gas and many other modern means of destruction that were not perfected until after the last war ended. Whether the next spasm of world "travail" will be a "world war," or some other form of worldwide disaster, we may not be sure; but of one thing we can be certain—it will be worse than anything this earth has ever seen since the beginning of human history. All the prophets, and Jesus Himself, foretold this approaching great trouble, with which the old world would end and the new order of things would be ushered in. They indicate that such a time of trouble is inevitable. But, thank God, beyond it will come a glad era of universal peace, which also has been foretold by all the holy prophets since the world began—the Messianic Kingdom. "Thy Kingdom Come!"

Biblical "Miracle" Repeated

CRITICS often have been amused at the Old Testament accounts of the many "miraculous" things that happened to the Israelites during their wanderings in the wilderness. Not only have they scoffed at the story of their crossing of the Red Sea (which fact, when properly interpreted is by no means incredible, as heretofore shown in THE DAWN), but they also have made much sport of such statements as that which shows that on one occasion they were sent an unusual "cloud" of quail, which very accomodatingly flew so close to the ground that the Israelites could catch them with their hands. But just such a thing happened in Bulgaria only a few weeks ago, as described in the following dispatch from Sofia, under date of Nov. 8, 1933, which we clip from the *New York Times*:

The people of Razgrad, a town of some 15,000 inhabitants in the Turkish district of Deli Orman, in Northeastern Bulgaria, were amazed to see a great cloud approaching at unusual speed. As the mass drew nearer it was seen to be composed of hundreds of thousands of birds—an immense flight of quail migrating southward to escape the European Winter.

But the birds had met with a storm which had exhausted them, for when they arrived at the town thousands of them could fly no further. They came down in the gardens and streets, where they were caught by the delighted townfolk and secured beneath the lids of hundreds of cooking pots.

If this could happen in Eastern Bulgaria in 1933 A. D., who among the critics of the Bible are prepared to say that it could not have happened in Arabia 35 centuries ago, even as the Scriptures declare? One by one the stock arguments of the Bible critics thus are being made to vanish, in this glad Dawn of earth's New Day.

Prospect for 1934

ALTHOUGH we could wish the whole sorrowing world a "Happy New Year" at this appropriate season, yet candor compels us to admit that it would be utterly futile to do so. Divinely foretold conditions are such that real happiness cannot accrue to the

depressed human family in the very immediate future. In fact the year 1934 opens up amid grave uncertainties consequent to numerous unsettled domestic and foreign policies; with agitations for radical change on the one hand, and equally insistent opposition to anything and everything that savors of sailing into uncharted seas, on the other. In the United States we are now passing through a series of governmental experimentations; with conservative factors pulling one way and liberal forces pushing the other; the latter urging that since nothing could be worse than what now exists, something else may as well be tried.

Many insist that further inflation of money must come; while at the same time this course of action is emphatically denounced by others, who claim that it will precipitate a still greater crisis, by depriving many thousands of business men of what they justly own. Strikes have been numerous during the past year, and we see no reason why they will not continue. Farmers are much dissatisfied, and are finding it very hard to see daylight through the enveloping economic fog. The real cause of the nation's trouble has not been fathomed; yet the basis of America's problems is undoubtedly identical with that which obtains in every other part of the globe—it is a worldwide "travail."

Across the seas we find equally lamentable yet very interesting developments continually going on. In withdrawing from the League of Nations Germany has spoken her mind. So has Italy, which demands various fundamental revisions. Hitler has said: "Germany will not return to the League of Nations. The League of Nations is an international parliament in which groups of persons oppose each other and agitate." On the other hand Britain stands by the wholly impotent League. So does France, who watches Germany with jealous eye and is unwilling to concede to the Reich the 300,000 men which Hitler demands as a regular standing army, though France herself is prepared for both offensive and defensive war at any time.

The great menace to peace in the east is Japan. She is much cramped for territory, and must expand—and will do so by means of war, if no other way is opened up. Riots are taking place in Spain. Russia has gone a way of her own, and now seeks recognition of her Soviet system by the "capitalistic" nations of the world. India drags along under her menacing pall of caste darkness, and heathen idolatry.

Truly "the whole world is waiting for the sunrise"—for the divine Kingdom, for the glory of God to be revealed to all in accordance with divine prophecy. Without doubt the year of 1934 will see further failures of human systems all along the line. The culmination will be a mighty cataclysm, a great crash, a time of trouble which is to "shake all nations." And then, in God's good time, the "desire of all nations

Religion in Russia

ANY persons seem unaware of religious conditions in Soviet Russia. While all members of the Communist party—about 2.5 percent of the population—are said to be atheists, yet freedom is

granted to others, says M. Litvinoff, who quotes from the Soviet code as follows: "Every person may profess any religion or none. All restrictions of rights connected with the profession of any belief whatsoever, or with the non-profession of any belief, are annulled." A free performance of religious rites is guaranteed as long as it does not interfere with public order, and believers belonging to a religious society—may lease under contract special buildings for the purpose of worship. The school is separated from the church. Instruction in religious doctrines is not permitted in any governmental and common school."

So long as man conducts himself with propriety he should be permitted to exercise his religion in any country. But eventually the Lord Himself will break down all creedal systems and give one true, common religion to the whole world of mankind. That will be during the Messianic Kingdom, which is now near.

Arrests in Germany

WHEN seven members of a sect called Bible Researchers, refused to vote; and distributed handbills declaring, "Jesus is our Leader;" the police did not take the matter with religious seriousness, nor did they regard it lightly; they looked upon it as a special slight to Chancellor Hitler, and arrested all seven of the offenders. They wanted no rival for Hitler—not even Jesus Christ Himself.

Wants Religious Reform in Germany

MASY KRAUSE, protestant pastor in Germany, declares that the country needs a second reformation. He wants to eliminate from the Bible the Old Testament writings, and also what he calls "superstitious passages" in the New Testament. Furthermore, he calls upon the "German Christians" to regard Jesus "not as a God enthroned, to be conceived dogmatically, but as a fearless fighter and leader."

If those in all countries who call themselves Christians, and especially the Christian leaders, would set a better example in living up to the precepts of the Bible, instead of dissecting the pages of holy writ and cutting out all that does not suit them, it would be more conducive to promoting Christianity and "peace on earth."

Voting in Spain

WHEN Spanish women received the right to vote, there was "a hot time" in Spain. "By the millions," says *Time Magazine*, "they were up at dawn, swarming around Spanish polling places. Nuns especially turned out en masse to vote against the Socialists, who have so long cramped the revenues and age-long privileges of Mother Church in Spain. Hundreds of wives of Spanish grandees and nobles who have been living fearfully abroad, returned, some also bringing their husbands, to vote as their conscience commanded. All over Spain the arrival of a priest to drop his ballot into a voting urn was the signal for fervent female demonstrations, and shrill appeals to the Holy Virgin to see that the election came out right."

Spain is one of the world's countries that especially

needs the enlightenment of the divine Kingdom. And when it is established, the people of that dark land will find something more important to attract their attention than elections, riots and bull fights.

Hard on the Schools

THE *New York American* says: "Due to lack of funds a total of two million two hundred and eighty thousand American children of school age who should be in school will be denied schooling this year. In twenty-four States two thousand rural schools have failed to open, sixteen institutions of higher education have been discontinued, and estimates indicate that fifteen hundred commercial schools and colleges have closed. One out of every four cities has shortened its school term, seven hundred and fifteen rural schools will be able to run for less than three months, and general reduction in school terms are making worse an already serious situation." This indeed is pathetic. But soon the Kingdom of Christ will be established, and will bring enlightenment to everybody.

Reading in London

IT IS said that because of unemployment an impetus has been given to reading in London, and that all the reading rooms are crowded. Perhaps present conditions are causing the people to think, to look for something that will enlighten their minds as to the causes of the depression; although a good many may merely be glad to go into a warm reading room as a place of shelter from the chilly winds of the London streets. But if people would do more reading, of the right kind—taking heed to the Bible, especially the great prophecies written therein concerning our day—they would not be in ignorance as to what is taking place in the world; all would be comforted as they come to know that mighty, dissolving, transitional processes are carrying this old world over to a new and righteous age.

Silver Makes Its Bow

IT HAS been said that "All things come to those that wait." Well, Silver has waited, and seems now about to come to its own. Mr. Silver stands at the door and wishes us a "Happy New Year."

By which we mean that President Roosevelt has made a proclamation for the remonetization of silver, has ratified the London agreement providing for world limitation of silver production and the general increased use of silver as money.

America produces 24,000,000 ounces of silver a year. Half of this is to be turned into dollars and the other half held by the treasury in reserve.

The President says that this revaluing of silver will open up markets at home and abroad, that it will assist in increasing and stabilizing domestic prices, augment the buying power of silver-using countries, and protect our foreign commerce against injury due to depreciated foreign currencies. This is surely an alluring prospect, and if giving silver a boost will ac-

complish something in the line indicated, it is by no means to be treated as a joke.

Silver has had its flights in the past, and has not lain "on flowery beds of ease." We remember the words of William Jennings Bryan, who said: "How things have changed in the last eighteen hundred years. Look at the people who head the gold standard propaganda in the United States. Look at the bondholding class and the money changers classes, the brokerage classes who are trying to fasten a gold standard upon the people of this country, not openly, but secretly and in disguise, and then turn back eighteen hundred years when the meek and lowly Saviour threw the same kind of people out of the temple because they had made His house a den of thieves. And then think that these people come and appeal to the ministers of the Gospel and the church papers to save them from the wrath to come.

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

What the people need to know is something about the gold and silver of the Bible, and this they WILL know when the divine Kingdom is established. Jesus held up a nugget of the purest gold when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thy neighbor as thyself. On these two commandments hang all the law and the prophets." When the law of love becomes the law of the world, in place of the law of selfishness which obtains at the present time, silver and gold will find their proper place. But we can rest assured that there will be no medium of exchange that will permit the accumulation of wealth either by an individual or by a corporation. Under that great rule of equity all men will have a plenitude of the good things of life and an abundant opportunity to enjoy the same. Meanwhile, however, it does seem as if silver has made its bow to a tottering world just about in time to be thrown into the streets.

Il Duce and the League of Nations

IL DUCE is not satisfied with the covenant of the League of Nations and wants to re-write it, especially leaving out the punitive clauses. He thinks the enclosure set by the League is not quite big enough for the world to play ball in, and he desires to enlarge the fence to take in a broader field. He suggests a "European Political Committee" of the great powers—England, France, Italy and Germany—to which the United States, Russia and Japan might receive an invitation agreeable to them. The League has accomplished nothing toward rectifying the ailing world, but it is not likely that Mussolini's proposed "Committee" could do any better. It is a job for a World Dictator, capable of ruling in righteousness. We shall find such a ruler in Jesus, the world's Messiah, whose Kingdom is near at hand.

SCIENCE AND THE BIBLE

THE ANTIQUITY OF MAN

(Part 1)

THE apparent eagerness of some scientists to confirm Darwinism at the expense of the Bible has led them to make many wild assertions concerning "prehistoric man" which mature scientific investigation has been unable to verify. Indeed the vaunted "science" of human prehistory rests upon a far less stable foundation than the casual than the casual reading public generally realizes.

Because a remote antiquity for the human race has been assumed and indorsed by many esteemed educators, and has come to be taught in all our great schools of learning, the average layman today naturally infers it to have been demonstrated as a mathematical certainty.

The ordinary reader, of course, does not take the time to weigh the scientific evidence and determine for himself whether or not it substantiates the claims of the Prehistorians.

But modern scientists are by no means unanimous in supporting the hypothesis of a remote origin for man, or the corollary theory of his descent (or ascent) from brutes. Many well informed geologists, palaeontologists, archaeologists and anatomists hold a contrary view, and are prepared to cite abundant evidence to show the absurdity of the aforesaid commonly accepted but unverified opinions.

The entire hypothesis of the Prehistorians primarily stands or falls on the broad assumptions of the "Uniformitarian" school of geology, which like Darwinism itself, has been foisted upon the minds of impressionable schoolchildren without adequate proof to support it, and which has led the last two generations to reach many untenable conclusions. It now appears that the assumed fundamental theories underlying Uniformitarian geology are misconceptions, which today are being frankly exposed by many serious investigators in this field.

Take for example the purely arbitrary assumption that the present slow, orderly processes of

erosion and deposit have continued at this rate throughout all past ages, thereby furnishing a chronometric scale for calculating prehistoric time. Scientific dissenters from this Uniformitarian view point out that there are reasons for believing that at certain crucial periods in this planet's history there have occurred many great **catastrophies**, which enabled nature to perform its work of carving valleys, upheaving mountains, and washing and remodelling the earth's surface, with unusual

rapidity. Hence, instead of thousands or millions of years being required for certain known actions, they may actually have occurred within a very short period of time.

These opponents of the Uniformitarians are called Catastrophists, and they are the real "progressives" in the geologic field today. But it is outside the scope of this article to discuss or even enumerate the many criti-

cisms advanced by the latter school of geologists against the "orthodox" school of Uniformitarianism. Weighty though they be, their challenges have received scant attention from those educators who are still trying to confirm Darwin as to the origin and antiquity of man. The latter prefer to maintain the scientific status quo, and to rigidly adhere to the "long accepted" school of geologic thought as outlined by Lyell and Smith, the fathers of Uniformitarian geology.

Especially is this true of the Prehistorians—they unquestioningly accept Sir Charles Lyell's dictum that the present slow rate of erosion and terrigenous deposits serve as a dependable measuring rod by which they may determine the age of the various geologic layers, and of any human fossils that may be found therein. And the existing exceeding slowness of these supposed "uniform geologic processes" has led them to assume that man, whose bones are sometimes found deep in the earth, must have inhabited the planet many thousands of years

Throughout 1933 THE DAWN published a number of articles on "Evolutionists at the Crossroads," which series terminated last month.

The accompanying article on "The Antiquity of Man" has been contributed by one of our Western readers who has made a careful study of the subject, and who has found much additional evidence in confirmation of the facts contained in the aforesaid "Evolution" series.

This present treatise, which will be published in four installments starting this month, is a fitting sequel to THE DAWN'S recent expose of the many hasty conjectures of Darwinists which are admittedly at variance with the divine Word.

prior to the period assigned by the Bible's chronology to the creation of Adam in Eden.

False Premises, Wrong Conclusions

Prehistorians, as a class, impatiently reject the testimony of Genesis as incompatible with what they assume to be the true geologic "record of the rocks." And being also wedded to the theory of biological evolution, they feel positive that it must have required immense eons of time for their hypothetical *pithecoïd* or ape-man to have gradually metamorphosed himself into a *homo sapiens* or true man, and still further vast ages for the latter to undergo his "cultural evolution," from the first crude beginning on up to the dawn of civilization.

The evolution theory also connotes a cumulatively accelerated progress, as time has advanced; and, contrariwise, a slower and still slower progress as we look **backward** down the corridors of time. Thus one misconception has given color to another; and Darwin's false premise, now accepted as a basis of "scientific" reasoning, has so biased and distorted the point of view of archeologists and palaeontologists, that nearly all real evidence concerning earliest man has been warped and twisted out of shape to make it conform thereto.

This fact becomes apparent when we study the pronouncements of many modern authorities on prehistoric man. Like all scientists, they profess zeal for the promotion of true knowledge, but they have been so thoroughly prejudiced from childhood in favor of certain preconceived but unproven ideas which they habitually use as a basis for their reasoning, that whenever any damaging counter-evidence is brought forth by a scientific "heretic" they are quite reluctant to give it due weight when they find that it casts suspicion on their long accepted fundamental postulates.

Scientists simply assume that the Darwinian postulates should be regarded as established beyond controversy, and they doggedly uphold them in the face of all the rapidly accumulating evidence to the contrary. They feel that it is better to soft-pedal or ignore all counter-evidence, rather than upset the very fundamentals on which their whole scientific structure has been built. If the counter-evidence becomes too well known and too damaging to longer be ignored, they condescend to give it a partial hearing, but then proceed to lay it on the shelf or else distort it so as to make it seemingly align with their fundamental theorems.

The Java "Ape Man"

An example of the foregoing fact is afforded in the recent utterances of Dr. Henry Fairfield Osborne, who, along with Dr. Alex Hrdlicka and Prof. Elliot Smith, is recognized as one of the most eminent exponents in the field of "Human Prehistory." In his well-known textbook, "Men of the Old Stone Age" (heretofore briefly reviewed by THE DAWN), Dr. Osborne devotes much space to discussing the so-called Java ape-man, otherwise known as *pithecanthropus erectus*; and he writes as though he harbors no doubt whatever about its

authenticity as a bonafide connecting link between the human race and the brutes (except for one or two apparently inadvertent admissions), though he knew of the many evidences to the contrary.

But further exposures compelled Dr. Osborne to amend his positive position on the subject. As early as Dec. 27, 1929, according to the reports in the daily press, he spoke before the American Association for the Advancement of Science, at Des Moines, and frankly reversed himself—declaring it to be anatomically impossible for true man and a *quadrumanus* to have had a common ancestor. He proceeded to explain that in the "embryonic human hand (and foot) . . . there is no evidence whatever of having passed through an anthropoid limb-grasping stage"—for even the evolutionists concede that nature never restores to a species any lost faculty or part which has become atrophied through persistent disuse, whether it be a tooth, finger, anklebone, rib, tendon or nerve. "On this principle," says Osborne, "the opposable human thumbs could not spring back from the partly atrophied (or rudimentary) ape thumbs."

Now it would seem that such an admission, coming from the great Osborne himself, would have generally unsettled the faith of men of science in the Java ape-man, *pithecanthropus*. But what do we find? Even the American Museum of Natural History, in New York, of which Dr. Osborne is the honorary president, and various other great museums throughout the world, continue to display the fanciful reconstructions of this imaginary monstrosity, for our schoolchildren to gape at in wonderment and have registered in their plastic minds the admittedly erroneous idea that they are looking upon a true portrait-bust of their early forefather of hundreds of thousands of years ago. Thus, notwithstanding all counter-evidence, and the admission of Dr. Osborne and others, leading educators and writers of textbooks still take *pithecanthropus* for granted, and continue to cite it as an indubitable link in the chain of evidence which "proves" evolution and disproves the inspired testimony of the Bible.

The Evidence Reviewed

And, what, after all, is the actual basis for this unflattering assumption? Of artifacts there are none, and even the skeletal remains consist of the merest questionable fragments. As previous articles in THE DAWN have pointed out, this Java-nese collection, found in 1891, at a depth of about 40 feet, consists of (1) a calvareum, or skull-cap fragment, which some of the world's leading palaeontologists unhesitatingly identify as that of an extinct species of large gibbon; (2) two molars, the first of which Dr. Dubois, the discoverer himself, first believed to pertain to a gibbon; and indeed the whole collection might have been consigned to that proper category had it not been that Dr. Dubois subsequently found at the same general level, though 17 yards distant, a human thigh bone, which differed in no essential respect from

those of modern native Javanese. This thighbone constitutes exhibit (3).

The fact that all these specimens were dug up from about the same level, and were all of the same dark brown color, and all had undergone about the same degree of fossilization, persuaded Dr. Dubois that they must have pertained to the same individual, notwithstanding that they were scattered over a considerable area. Also, the fact that some bones of extinct animals, generally classed as Pliocene or early Pleistocene, were found at the same level, led him to ascribe to his assumed "missing link" an antiquity of at least half a million years. But the evidence upon which he based this antiquity, as well as the evidence that the bones belonged to the same creature, is far from conclusive.

In the first place, the strata in which these fossils were embedded consists of **volcanic tufa**; and geologists agree that volcanic outflows have occurred in all ages of terrestrial history; and this human thighbone could just as well have been buried under just such tufa only a few thousand years ago. As for the dark brown color, and the degree of mineralization of the bones, this may signify nothing more than that certain peculiar soil conditions prevailed in that region, which were exceptionally favorable to the promotion of rapid mineralization of bones buried therein, so as to cause them very quickly to simulate an appearance of great age. It is known that certain soils can do this, as pointed out by none other than the great evolutionist, Prof. R. S. Lull, whom we shall again refer to later in this discussion.

It is well known that when Dr. Dubois submitted his specimens to inspection before the third International Prehistoric Congress, assembled at Leyden, Germany, consisting of the world's leading geologists, archaeologists, palaeontologists and anatomists, a majority of that august body were quite credulous of the collection's claim to such antiquity, and to the discoverer's assumption that the bones belong to the same creature and constitute evidence of the "missing link." Out of 24 of these eminent scientists, only 7 of them endorsed the "ape-man" theory.

And more recently no less an authority than Prof. Gerrit S. Miller, Curator of U. S. National Museum (Smithsonian Institute), has declared that the **pithecanthropus** collection of fragments are "too incomplete and uncertain" to supply convincing proof of the existence of anthropoid creatures intermediate between apes and men. Nevertheless, because the majority of modern educators have been so steeped in evolution since their grammar school days until it has become a "complex," they still refer to these Java fragments as though they constitute unquestionable evidence for their precious Darwinian hypothesis.

Dr. Dubois himself was so disappointed over the early rejection of his specimens by the aforesaid congress of scientists that he sealed them up for further examination. He made plaster casts of them and passed these out for other scientists to examine; but the originals have never again been per-

mitted to be studied by anyone from that day to this. Just why Dr. Dubois took this course is not altogether clear. One wonders if his action was prompted by jealousy of his reputation, and fear that first-hand investigation of his ape-man's "skull-cap" might reveal it to be no more than the knee-pan of a stegodon (an extinct species of elephant), even as did another supposed "pithecanthropus skull" which was unearthed in 1926 by Dr. Heberlein in this same Javanese field.

Of course, the Dubois fragments were found in strata which also contained bones of extinct animals, some of which are generally classed as belonging to the Tertiary, or early Quarternary age. But as to whether these prove a remote antiquity for the Dubois human thighbone, we can do no better than refer to the following criteria for determining the authenticity and dependability of such fossil remains, as given by that eminent authority on evolution and prehistory, Prof. R. S. Lull, in his "The Ways of Life." In that work he warns students of the following three things that may lead them to false conclusions:

(1) **The stratigraphic position of the specimens**—i. e., whether or not they were in undisturbed strata when found. A "prehistoric" skeleton or bone may turn out to be but an "intrusive burial" of relatively modern times, in which case the stratum in which it is found proves nothing as to the specimen's antiquity. The "Cuzco Man" of Peru, at first acclaimed as of enormous antiquity, proved on further examination to be but the skeleton of a man belonging to this historic period, having been covered up by a misleading talus of very ancient rock which had slidden down from the cliffs above, and which had led the original discoverer to a grossly wrong conclusion as to the skeleton's age. In like manner the Mongolian expedition was prematurely jubilant over the finding of human remains buried in tertiary strata, and because of that fact hastily proclaimed that the specimen was that of a man who lived hundreds of thousands of years ago; but later they found unmistakable evidence that the remains were of comparatively modern character, evidently having been buried there not so many centuries ago.

(2) **Degree of fossilization.** Prof. Lull points out that in saturated soils which contain a high percentage of minerals in solution, the impregnation of the bones may be very rapid, and give them an unwarranted appearance of extreme age—as seems to have been the case with **pithecanthropus**.

(3) **Association with bones of extinct animals of known antiquity.** Concerning the weight to be given to evidence of this kind, such as has been urged in behalf of the Java "ape-man," Prof. Lull makes the following frank admission: "Here again... a chance for error arises, for the sediments are sometimes eroded and then redeposited, and the contained (extinct) animal bones may thus be older than the strata in which they are found." True, in that case they usually are abraded; but even that is no absolute test, for fossils of the very same age

as the strata in which they are found also may be abraded; especially if the sediments are those of an active stream, or of a wind-whipped shallow sea, such as surrounds the Island of Java.

The foregoing facts serve to cast grave doubts upon the claim of remote antiquity for the Java thighbone, and indeed for the stratum itself in which the specimen was found. Geologists, of course, classify successive rock formations and their component strata, **not** according to their mineral texture (which is wholly unreliable), but according to their fossil content—and even this may often lead them astray, as the above warnings of

Prof. Lull clearly show. When the “Rhodesian man” was found in Africa a few years ago it was heralded as of vast antiquity. It was covered with tons of **mineralized** bones which gave the appearance of remote age; but they later proved to be those of modern African fauna, and thus quite discredited the earlier claims of the discoverer. Were it not for the preconceived and deeply ingrained prejudices of educators in favor of human evolution, the exaggerated claims for the Java **pithecanthropus** would also be rejected for lack of supporting evidence.

(To be continued)

LAST DAYS OF EGYPT AND JUDAH

(The Mystery Land of the Pharaohs, Part VIII)

WE NOW come to the consideration of the 26th and last dynasty of the last period of Old Egypt; the concluding chapter of the pharaonic history of the oldest nation of earth, which was now in her death throes. For 25 consecutive dynasties she had managed to maintain her national independence. Foreign pharaohs had occupied her throne at various times; but she had never been reduced to a tributary province of any other nation in all the days of her unbroken history. But now her time had come; and her end parallels with the last days of Assyria and of Judah.

In our last article we noted the fact that the Egyptian priests of Amon had overrun the lands of Nubia (Ethiopia) and beyond, subduing also what is now called Abyssinia; and there had organized an Ethiopian kingdom which was finally able to retake Egypt from the foreign dynasty of Libyan pharaohs, who had held it ever since Shishak's day. But now Ethiopia, as well as Egypt, was doomed to sink into oblivion, never again to arise as a consequential power above the political horizon of subsequent world history. And the Prophet Isaiah, whose “woe” upon Egypt was mentioned in our last installment, also plainly foretold the approaching end of the Ethiopian supremacy over her. He said:

“Woe to the land shadowing with wings (perhaps referring to the winged gods of the Egyp-

tian priests of Amon which had completely overshadowed Nubia) (even) beyond the rivers of Ethiopia (the Blue Nile and the Atbara River are important rivers of lower Ethiopia, both of which empty into the Nile north of Abyssinia): that sendeth ambassadors by the sea (the Red Sea), even in vessels of bulrushes (the Ethiopians did not have sturdy ships in which to transport their troops), saying, Go, ye swift messengers to a nation scattered and peeled (i. e., to Egypt, then wrought and torn with internal dissension), to a people terrible (mighty) from their beginning hitherto (but not now); a nation meted out and trodden down, whose land the rivers (of Ethiopia) have spoiled.”—Isaiah 18:1-4.

Whenever the prophet pronounced a “woe” or a “burden” upon any nation it was fulfilled in a decided way; for his words were but the judgment of God which he, as a prophet, was simply permitted to foresee. These woes did not refer to temporary trouble—they signified that these nations were now doomed to go down forever.

The capital of the Ethiopian pharaohs of the 25th Dynasty was located at Naphata (or Noph), and the capital of Egypt during the 26th and last dynasty was at Sais (also called Zoan). And Isaiah said of them: “The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The

Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.”—Isaiah 19:13-14.

The **Twenty-Sixth and Last Dynasty** of ancient Egypt began under just such conditions as the prophet described. Shortly before it began the Assyrians had seized the delta, while Upper Egypt was laboring under the decadent power of the ruthless Ethiopian Dynasty. Taharka had been the greatest of these black pharaohs; but he now was dead, and Tanutamon, his first cousin, was trying to occupy the tottering throne of Noph; although his military headquarters was at Thebes.

The Assyrians, under Ashurbannipal, soon sacked Thebes and drove Tanutamon back to Noph (in 661 B. C.); and there this last black pharaoh died a few years later. This is the last that history has ever heard of Ethiopia as a military or political power. She had had her place in the sun, but now the sun had inconsiderately moved on and left her.

Meanwhile at Sais (or Zoan), in the western delta, a new figure had arisen—a young Egyptian named Psamtik, whose father had been appointed by the Assyrians as a governor of that district. In 663 B. C. Psamtik succeeded his father in that position, and immediately rebelled against Assyria and proclaimed himself a pharaoh—founder of the 26th dynasty, with Sais as

his capital. Assyria was now having her own troubles at home. A prolonged war between Ashurbannipal and his brother soon broke out; hence that Assyrian monarch was not in position to put down Psamtik's Egyptian rebellion. The latter thus entrenched himself as head of the new dynasty, which regained and maintained Egypt's independence for another 138 years. Psamtik himself ruled for 54 years, and was a very capable monarch. But his dynasty was but a passing gesture, one last brave struggle for life before the Nile nation finally gasped and gave up the ghost. There were 6 pharaohs of this final Egyptian dynasty, as follows:

1 Psamtik I	54 years	(663-609 B. C.)
2 Necho	16 "	(609-593 ")
3 Psamtik II	5 "	(593-588 ")
4 Hophra (Apries)	19 "	(588-569 ")
5 Amhose II	44 "	(569-526 ")
6 Psamtik III	3 months	(526-525 ")

Bible students will recognize the names of Necho and Hophra as two pharaohs mentioned in the Old Testament accounts of the last days of the kingdom of Judah. It was Necho who fought the battle of Armageddon where King Josiah of Judah was killed. In 2 Kings 23:29-34 we are told that "Pharaoh Necho king of Egypt went up against the king of Assyria... and king Josiah went up against him; and he (Necho) slew him at Megiddo (Armageddon)... And Pharaoh Necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim." Pharaoh Necho therefore is inseparably linked with Judah's history, since it was he who named Jehoiakim and placed him upon the Jerusalem throne.

This brings us down to within 22 years of the time when Jerusalem fell; for Jehoiakim reigned 11 years (2 Chron. 36:53, and was succeeded by Zedekiah who reigned an additional 11 years, when he was dethroned by Nebuchadnezzar of Babylon. (2 Chron. 36:11; 2 Kings 25:1-9.) And the dates given above for the reign of Necho (609-593 B. C.), and also for all the other reigns in this final dynasty of Old Egypt, now seem to histor-

ians to be established beyond any reasonable doubt.

Historians Claim Authenticity

Whatever may be said, claim the historians, about the possibility of error in connection with the earlier dynasties of Egypt, seems inapplicable to this last dynasty; which extends down near the "medieval" days of the Greco-Persian wars, when historical dates become as authentic as in modern times. The historians claim that there is no doubt that 525 B. C. marked the end of this dynasty, and the subjugation of Egypt to Persia by Cambyses, son of Cyrus. And the Egyptian royal records seem clear as to the number of years that each pharaoh of this final dynasty reigned, and the various deeds that each did.

Both the Egyptian and Assyrian records reveal that as soon as Pharaoh Necho was crowned in 609 B. C. he immediately launched upon an extensive campaign against Assyria. He marched right through Palestine in that very year, and violated the neutrality of Judah; just like what happened in Belgium at the beginning of the recent world war. King Josiah therefore undertook to stop him, and lost his life in the attempt; exactly as recorded in 2 Kings 23:29 above mentioned. Now if the historians are right, and Josiah did die in 609 B. C., this means that Jehoiakim's reign of 11 years was 609-598 B. C.

The Rise of Babylon

Three years after Jehoiakim came to the throne of Judah, Nebuchadnezzar became co-regent with his father Nabopolassar at Babylon (606 B. C., according to secular history); and in that same year not only was Nineveh the Assyrian capital overthrown, but young Nebuchadnezzar also in that year marched against Jehoiakim and took his first Jewish captives to Babylon, among whom was young Daniel.—Dan. 1:1, 2; Jer. 25:1, 9-11.

Pharaoh Necho heard of this, and forthwith brought his army up through Palestine again, de-

termined to put a stop to Babylon's further encroachments in the west. He then engaged Nebuchadnezzar in battle near the city of Carchemish, on the Euphrates. But Necho was defeated, and hastily retreated with his army back to Egypt. This was in "the fourth year of Jehoiakim," as shown by Jer. 46:2.

Babylon, in this "fourth year of Jehoiakim," now became the undisputed conqueror of the entire world. In that year Assyria had gone down, Egypt had been decisively defeated, and all Palestine had been subjugated. The Prophet Jeremiah thus stated the matter:

"In the beginning (or early part) of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying, ... And now have I given all lands into the hand of Nebuchadnezzar the king of Babylon, my servant." (Jer. 27:1, 6.) The prophet, some years later, repeated this same prophecy also to Jehoiakim's successor, Zedekiah, even as he says in the 12th verse: "I spake ALSO to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live."

But neither Jehoiakim nor Zedekiah heeded the advice of the prophet; hence Nebuchadnezzar made another raid against Judah at the end of Jehoiakim's reign (2 Kings 24:12-16); and then, 11 years later, dethroned Zedekiah and destroyed Jerusalem.—2 Kings 25:7, 9.

Now it is worthy of note that as soon as Nebuchadnezzar had made his first raid, which occurred "in the fourth year of Jehoiakim... that was the first year of Nebuchadnezzar" (Jer. 25:1), the aforementioned word of the Lord came to Jeremiah saying that the various lands already had been given into his hand as the Lord's servant.—Jer. 27:6.

When the Babylonian monarch did finally sack Jerusalem the subjugation was complete. Judah was now done, her kingdom period was at an end, her capital

city was charred to ruin; and she has never been an independent nation from that day to this.

But Bible students know that this dountreading of Judah by Gentiles will not last forever. They believe that Jerusalem shall soon raise her bowed head and once again take her place as the capital of an autonomous Jewish state, and eventually shall become the foremost city of the world from whence shall go forth "the word of the Lord." (Isa. 2:3.) It is not surprising that the Zionist movement is receiving such an impetus from Germany and elsewhere at the present time. Who knows what the next few months or years may mean to the people of natural Israel!

Jewish Refugees Flee to Egypt

When Nebuchadnezzar finally sacked Jerusalem in his "nineteenth year" he took many additional captives to Babylon. But this campaign of subjugation clearly began in the "first year" of his reign as is shown by comparing Jer. 25:1 and Dan. 1:1, 2. Even when he finally destroyed Jerusalem he did not take everybody to Babylon, but left a remnant of the poor in the land of Judah. (Jer. 39:8-10. These later fled to Egypt, and they took the prophet Jeremiah along with them.

These refugees stopped at the city of Tahpanhes, east of the delta. And Jeremiah tells us that

there he set up some "great stones" in a brick kiln, and prophesied that Nebuchadnezzar would not be content with merely having defeated the pharaoh, but would yet come and crush Egypt as he had done Judah; and he mentions "Pharaoh HOPHRA" as then being on the throne there.—Jer. 43:8-12; 44:30.

Here again we have a striking confirmation of the accuracy of Jeremiah who shows that Hophra was on the throne in this disastrous year when these Jewish refugees fled thither from devastated Judea. Another confirmation of the historical accuracy of Jeremiah seems to have been uncovered by Sir Flinders Petrie, Egypt, a few years ago. There he uncovered an old brick kiln, and within it were a number of large stones, set up like an altar—possibly the very ones handled by the good prophet.—Jeremiah 43:8, 9.

The End of Old Egypt

In 525 B. C. the Persian monarch Cambyses, the son of the mighty Cyrus who had conquered Babylon, came and completely subjugated Egypt, after Pharaoh Psamtik III had been on the throne but a few months. The great day of the once mighty Egypt had now ended forever. Like Sumer, Akkad, Babylon, Assyria, and all other nations, Egypt was incapable of maintaining the high tide of civilization which, in very ancient

days, had been so evident along the Nile. Like other empires before and since, she blazed forth, she flourished, and then receded.

Since her fall old Egypt has become a pathetic figure, crouching before the monarchs of many nations. That once magnificent land of the mighty pharaohs, who since 3400 B. C. had proudly stood forth as leader of the world, who built many wondrous pyramids and temples, and bequeathed culture to all ancient nations and peoples, now had become but a poor, wretched province of pompous, plodding Persia.

From 525 B. C. until now Egypt has been like an international football, kicked, snatched or handed from one power to another, with never a voice of her own. From the Persians she went to the Greeks, under the Ptolemy's; thence to the Romans under the Caesars. Later she was absorbed by the Moslem Arabs. Long she remained under the heel of the Mameluke sultans, after which she became a part of the Ottoman Turkish empire.

And today we find her and her Suez canal under the protecting care of the British. Here she probably will remain until 'the kingdoms of this world become the Kingdom of our Lord, and of His Christ.' (Rev. 11:15.) But that day, thank God, is now near at hand—a glad day for Egypt and for all people.

L (To be Continued) L

Additional Chronological Data

Just as we go to press the following interesting letter reaches us, accompanied by the article referred to by the writer. The letter is self-explanatory, and we wish to announce that the writer's article will appear in an early issue of THE DAWN.

I wish to thank the Dawn for this article, for it has served to direct my attention into channels which apparently needed investigation, and which upon investigation have proved to be highly interesting, and I believe very profitable, in view of the results obtained. Indeed, I have been astonished at the conclusiveness of the evidence, judged from the standpoint of the testimony of the ancient secular sources alone, tending to establish most thoroughly the correctness and reliability of the chronology as presented in the writings of Pastor Russell.

The labor of preparation, study and investigation in connection with this letter, has been great; but has been joyfully undertaken, and with a consciousness of the Lord's favor, and with prayer for divine guidance, which I am sure has not

been withheld. I recall that the Dawn has declared as its policy, the defense and upholding of the *six* volumes of Scripture Studies, and I therefore have proceeded in the preparation of the material herein enclosed with the assumption that it would be acceptable to the Dawn, and the committee supervising its publication. In the article referred to, I have noted with pleasure such expressions as, "Perhaps someone else may be able to find a way out, but we confess we are unable to do so." This is not a word for word quotation, but expresses the thought which was contained in similar words, and which appeared in a number of instances. It would seem, as the evidence appears to me, that the "way out" is now quiet easy to find, and I am sure that such is the Lord's doing.

Under separate cover, I am sending you a chronological chart, which it is my hope you may see fit to have appear in connection with the accompanying letter, and which will be of great assistance to the reader, in his effort to grasp the argument presented.

THE CHRISTIAN LIFE

THE MESSIAH GOSPEL

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." —Romans 1:16.

THE HOPE of salvation is, in the Scriptures, inseparably connected with the coming of Jesus into the world to be man's Redeemer and Restorer; as for example, at the time of His birth the angel announced, "Fear not, for behold we bring you good tidings of great joy which shall be unto all people, for unto you is born this day in the city of David, a Savior (one who brings salvation), which is Christ the Lord."—Luke 2:10.

During His ministry Jesus said that "the Son of man is come to seek and to save that which was lost." (Luke 19:10) And in that earnest prayer to His Father shortly before His crucifixion He indicated clearly that salvation could come only through knowing the true God and Jesus Christ (the Messiah) whom He had sent. (John 17:3.) From our text, then, and from the many Scriptures which testify in harmony with it, we are given to understand clearly that all hope of actual at-one-ment with the true God, and consequent salvation which comes from such at-onement, is centered in the Christ, the Messiah, and this is available to the Christian now, and will be to the whole world in the next age, on condition that men accept this glorious provision made for them.

The earliest act of worship, or religious ceremony, following the expulsion from Eden, was the offering of sacrifice to God by Cain and Abel. God accepted the sacrifice offered by Abel because through the shedding of blood it pointed forward to the coming and death of the world's Redeemer, in which lies the only hope for a lost world. Cain's sacrifice was rejected, and so, from the very beginning God has been teaching His people that salvation from sin and death can come only through the gospel of Christ. Honesty of conviction, sincerity of heart, or any or all of the other good traits manifested by the millions of religious worshippers of the world, either now or in the past, do not bring about at-one-ment with the true God. God desires, and accepts only such worship and service as is given to Him "in spirit"—sincerely and from the heart—and "in truth"—and which is in harmony with and based upon an intelligent understanding of the gospel of Christ, which is the truth.

This does not mean that the millions who have ignorantly worshipped God in all ages are doomed to an eternity of torture, nor even that they will be lost in the second death. No, thank God! The gospel of Christ is wider and deeper than that. God has a wonderful place for all of His human creation, and He will yet, during the coming Kingdom reign, cause the knowledge of His glory to fill the earth, so that all

may know Him, and be able to worship and serve Him intelligently. But He has not chosen to enlighten any but the church—the "little flock"—during this age. None besides, regardless of how sincere he may be, can learn the true song of deliverance and salvation through the Messiah—the song of "Moses and the Lamb."—Rev. 14:3.

"The Power of God Unto Salvation"

The whole world of mankind stands in need of salvation because all are under condemnation to death, and the clear statement of the apostle in our text is that salvation must come through the gospel of Christ. This means that it is tremendously important for us to determine accurately just what constitutes this all important gospel, and what is the Christian's proper relationship to it. This involves the necessity of having an understanding of the basic doctrines of the divine plan. It won't do for us to say that a sincere and honest heart before God is the all important thing—important though that is in the life of every Christian—because if that be true than something else, apart from the gospel of Christ could as truly be the "power of God unto salvation." To assume that one could be an acceptable Christian without having a knowledge of the gospel of Christ would be as unreasonable as to suppose that one could be a successful medical doctor without having any knowledge of human anatomy.

The "gospel of Christ," is, to express it in other words, the Messiah gospel—the glad tidings contained in the many promises of a coming Messiah. Innumerable theories have been advocated by sincere persons down through the age, and many of these have been designated the "gospel," but there have been very few indeed who have really understood and appreciated the "gospel of Christ"—the Messiah gospel.

And indeed, this is as we should expect it to be, because Jesus plainly said that but very few would find the "narrow way" during this age. The 144,000 described in Revelation would seem to harmonize well with Jesus' words, and from these two statements we are led to believe that Jesus was speaking very literally when He said, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom."—Lu. 12:32.

Our generosity might lead us to include as Christians all those who are not openly worshipping some heathen deity; as for example, not so many years ago the claim was made by a noted dignitary in Italy that the population of that nation was one hundred percent Christian. But loyalty to God's Word requires that we limit the application of the meaningful word "Christ-

ian" to those only who understand the gospel of Christ, and who are cooperating intelligently with God in the forwarding of His purpose in the gospel.

And how else are we to harmonize the Scriptures with the facts? Either Jesus made a mistake, when He pointed out that the gospel fruitage during this age would be but a little flock, or else the millions who have taken the name of Christ are not Christians in reality, but merely good, sincere, religious people, who, in seeking to express their God-given desire to reverence and worship the Creator, have attached the name of Jesus to whatever conception of religion they may have. Jesus indicated that it would be thus when He gave the parable of wheat and tares. The tares, with which the field is overrun, are not wheat, although to the casual observer they pass as such.

What is the Messiah Gospel?

Paul makes it plain that this wonderful gospel of Christ is that gospel which had been promised by God through His holy prophets, which promises are contained in the holy Scriptures. (Rom. 1:1, 2.) In another of his epistles he states the matter more specifically, saying, "And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed." (Gal. 3:8.) The Apostle Peter made reference to this same glorious gospel, and to its foundation in the promises of God, when he said that it had been "spoken by the mouth of all God's holy prophets since the world began."—Acts 3:19-21.

Every Bible Student today, when reading these very familiar Scriptures, will at once recognize their true setting in the great divine program of human redemption, yet many will be inclined to say that such a view of the gospel constitutes the mere "milk of the Word." But is this true? Let us trace the divine testimony a little further along this same line, and see what we find.

In Galatians 3:16 the apostle identifies Jesus as the promised Messiah—that is, the One who had been promised by all God's holy prophets, and who had come to fulfill those promises of blessing to all the families of the earth. During His ministry Jesus asked His disciples whom the people in general supposed Him to be. The disciples revealed that different opinions were held concerning Him, some supposing Him to be one great personage, and some another. Then Jesus asked the disciples for their own opinion, and Peter answered, saying, "Thou art the Christ (Messiah) the Son of the living God." And then Jesus answered, saying, "Blessed art thou, Simon Barjona, for flesh and blood has not revealed it unto thee, but My Father which is in heaven."—Matt. 16:13, 17.

Here was the expression of a profound truth—probably the deepest truth of the Bible. And what was it? Simply the fact that Jesus was the Messiah of promise. All the other disciples were well acquainted with the person Jesus. The public in general had more or less knowledge of Him as a man, and as a wonderful teacher. Indeed, such an impression had He made upon the public mind of His day, that, as revealed in the above cited narrative, various ones

were beginning to conjecture as to what such a wonderful teacher and miracle worker could be. Yes, they knew Jesus by sight and by name, and many among them knew by practical and beneficial experience the wonderful healing power He exercised; but few then, and proportionately few since, have known Him as the Messiah, the one whom God had sent to fulfill His wonderful promises of blessing to all the families of the earth.

Many Worship Ignorantly

We scan the pages of history and we find that millions have known *about* Jesus, and in their own way have accepted Him as a remarkable leader, who has appealed to religious emotions, but few indeed have recognized in Him the Messiah of promise. Indeed, very few of those who have taken the name of Jesus have even known that God, through His prophets, had proclaimed such a wonderful gospel of blessing. Shortly after the death of the apostles there came a great "falling away" from the faith. Paul said that this would happen, and it did. Oh yes, there were millions of adherents to the church nominal who indeed had a form of godliness, but practically all were entirely ignorant of the true purpose of Jesus' coming into the world, hence had no knowledge at all of that which constitutes the "power of God unto salvation."

Oriental religion was introduced into the nominal church, and for a time the center of worship was simply referred to as the Supreme Being, except by the few, who still endeavored to hold to the names Jesus and God. As the years rolled on the doctrines of the church became more and more corrupt, until finally, nearly everyone was worshipping a "triune" god whose purpose it was to torment in a fiery hell nearly all of the human family. Along with these God-dishonoring doctrines, Jesus was accepted and worshipped by nearly all as a mystic Christ—that is, as a god-head who in some occult way controlled the emotions of the believers, and impressed His inward presence upon them. But in all this, there was no knowledge whatever of the gospel of the Messiah, hence nothing upon which to base a true Christian life.

However, in making these comparisons between the true gospel of Christ, and various false religions of the earth, we are not discounting the fact that the votaries of these various false religions have indeed, for the most part, been very sincere and devoted in their religious life. The inherent desire of nearly all normal human beings to worship a higher power is a commendable trait of character; in fact, it constitutes a part of that original God-likeness that was implanted in the human race at the time of creation. It is not surprising, therefore, to find noble men and women in all ages, who have literally sacrificed themselves unto death on behalf of a false deity whom they conceived to be the true God. Paul says that these have "ignorantly worshipped" the true God. The fact that many thousands of these sincere souls have, in their ignorance, attached the names Jesus and Jehovah to their various forms of worship, does not mean that

they were any less ignorant than those who in the same way worshipped a deity whom they called by another name. A good example of this point is found in that wonderfully sincere and noble group of people today, who speak of their particular religion as "Christian Science," when as a matter of fact what they believe is neither Christian nor scientific.

Yes, there have been millions of noble, sincere, honest, pure, righteous, and sacrificing people in the world in all ages, but few and blessed have been those to whom God has revealed Jesus to be the Messiah. These have been the true "Christians." To be a Christian means to be one who is identified with Jesus in the great Messianic covenant of blessing for all nations. Real Christians of course—every one of them—have been sincere, pure, honest and devoted. Their standards of righteousness have been the very highest because they have been God's standards, but it has been their participation in the Messiah program that has made them Christians. The Revelator says, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. . . and they lived and reigned with Christ a thousand years."—Rev. 20:4.

How to Become a Christian

To avail one's self of the power of the gospel in this age means more than merely to know *about* the wonderful promises of God. The revealing of this knowledge now is for the purpose of selecting those who will become joint-heirs with Jesus in the Messianic Kingdom; and in this phase of divine revelation is introduced another important feature of our relationship to the gospel. Paul outlines this for us clearly in the third chapter of Galatians. First of all, as we have already noted (verse 8), he gives us an illustration of what constitutes the gospel of Christ. And then (verse 16), he points out definitely that Jesus is the Messiah of promise. Finally (verses 27-29), he reveals the Christian's true relationship to the promises, saying, "And as many of you as have been baptized into Christ (Messiah) have put on Christ, (Messiah), . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here is explained the method by which one becomes a Christian—through baptism into the body of Christ. Paul gives us a more detailed description of the matter in 1 Corinthians 12. He says (verse 13), "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." Here then we have a fuller revelation of the Messianic purpose and of our share in that purpose. How wonderful to realize that the Messiah is to consist, first of all of Jesus the Head, and also of the church which is His body! "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ (the Messiah)."

And all in that body are there through baptism by the one spirit, says the apostle. What spirit? The holy spirit, of course—the spirit that has been operating through His people all down through the ages for the accomplishment of God's Messianic purposes.

This spirit operated mechanically upon the prophets of old and caused them to write the prophecies of the Messiah and the blessings of His coming Kingdom. Jesus was filled and controlled by that same spirit, and those who are baptized into His body are partakers of it with Him. It is the spirit of God—that spirit which is reflected in all of His holy and loving purposes. It is not the spirit of intolerance, bigotry, selfishness, or narrow-mindedness. To the extent that one is filled with the spirit of God, these other spirits will, of necessity, vanish.

"Sanctify Them Through Thy Truth"

But how is one to be baptized into the body of the Messiah, and become thus a co-worker with Him in this glorious gospel of salvation? Jesus reveals that this is accomplished through sanctification—"This is the will of God concerning you, even your sanctification." Sanctification is of two parts—our part, and God's part. The word itself, as used in the Hebrew of the Old Testament, literally means to set apart to a holy purpose. And how wonderfully this fits with the true object of the Christian life! Jesus prayed, "Sanctify them through Thy truth, Thy Word is truth."

The lesson here is plain. To be set apart to God and to His holy purpose, through the truth, means that one's life becomes dedicated to the glorious purpose of the gospel of the Messiah, because this is the truth for which God gave the Word of Truth to reveal. All the faithful ones of past ages—the ancient worthies—were dedicated to this purpose; although, not being the due time, it was not possible for them to become members of the body of the Messiah. Not only did all the holy prophets prophetically proclaim the glad tidings of the coming Messiah, but they also made great sacrifices in order to be counted worthy of a share in those promised blessings. Of Moses it is said: ". . . when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ (reproaches that came to all who had faith in the Messianic promises) greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26.

God, through Moses, caused the tabernacle to be constructed, and instituted various services in connection therewith. These were "shadows of good things to come."—good things of the gospel. God was very particular that Moses should see to it that every detail of the tabernacle and its services were carried out according to the pattern shown him in the mount. The penalty for failure to do so was death. If God was particular in regard to the things which merely pictured the realities of His purposes and our relationship to those purposes, are we to suppose that He is any less particular concerning the substance of the things pictured? We think not!

When Jesus so clearly indicates that true sanctification is accomplished by means of the truth—the gospel truth, "the power of God unto salvation"—who are we to suppose that true sanctification can be pro-

duced in any other way? Indeed, it is but natural that one should become consecrated, or dedicated—sanctified—to that conception of God which is revealed in whatever religious theories he happens to hold. Thus one who believes that God is doing the best He can now to save the human race from a burning hell, and is really sincere in his convictions, will be doing everything possible to help God in the accomplishment of His good intentions—but this is not sanctification through the truth!

Those who study and imbibe the doctrines of the Methodist Church, and are sincere in living up to what they have learned, become Methodists; likewise with Baptists, Catholics, etc. But only those who feed upon the Christ promises, and imbibe the doctrines and spirit of the Messianic program, become “Christians.” Millions in the various religious organizations of earth have known about Jesus. Historically they have known that such a person lived and died upon the earth, and that His disciples claim for Him a resurrection from the dead. They know also that His name is attached to the particular organization to which they belong; but they know not the real purpose of His coming to earth!

“Blessed are Your Eyes for they See”

In Jesus’ day when the whole nation of Israel knew Jesus was in their midst, and many, even rejoiced in a few others, who saw in Him the Messiah of promise. No wonder the Scriptures say, “Blessed are your eyes for they see, and your ears for they hear.” And thrice blessed are those who now, at the very threshold of the Messianic Kingdom are able still to appreciate the real value of this God-given truth. Behold His wonderful works, it was only Peter, and possibly loved reader, is your vision still clear so that this most stupendous truth of all ages is not becoming “commonplace” in your life? Do you still realize that blessedness that God promised would come to His people in a special way down here at this end of the age? (Dan. 12:12.) And above all, is this glorious hope of the gospel of the Messiah having its proper purifying, and sanctifying effect in your life?

Indeed, has the “power” of the Messiah gospel really separated you from the world and its pleasures, and actually wrought sanctification in your life, so that you can truly say, “This one thing I do?” Or is the glorious gospel but a passing fancy in your mind, while your real self is being devoted to the fruitless service of mammon or some other rival to the God from whom all blessings flow? These are solemn

questions which all who have taken the name of Christ will do well to honestly answer. In nominal Christian circles, as well as in other fields of religious endeavor, the religious life of the individual is more or less of a side issue. Indeed the popular conception of religion is that it is merely something with which to regulate one’s morals, while the one who possesses it is otherwise free to continue the service of self and selfish interests.

But this is not so in the life of the true Christian! Consecration to the Messianic program demands the whole life of the individual, and all the interests of that life, so that everything else must take second place. The example has been set by Jesus, the head of the Messianic body, and none may expect to share with Him in the glories of His Kingdom who do not actually follow in His steps. Paul makes this plain when he says, “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.” —2 Cor. 5:14, 15.

In the apostle’s letter to the Romans he not only emphasizes the importance of the gospel of Christ as being the power of God unto salvation, but also shows the absolute necessity of a fully surrendered life—full devotion to the gospel. He says, “I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” (Rom. 12:1, 2.) To renew one’s mind, in the meaning of this text, is to be sanctified by the truth, and it is by this means that we become conformed to the will of God. And the truth, the gospel truth, the truth of God’s Word, is the basis of the entire process; and the result is our setting apart to God’s holy purpose, the Messianic purpose.

Dearly beloved, in view of the tremendous importance of the divine purpose in our own lives, and on behalf of the whole world of mankind, shall we not continue to look well to our consecration, and see to it that nothing is being held back from the altar of sacrifice—“if by any means” we might attain!

In the February edition of *THE DAWN* this discussion of the gospel of Christ, and the proper relationship of the Christian life to it, will be continued. In this forthcoming article, the text, “Christ in you, the hope of Glory,” will be considered.

LOVE’S WAY OF LIFE

LOVE is a theme of which we never grow weary. It is the biggest and greatest thing mentioned in the Bible, for we are told that “God is love.” It is the biggest thing in human life. It is of never-failing interest. It stirs the minds of young and old alike. We received our earliest impressions of it at the time of our dawning intelligence, when we first looked up

into the face of our mother and saw something there that made us glad. Then at a later time, when mother died, we realized what an immense thing had dropped out of our lives—a veritable mountain of love which, while she was with us, was always at hand. It was like an inexhaustible fountain which never ran dry. Whether the day was sun-shiney or wet, whether we

were sorrowful or gay, whether matters were going pleasurably or the reverse, whether folks spoke well or ill of us, that mother love was unfailingly available; and it brought a ready, kindly assuagement of many woes that otherwise would have crushed us.

It would be difficult to attempt to explain in detail the mechanism or operation of true love; and such, indeed, is quite unnecessary. We feel satisfied with the fact itself, without much explanation. Just imagine for a moment that time has turned backward and has brought you to the years of childhood again. An illness has seized upon you, and it is grievous. But there is an ameliorating circumstance—mother love ministers unto you, stands beside your couch, and bends over you with infinite tenderness and pity. You will never forget that face. And in the eyes you seem to see vast, sweet vistas of meadowland, with perpetually springing flowers. Then the expression changes a bit and makes you think of grand colonades of stately trees and the majestic bearing of rivers that move on and on to their ocean home. The beauty of the sky is there, as well as the depth of the sea. Yea, in Love's presence is the fresh purity of the lily, the fragrance of the rose, and all the joys and gladness of life itself.

During your illness you suffer much pain. Perhaps the disease will leave months of subsequent enfeeblement. But what difference—love is there! Let there be love and the most menial life is an enviable, kingly one. Take love away, and even in a palace life becomes pitiful and burdensome. Duty of course is noble and grand, but when love sets the very sun sets—the night winds grow chill, and the stars shine feebly and afford but a mockery of the light of joy. The poet has well said that life's crowning is Love. Verily that crown is of the purest gold and is set with the choicest gems.

Love is Heaven's Highest Attribute

If love is the greatest thing on earth, it also is the greatest thing in heaven. Jehovah Himself is the great source of love. Love is His highest attribute; it flows from Him continuously. His possession of this quality is of the utmost importance to us; for were He lacking in love, this to us would be an unutterable calamity. But the whole Bible tells us of His love, and Jesus gave the most positive assurance thereof. Among these is that glorious text found in John 3:16, informing us that God not only loves us but that He was willing to give over to suffering and to death His beloved and most precious Son, in order to make His love an eternal reality to us and, also to the world at large.

God's love is an economic thing. It tends to the preservation of all such beings as shall finally be found worthy of continuance in life, and permits the destruction of all incorrigibles. This is not only loving but wise as well. Imperfect beings would stand in the way of others and would prove a blot on the fair face of the universe. Hence it is that the Lord will endeavor to lift all the fallen ones up to a perfect state wherein they shall find contentment and happiness under His righteous and helpful laws.

Perfection, indeed, will mean moral likeness to Jehovah. In the first place, God made man in His own image; and He wants man to regain this glory that was largely lost through the fall into sin and death. When the Millennial Age shall have accomplished its work, "then shall the righteous shine forth as the sun in the kingdom of their Father." Wisdom, Justice, Love and Power shall have brought the divine plan of the ages to a completion.

But now, as a preparatory matter, God has chosen a few followers, and is building them up in the element of love. They are to be "conformed to the image of His Son," perfecting holiness in the reverence of Jehovah. These want to see the will of God done in the entire earth, hence they long for His Kingdom of righteousness, which alone shall bring that will into effect. They realize that man has broken the laws of God in every possible way. The lost sheep indeed have strayed far from the fold; and only the Good Shepherd is capable of bringing them back. All the benevolent societies, all the educational systems, and all the well and kindly disposed persons in the world cannot redeem the fallen race and lift it up again from the abyss of sin and place them into what the apostle calls "the glorious liberty of the children of God." But God will do this very thing, though in His own way and in no other. And His way was foretold long ago; it was to be accomplished through the "seed of Abraham."

Some four thousand years ago the glorious promise was made to the patriarch that the Lord, through his seed, would destroy the curse from off the earth and eternally establish blessing in the place thereof. Then all the prophets sang of that glorious time to come. When the Master was here He said for us to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." This had a vital relationship to the mysterious "seed" which He was to select. Then at a later time St. Paul said, 'If ye be Christ's then ye are Abraham's seed, and heirs according to the promise.' So this is the great thing that Christians should ever keep in mind; that the world is going to be blessed by them in due time. Nothing should ever becloud that fact.

If the church of Christ is going to lift up mankind to an appreciation of the great principle of divine love, as well as to life, then the prospective members of this church must get into harmony with this principle during the present time. Their first love must be directed to the truth. In putting truth first, we put nothing before Jehovah. Truth is sacred. It calls for loyalty and for love, even unto death.

Every day of our lives we should thank God for the measure of truth He has given us. We should try to live up to it in thought, word and deed. We should catch the love that it reveals, and reflect this in our daily lives; for if we fail in this, though we gain all else, we fail indeed. The love of God's law becomes the chief part of our mental furniture; and how we appreciate the expression of the Psalmist, "O how I love Thy law! It is my meditation all the day."

The Master said: "This is My commandment, that ye love one another as I have loved you." What a

blessed thing it would be for us if we could all observe this commandment. How it would eliminate all hyper-criticism and unfavorable judging of one another. Such an attitude of mind would practically command every situation; for if love is the highest thing, then its possession must give us the greatest possible advantage on every occasion. We may have a very accurate knowledge of the truth, we may be able to floor the other fellow in an argument, and come off victorious in every verbal encounter. We may "understand all mysteries and all knowledge," and yet, lacking in love, we are as nothing.

We may read this over and apply it to some one else, and think that we ourselves are highly developed in love. But let us examine ourselves and see if we are. Are we willing to take a back seat in order that another person may be advantaged thereby? Are we willing to waive our pet doctrinal hobbies that may be of much less importance than we deem them, in order to unite with others in the great main, indispensable doctrines and principles of the Scriptures? Are we willing to set aside our own preferences for the good of others? Do our hearts go out to others with a great yearning desire to help them, to cheer them, to encourage them, to make the life of faith more real to them, to impart to them more of joy and of peace. that passeth all understanding? Or do we sometimes find the free course of love obstructed by selfishness? Do we take offense easily? Do we carry a chip on our shoulder? If so, surely there is considerable "wood" in our mental composition. Do we size brethren up and say they are not our style, and avoid them? In this connection, we may quote an apt paragraph from a Christian writer of the past:

"My brethren, the love that sees goodness and beauty in all human nature helps to make goodness and beauty in human nature. To those who love, even a common person is a human soul, who walks in the transfiguring glory of their affection. You think a person dull. Why? That is because you are dull. An angel may have been with you and you have known it not; and I imagine that to a spirit full of malice and self-conceit an angel would be very dull. Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and it looks dark, sullen and forgotten. But let light shine into it, lift a torch up to the walls; let God's sunlight into it and flood its open recesses; and lo, it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature. If souls do not shine before you, it is because you are bringing them no light of love. Do so and lo, they will shine, yea, flame and burn with an undreamt glory."

There is indeed much truth in this: and it especially applies to Christians—those whose lives are directed by the twin stars of Truth and Love. If a brother has a higher degree of faith than I, then in this respect he becomes the positive pole and I the negative one. Being negative, I need him, because in his relation to me he is positive; and being positive, he needs me for the reason that the stronger needs the weaker. But unless there be some quality of *love*, impartation

and reception will not take place, for conductivity will be destroyed by even a small element of suspicion. Or, a brother may be possessed of a very fine degree of courtesy, which I, being somewhat abrupt and angular in my deportment, need even as the parched land needs the refreshing rains. But here, too, love is required, or fusion is precluded and rendered impossible.

We remember a certain sister who was a great power in witnessing for the truth. When she entered a home, it seemed like the entrance of a ray of purest light from heaven above. Love spoke not only from her lips but also from her eyes, from her manner, from her smile, from her entire being. With love as a passport she could enter any abode. People were glad to see her, and when she left them it seemed like the going of a real friend. It should be thus with all of us, for the poor old world needs love; yea, it is starving for love. People don't know that God loves them, and when they find it out, it will change their lives. Neither do they know that we love them. And unless we let them know, how will they ascertain this fact?

Love Warms and Comforts

To the Christian every day brings its tests and its trials. Under the pressure of circumstances the brethren come to us, hoping to find the sun shining and the day warm and fair. Instead thereof how often do they find the sky beclouded and the breeze cold, so that they go away chilled instead of warmed and cheered! Yet we may be ready enough to argue with them on some point or other. We may be eager enough to try to bring them to our views in everything, or else knock them down with a controversial club.

Doctrine is good, of course. It has its place, and a highly essential place at that. But it is not the entire matter of importance. We need to be something more than doctrinal technologists. When the heart is bruised and broken the *love* touch has more potency than has a mountain of logic or the most brilliant power of debate. He who asks for bread is not likely to be pleased with a stone, even though it be a stone of purest marble. Not the intellect indeed, but the heart, takes lead in life's affairs, both great and small.

One might think of love as being an exotic thing on this earth. So oft it seems so foreign to its environment; but we know that its roots are not planted in any earthly soil. Brought into being by Divine power, with source above, our roots of love sink deeply into the love of God that passeth knowledge, and the plant spreads its foliage forth, and its sweet, fragrant flowers open up to the light of heavenly grace; and so it grows and bears fruit both for time and for eternity.

It would not, perhaps, be hard for any one who studies the Bible to practice a lordly exclusiveness, an outcome of the idea, "I know more about these things than you do; of course, I am willing to tolerate you and your somewhat deplorable ignorance, but certainly God has given me a higher revelation." There has been much of this spirit in the past. People—religious

people—are prone to be very sure, when it comes to certain matters of belief.

A certain artist sets this forth in an illustration. Before his audience he draws a picture of a farm-house fence and road. To this he pins the picture of a big dog chasing a little dog. Of course every one is quite sure that one dog is large and the other small. Then the artist reverses the dogs, and lo, the small dog becomes the large dog and vice versa. There is no fakery about it, it is all bona fide. Then the performer takes the dogs and holds them up before the audience and shows that they are exactly the same size. The delusion is caused by the perspective of the picture. The moral which the artist draws is, Don't be too sure of things. Better say, 'This is the way I see it,' or 'This is how it appears to me.' This puts us on the safe side should we turn out some time to be wrong. Love is ever humble rather than assertive. "Love vaunteth not itself," neither in point of knowledge nor otherwise. And "Love never faileth."

It is good for us that we can rest in the arms of that divine love that has followed us through the vicissitudes of life up to this present time. While our earthly eyes cannot penetrate beyond the pale of material things, we have confidence in the gracious, benevolent Providence that is working on our behalf; in those angels that are exercising watchcare over us,

though we see them not; in the unerring course of destiny marked out for those who love God, "the called according to His purpose." And love's music of this life, to what heights of power and glory shall its melodies attain when expressed from the harp-strings of a celestial nature; when, indeed, "we shall be like Him, for we shall see Him as He is," having won the boon of immortality that fadeth not away! That will indeed be the victory, the exaltation, the eternal crowning of love.

*It is love's way to just be kind,
Love's way is never, never blind.
Love finds the key, love opens the door,
Love proves he'll leave us nevermore,
Love marks the night-girt way to go;
Love has a thousand eyes to know.*

*It is love's way to be so good,
So true to us in every mood,
The pulse of pain less madly riots,
We feel the touch that soothes and quiets.
It is love's way to treat the soul
To fond fore-shinings of the goal.*

*It is love's way to ease our load,
Send our two feet along faith's road
Timed to the song that seemeth new,
That tells of deeds of might to do.
Strong, patient, brave to be each day,
Yet mild and sweet, is love's own way.*

THE LAW OF RETRIBUTION

Part III

FROM the May 15, 1898, *Watch Tower* we quote the following concerning the outworking of the law of retributions in the life of nations:

"A noteworthy illustration is Spain. Once a queen amongst the nations with more possessions than they all, she is today (1898) the pauper nation of Europe, whose promises to pay her debts are not one-half as good as those of despised Turkey; while her poor, illiterate peasants and artisans are rioting for bread. She discovered 'the new world', planted her colonies upon it, and held the title to more than half of it—from Florida to Washington and Oregon, in the United States, and Mexico, Central America and nearly all of South America. Yet piece by piece she has lost it all, except a few islands, and these will probably be lost to her within a few days"—as a result of the Spanish-American War then nearing its end. This prediction was fulfilled.

What was Spain's crime? It was practically the same as that of every other country that has fallen; the same as was charged against ancient Sodom—"pride, fullness of bread, and abundance of idleness; neither did she strengthen the hand of the poor and needy." (zek. 16:49.) Spain's erstwhile prosperity developed pride instead of gratitude to God and a realization of her great responsibility as a steward over her subjects. That pride begot arrogance, injustice, misrule and tyranny over her colonies whose riches she accumulated for the selfish benefit of a few favored aristocrats at home.

This course led Spain's foreign subjects to hate

her, and to rebel against her unjust rapacity by which their lives and substance were continually being drained. Her pride and avarice spent her wealth and the blood of her young men in seeking to perpetuate the oppressions by which she extracted the wealth from her victims. Thus by war after war she lost victim after victim, as well as her accumulated wealth; until today, without national purse or national credit, she retains nothing but her national pride—which cannot die because it is an integral element of the spirit of the evil one that underlies the selfish ambitions of all peoples.

Yet Spain, until recently, has been one of Papacy's oldest, most loyal and devoted daughters, steeped in all her superstitions for centuries. While la belle France can boast of her papal loyalty as manifested in her massacre of the Protestant Huguenots, can not Spain boast that she persecuted Protestant heretics more zealously than all other nations put together? Can she not claim that the "holy inquisition" was her own original invention? Yes; and is it not a part of a just retribution that, as France suffered a century ago (in the French Revolution) in expiation of many of her national sins, so Spain should now suffer for some of hers? and Austria also, for some of hers? Much has happened to these countries since their persecutions—and the end is not yet.

Not only were Christians who refused to worship the Papal 'Man of Sin' forced to suffer at the hands of Spain, but the natural Israelites also, were persecuted by her. Spain was natural Israel's bitterest foe, the first western nation to persecute and expel Jews.

The histories of Holland, the Netherlands, Mexico and Peru all tell the same tale—that the *spirit* which centuries of Papal inculcation developed was an evil spirit, a devilish spirit; the very reverse of the spirit of Christ. And the fact that up to the beginning of the 20th century two-thirds of Spain's population were unable to read or write is also properly chargeable to the blinding influences of the "Antichrist."

The inspired words, "God resisteth the proud but showeth His favor to the humble," and "Pride goeth before destruction and a haughty spirit before a fall," are evidently as true of nations as of individuals, though especially applicable to Christians. And while the Lord's people cannot take vengeance, nor join the strife, nor even permit vengeful thoughts to find lodgment in their hearts; while they must on the contrary feel pity for all the poor, ignorant proud sin-ridden and blinded people, and must long for the time to come when they as well as other people, shall be blessed with a knowledge of the truth, and with the gracious helps which the coming Messianic Kingdom will bring nevertheless, it is our duty to take note of the various manifestations of divine vengeance—the recompenses of justice—and to sympathize with these; and thus learn to apply our hearts unto wisdom—"the wisdom that cometh from above, which is first pure, then peaceable, easy to be entreated, and full of good fruits."

The history of all civilization has also now come to the fullness of a grand cycle, and finds a counterpart in all the foregoing operation of invisible laws. It can easily be traced through the many phases of that which overtook the Jewish people, and also Spain. The iniquity of the "present evil world" has come to its full. Nothing less than a terrific, divinely sent shock will even momentarily change the evil habits of thought, and the selfish mental tendencies and actions of this degenerated world. "The whole world lieth in the lap of the evil one."

Deliberate stoicism of the sentiments, and refusal to reason, are resorted to when real reform is mentioned. A refusal to consider actualities gives the mind a bed of ease to rest upon, but never alters any existing conditions. By a refusal to face facts the evasionist blocks action by a systematic method of self-deception—just like those who cry "Peace, peace," when they know there is no peace. Such evasion, and its consequences, are manifest not only in the lives of nations and peoples, but in individuals, yea, oftentimes in Christians.

Christians Encounter Retribution

The Christian's efforts to discontinue former injurious habits give him a personal acquaintance with the truthfulness of the foregoing statements. After once deciding upon the impropriety of a certain course of thought or action, the power of nerve-cravings and deep-rooted mental attitudes often thwarts the further desire to follow sane reasoning; and the slumbering sense of righteousness which for a moment had been excited into action, may again become

dormant; and the individual then sinks back into his accustomed polluting practices. The great problem is how to rise above the resisting tendencies of the fallen flesh, and to break the bands and cultivate wholesome habits which help to carry the being along channels of wisdom, justice and love. The power to accomplish this should receive careful attention—and it cannot be done successfully apart from consecration, study and doing of God's will as expressed in His Word.

The mind and body are inseparable, and the one must react upon the other. Ill-health and diseased organs, through the instinctive efforts of self-preservation, drive men and women to seek diversions. But these, nevertheless, may be a major cause in the pulling down of the higher sentiments. Certainly the poisons generated by fear, pride, anger and vice quickly plunge any creature into deeper degeneracy.

Few succeed in breaking away to any marked extent from the deep-seated habits of selfish thought and practice. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The developed, routine responses of cultivated senses fasten upon the being with great permanence. The never-ending contact with others similarly affected deepens the impressions of these already well-worn tendency tracts upon the brain. Hence, nothing but a sublimely powerful reversing of human tendencies, by arresting and shocking repulsions, can get individuals, or society as a whole started up the "highway of holiness."

The present evil world is a seething, cantankerous mass of corrupting contamination and evil designs, in the midst of which the faithful Christian stands as an island in the midst of the surging sea! From the many entrenched incubators of evil thoughts, polluting streams are continuously sent into every nook and corner of society. The impressions and reactions required to purge this corrupting mass called "civilization" will require an arresting force sublimely powerful, as every disciple of Christ well knows from his never-ceasing fight against this present condition of human affairs.

As if a gigantic locomotive had lost its engineer and was plunging onward with maddening speed, burning out its bearings and dashing toward its destruction, so unrestrained human passions are carrying this tempestuous mass into ever quickening pulsations of corrupting practices. But the law of retribution is not blind—in its due time, it is certain to inflict its penalties.

(To be Continued)

*"Another year of patient toil,
A few sheaves won from rocky soil,
May seem not much to thee!
But all thy work is with the Lord,
And thine exceeding great reward,
Thy God Himself shall be."*

A MESSAGE FOR THE NEW YEAR

AT THIS the beginning of another New Year, THE DAWN extends to all readers a greeting of love, an expression of hope, and a message of cheer and Christian good-will.

If days bear "diadems and fagots in their hands," offering to each one "good after his will," so do the months and years. But, as Emerson philosophically stated in the terms of his poetic fancy, we perhaps take but "a few herbs and apples" when we may have had things both high and grand. Thus do many of the human family pick up naught but a few beggarly elements from the years, when they might have enjoyed something vastly higher and better. The many golden opportunities that come to them daily slip through their hands; and ere they are aware of it the night of death comes on, the sable hearse calls at their home, and their once bright dream of a useful life becomes a thing of the past.

But for Christians, the foregoing picture finds no realization. They are awake to the fact that they are not on earth to drift or to dream. They have sought to know the real purpose of their existence; and this desire, springing from an honest heart, has been made known to God. And He in His infinite and tender love has not given them a stone; nor sent them a mess of pottage, nor yellow gold, nor court favor, nor houses and lands, nor the renown of the sage; nor perhaps any of a thousand and one other earthly boons which attract the selfish; but He has given them the TRUTH—the highest, the grandest, the most precious thing they could possibly have.

A Priceless Possession

Present Truth! The boon of boons—that smiles in benediction like the pure radiance of heaven; that reveals the golden lining to all dark clouds, that makes us incalculably rich, though we may be poor in things of earth. The Truth brings to us God as our Friend, and gives gladsome assurance of the future consummation of all our hopes!

Yes, thank God, there are some who have His blessed Truth today, and are not letting it slip from them. All whom God has blessed in this manner have not merely viewed the Truth afar off, but have caught it by the hand when it came to their door, have looked into its face and have heard its voice, and have come to know it so well that it has left in their hearts indelible impressions of its power and worth.

We remember that Jesus said, "I am. . . the Truth." He has verified that fact in the experience of His people, for they have found the Truth in and through Him. They also have entered into Him as the "Way," and have drawn strength from Him as the "Life." "He that drinketh of the water that I shall give him," said the Master, "it shall be in him a well of water springing up unto everlasting life." This "water" is not drawn or pumped up after the manner of bringing forth literal water in olden days, but springs forth buoyantly and eternally, when released by divine power. Truly it took Christ to release the hid-

den springs of Present Truth, which have come to us through His grace and love in these "last days."

Like a Mighty Ocean

To what shall we compare the Truth as it is in Christ? We have stood on the shore of the mighty Atlantic, which rolls between this new land and the Old World. We have tried to imagine its breadth, its depth, its strength. We have watched the white-crested breakers as they roll upon the beach and toss bright pebbles and pretty shells upon the sand at our feet. We have heard the thunderous billows break against yon mighty cliff. We have seen the burnished face of the Pacific reflect the setting sun's bright gold upon its peaceful surface. And we have exclaimed, Wonderful, oh, how wonderful, is the mighty sea! And what vast secret treasures must its bosom contain! Yet who can measure its depth, its might and its worth?

In like manner we now stand upon the shore of the ocean of truth. It constantly sends us its refrain of love, and wisdom, and power. It gives its bright pebbles and pretty shells of gladness and joy. It thunders forth its denunciations of all things abhorrent to its righteous law. It reflects heaven's blue, and the sunlight and stars of eternal peace to come. Its strength, its bigness, its purpose and its joy, have stolen in upon and filled our hearts; yet we realize that its riches are unsearchable.

We might use many such comparisons or illustrations in the picturing of divine Truth, but each, of course, would be wholly inadequate. Yet, however we view the matter, we know that His Truth has made that future bright with dependable promise. It has given us "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." It has caused us to "rejoice with exceeding joy."

Dark Cloud, Silver Lining

A year ago we faced 1933. Some thirty-five million persons who were on earth at that time are no longer here. Death has not given up his sceptre but still holds his iron reign. Nor has the grim form of disease withdrawn from the world. Sorrow and tears, heartaches and woe are here in as great abundance as they were twelve months ago, and in numerous cases they have increased.

We must frankly face these facts. We cannot look for world contentment and universal peace till God's appointed time—but we know that that time is nearing. We realize that we are in the "last days" of the old world-system, in the "perilous times" foretold by the Apostle Paul. Therefore, we feel no burden of gloom, distress or despair. On the contrary, God's people now take heed to the words of the Master: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Truly the signs around us are now so clear that Christ's followers, whose minds are en-

lightened by the holy spirit, can make no mistake regarding the times in which we are living. In the 15th chapter of Revelation today's Christians in Present Truth are pictured as standing on "a sea of glass mingled with fire," having gotten "the victory over the beast, over his image, over his mark, and over the number of his name." Thus they occupy a position of advantage enjoyed by no others beneath the sun.

Years or months ago—as the case may be—certain ones heard the call of Present Truth, and gladly gave over their lives in full consecration to the service of God. Perhaps you who read these lines are of that blessed number. If so, we trust that you are still in that consecrated attitude of mind. Consecration means placing oneself unreservedly under the divine law of love. It means coming into alignment with all the righteous forces in the universe. It means a recognition of the fact that God is more capable of taking care of our lives than we are. It is like having one come into your business as a partner who makes failure impossible. Consecration to God is the only real kind of life insurance; for verily "godliness is profitable for all things, having promise of the life that now is, and of that which is to come."

Consecration becomes the means of giving us the most accurate view of the world and its affairs. It enables us to behold earth's kingdoms even as the Prophet Daniel beheld them in his vision of the great beasts, which came up out of the sea. We see the affairs of men as God sees them—misshapen, unsightly, imperfect. We realize that the crying need of the human family is for a regime of justice, righteousness and peace. We desire to be of that company that shall assist the millions of humanity to attain to life in all its glorious fullness. Our aim is to be of that royal seed of Abraham through which all nations shall be blessed.

Renewing our Consecration

It is not enough for us merely to form this holy desire at the beginning of our Christian way; we must daily keep it in mind. The opening of the New Year is an especially appropriate time for us to brace our resolutions, to renew our consecration. We reflect that the swift-winged years are passing by, never to return. How brief is life! "Tis but a flitting span and then tis gone." While it lasts it should be improved. It means responsibility, but it should be received as a gift from God.

Jesus has given us the greatest example of how to live. No selfish life was His—"He went about doing good." Wherever there was a call for service—whether it was the turning of water into wine, feeding the multitude, casting out devils, healing the lepers, washing the disciple's feet, or preaching the gospel, Jesus met the requirements of the situation with all the faithfulness at His command. His was a life full of purpose. The secret of His power was, "I am come to do Thy will, O God. Yea, Thy law is within My heart." And at the close of His career He could say to His Heavenly Father, "I have finished the work which Thou gavest Me to do."

Tenacity of purpose is one of the most essential elements in the mind of the Christian. We have seen men enter into a race with courage and zeal, only to fall out at no great distance along the course. Let us "not be weary in well doing," says the Apostle Paul, "for in due time we shall reap if we faint not." The high exaltation promised in the Scriptures is to come to those "who by PATIENT CONTINUANCE IN WELL DOING seek for glory, honor and immortality, eternal life." There may be a certain excitement about the beginning of the Christian's service in the King's army, but after a time this effervescence wears away. Life takes on the hue of drabness, of commonness, perhaps of monotony. Then it is that we become tested in our powers of endurance. "Give up," says the Adversary; "you can't win anyway, and you may as well quit now." "Compromise," says the world; "Meet us half-way, and we'll call you a good fellow, and may even give you a push ahead."

Tests are Necessary

Have any of those who enlisted in the ranks of the Captain fallen out during the past year? There have been many and severe testings. Some brethren have been out of work, some have had sickness in the home, some have had doctrinal tests and have looked into many expositions of the Scriptures, and have become confused as to what actually is the plan of God. Because Satan's rule is approaching an end, he will leave no stone unturned to baffle and vanquish the people of God, to draw them from unswerving allegiance to their King. He still appears as an "angel of light," puts darkness for light, and perverts the truth. It is immaterial to him how he inveigles us and draws us away so long as he accomplishes his purpose. Our only safety is in "the secret place of the Most High," and in having on "the whole armor of God."

Among the various parts of the Christian's armor the Apostle Paul mentions "the helmet of salvation." A helmet is a covering for the head, and would seem to signify an intellectual knowledge of the truth. The Christian should not fail to have the rich streams from God's Word continually coursing through his mind. He needs to keep a strong grip on the great incontrovertible verities presented in the plan of God. It is not enough for him to have known them once; he must know them *now*. It is not enough for us that we had a good meal yesterday, or last week; we feel that we need a good meal today. Indeed, if we are to expend energy day by day we must receive nourishing food. The Bible, when we come to understand it, contains the most sustaining "food" in the whole world.

We are living in a time when archeology is proving the Bible, when geology is proving the Bible, when re-occupation of Palestine by the Jews is proving the Bible, when multifarious discoveries and inventions are proving the Bible. It is a time for Christians to *know* their Bibles, and what it sets forth. Jesus truly said, "Sanctify them by Thy truth. Thy Word is

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• THE EVERLASTING GOSPEL •

THE RESURRECTION OF CHRIST

THE purpose of this article is not so much to set forth the proof that Jesus was raised from the dead as it is to discuss a popular, so-called "orthodox" misconception of the manner of His resurrection. In paragraph 10 of the insert on this page the thought is set forth that Jesus was not resurrected in the flesh. Since this outline of doctrine has been running in THE DAWN we have received a number of letters in criticism of this very paragraph, and in these letters various Scriptures have been cited to prove that Jesus was raised in the flesh, although the Bible states clearly that while He was "put to death in the flesh," He was "quickened (made alive) in the spirit."

Aside from the abundance of scriptural evidence to the effect that He was indeed highly exalted at the time of His resurrection, and that He is now a glorious divine being, there is that other obvious fact that He gave His flesh for the life of the world, and that, if He took it back the world would be unredeemed. It is the method of the great deceiver to turn divine truth completely upside down, and to make darkness appear light, and light appear darkness; and in no instance do we have a more vivid example of this than we do in the popular conception of the nature, life, death and resurrection of Jesus.

According to "orthodoxy" when Jesus came into the world He was God Himself—incarnate. This would mean, of course, that during the time that Jesus was in the womb of Mary, and indeed during the entire period of His childhood days, the universe was without a God. It also would mean that when

Jesus prayed to His Heavenly Father, it was a colossal farce, and that in reality He was merely talking to Himself; and apparently for no other reason except to impress His hearers. And by the same process of reasoning His agony and death upon the cross was also merely another bit of drama, and His statement, "My God, My God, why hast Thou forsaken Me," a downright deception upon the bystanders, because

in the very nature of things it would have been wholly inconsistent for Him to ask why He had forsaken Himself.

But, as heretofore noted in this series of articles, Jesus actually was the Son of God—not God Himself—and the Scriptures refer to Him in His prehuman existence as the Logos, or "Word" of God. And when this glorious spiritual Son of God—the first begotten of the Father—came to earth He actually was made flesh and dwelt among us. The Scriptures testify that He was made flesh in order that He might give Himself a ransom for the sin-cursed and dying race. A perfect man had sinned, and it required the voluntary sacrifice, even unto death, of another perfect man in order to offset that penalty that had resulted from original sin. A member of the imperfect and dying race could not redeem the sin-cursed world of mankind. Neither would an angel constitute an acceptable sacrifice. The

exact justice of God's law required a ransom—a corresponding price—so the mighty Logos, the only begotten of the Father, "was made flesh," in order that He might be the Redeemer. Concerning this the apostle says: "For we see Jesus, who was made a little lower than the angels, for the suffering of death,

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.

crowned with glory and honour; that He by the grace of God should taste death for every man."—Heb. 2:9.

Another Perversion

Thus we see that "orthodoxy" makes a proper understanding of the Biblical doctrine of the atonement impossible in that it presents Jesus as being God incarnate, instead of a human being, and the Son of God, which He actually was. It was not God that died for the human race, but His Son. It was God who "so loved the world that He gave His only begotten Son," who was made flesh for the very purpose of redeeming the lost world.

But the Dark-Ages theory of the atonement continues to pervert the real truth. First it would have us believe that Jesus was the divine Father; and then, as if that were not sufficiently confusing, we are asked to believe that when God died—or appeared to die—and then raised Himself from an assumed death, He returned to heaven to be forever imprisoned in a body of flesh; yea, even a body of flesh that was marred and scarred by the terrible suffering through which He passed. No wonder the honest thinker must turn away from such a theory in disgust!

The Scriptural view is logical and understandable: Jesus, having actually become a man—a fleshly being—in order to give His flesh for the life of the world, is raised from the dead by the power of Jehovah, the Creator, and is highly exalted, even to the divine nature; and, as the highly exalted Christ, is to become the King of earth, and through the righteous administration of His Kingdom will dispense to the world the blessings of life and happiness which He purchased for man by His death.

It is always possible to find Scripture texts which apparently support whatever view of a given subject one may choose to accept, but the real truth on any point of doctrine must be in harmony with the entire testimony of God's Word—otherwise it is not the truth. Advocates of the unscriptural theory that

"We shall know our Redeemer when we reach the other side,

By the print of the nails in His hands"

are accustomed to refer to the fact that Jesus, after His resurrection, appeared to Thomas (the other disciples being present) and bade him to feel the wound in His side, and to examine the nail prints in His hands and in His feet. These same earnest and noble people seem to forget, as we all probably did at one time, that Jesus appeared in a number of different ways following His resurrection.

Jesus as a Gardener, Etc.

Mary was the first to see Jesus after His resurrection, and she thought Him to be the gardener in charge of the grounds round about the place of the tomb. Had she seen Him as He was before His crucifixion, she certainly would have recognized Him; and she too would have noticed the wounds in His hands and feet, and would have told the other disciples about it. Jesus revealed Himself to Mary by the manner

in which He spoke to her. But Thomas would accept no such evidence as this. He demanded to see nail prints—and he saw them. But if this proves that Jesus is now, and is ever to be imprisoned in an imperfect human body, by the same process of reasoning we might equally as well say that He must also now be a gardener, because He appeared as such to Mary.

And to be consistent we could not even stop here, because Jesus also appeared in other forms to His disciples. To the disciples who had fished all night without results, He appeared as a stranger, possibly as a fisherman. They conversed with Him without knowing who He was. It was not until He had performed a miracle for them that their eyes were opened and they realized with whom they were talking. But even then there is no evidence that they saw nail prints in His hands or in His feet. He appeared again to the two disciples on the way to Emmaus and talked with them, for some time—long enough to begin with Moses and the prophets and open up to them the Scriptures which showed that the Messiah must suffer and die before He could enter into His glory—but even then they did not know who He was. When they pressed Him to partake of the evening meal with them, and He asked the blessing upon the food, their eyes were opened, and they perceived that their guest was Jesus.

"We Shall See Him As He Is"

The Apostle John was one of the disciples who had the privilege of seeing Jesus after His resurrection, yet he revealed the fact that he did not know what the divine Jesus was like. He says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John 3:2.) Are we to suppose from this that the apostle had forgotten what Jesus looked like, and therefore did not know what he himself would be like when actually transformed into Jesus' image? We do not think so. The truth is, John realized that Jesus had been exalted to the divine nature, and that His brief appearances following His resurrection were merely *materializations* given for the purpose of convincing His disciples that He had actually been raised from the dead. John knew that it was impossible for a human being to look upon a divine being with safety. Saul of Tarsus came nearer to seeing Jesus as He actually is than any of the other apostles, and Saul's brief, and probably partial glimpse of that celestial brightness struck him blind so that a miracle was required to restore his vision. (Acts 9:1-18; 1 Cor. 15:8.) If, as John declares, we are to be made like Jesus, and Jesus is now a human being, with a fleshly body filled with scars, surely the future prospect for the Christian is not a very bright one.

Wounded in the House of Friends

A passage frequently used in support of the fleshly resurrection of Jesus, and of the nail-print identification theory, is that of Zechariah 11:6, which reads as follows: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those

with which I was wounded in the house of my friends." If this text actually applied to the resurrected Jesus, now in heaven, the argument in favor of the Dark-Ages dogma of the resurrection would be a strong one; but the context indicates that the passage has no reference to Jesus at all. We will quote the four preceding verses, as follows:

"And it shall come to pass in that day (in the early beginning of the Millennial age), saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land. And it shall come to pass that when they shall prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."

Then follows the passage in question. It is clearly manifest that the Lord's prophet is here describing a class of false teachers among the Lord's people, who, in the fuller light of the new dispensation, become ashamed of their hypocritical practices, and seek to give the impression that they never have been actually engaged in the work of the ministry. The question in the text under consideration, "What are these wounds in thine hands," is one that is asked in derision, apparently by an incensed public, and for the purpose of causing the questioned one to reveal his true identity. Not by any stretch of the imagination could this text be made to apply to Jesus.

"They Shall Look Upon Me Whom They Have Pierced"

Zechariah 12:10 is also cited in an effort to prove that the resurrected Jesus still carries the wounds of Calvary. This passage is part of a general prophecy pertaining to the restoration of the Jews to their home land and their subsequent reconciliation with God. The fact that the pronoun "Me" is used in this text would give color to the thought that Jehovah is the spokesman, and that reference is made to the persistent course of disobedience of the Jewish nation as a whole, and that this disregard for divine law, had, symbolically speaking, been like a wound in the side of the great God of love. They broke confidence with Jehovah, and this had pierced Him.

If the text applies to the coming Jewish attitude toward Jesus, whom, as a nation they crucified—and this is the generally accepted view—then it simply means that the time will come when all Israel will recognize the terrible national sin they committed when they crucified Jesus, and will weep bitterly because of it. To look upon Him in this sense would simply mean that they will discern Him to be their Messiah. A similar expression is found in Hebrews 2:9, where it is stated: "we see Jesus, who was made

a little lower than the angels." The thought is that of discerning certain great facts concerning Jesus. And so all Israel will have their blindness removed, and will then look upon Jesus, not as an impostor worthy of death, but as the Redeemer, and their Messiah; and they will weep bitterly because of their former rejection and persecution of Him.

Summing up then, we believe that it is safe to say that there are no Scriptures, when viewed in the light of their context, that can be properly used to teach the fleshly resurrection of Jesus; and that the entire weight of Biblical testimony is to the contrary. And now that Jesus, because of His faithfulness, has been highly exalted to the divine nature, the church is invited to share that glory with Him. Hence we read: "Unto us are given exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) Let all, then, who are seeking to be Christians, be inspired with this glorious hope, and endeavor, even now, to be character copies of God's dear Son.

A Message for the New Year

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truth." "Building up yourselves in your most holy faith, praying in the holy spirit, keep yourselves in the love of God," wrote the Apostle Jude. There is no such thing as building ourselves up, apart from the revealed Word of God. The ingredients of the holy anointing oil used in the induction of the High Priest of Israel into office were myrrh, cinnamon, calamus, cassia, and pure olive oil, which perhaps represent wisdom, understanding, knowledge workmanship, and the holy spirit of love. Certainly we need all of these if we are to be "kings and priests unto God."

Neglect Not Assembling

Meeting together in Christian fellowship is another means of blessing provided for God's people. During the past year there have been various conventions of Bible Students. These gatherings tend to promote unity among the brethren, and to increase the strength of divine love in their hearts. "Forsaking not the assembling of yourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching," wrote the apostle. Truly we can see the day approaching. Then let us neglect not the assembling of ourselves together.

This is no time for God's people to neglect class study, or home study, or convocations of truth brethren, wherever they may take place. It is not a time for us to let petty narrowness, or prejudice, or aught else draw from us the kindly and consecrated spirit of the truth. It might be profitable for all the brethren frequently to review the Truth in its generalities. That would be like taking a view of a country from the mountain's height. It helps to preserve one's equipoise, enabling him to put the main things first. No matter how far we progress, we must never forget the fundamentals of the divine plan. These

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International Sunday School Lesson

BIRTH AND INFANCY OF JESUS

January 7: Matt. 2:1-12.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophets.

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel...

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.—Matt. 2:1-12.

Golden TEXT: And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins—
Matthew 1:21.

THE birth of Jesus fulfilled a line of prophecy relating to this event. For many centuries the Jewish people had anticipated the advent of a great Messiah who should rule their nation in righteousness and bring the whole world under His control. According to the words of the prophets, He was to be of the line of David and would sit upon David's throne. He was to be more illustrious than Solomon, and was to command the homage of all mankind. With such exalted thoughts in their minds, the Israelites were not prepared to look for a Messiah of humble birth.

There was no sweeter story ever told than the story of the birth of Jesus. From childhood we have heard of the eastern sages who sought the birthplace of the infant Christ, and who presented to Him

their gifts of gold, frankincense and myrrh. And over and over our hearts have been uplifted and made to rejoice by the tale of Judea's starlit hills and plains, and of the shepherds in the fields on the memorable night, when an angel announced, "Good tidings of great joy, which shall be unto all people." and when that multitude of heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men!" In our thoughts we have followed the shepherds to the little town of Bethlehem, where they found the babe in the manger and worshipped Him. In our minds we have followed the story in its every detail, and have rejoiced, even as did they, to know that Christ was born.

In speaking of the birth of Jesus, the Apostle says that "He took not upon Himself the nature of angels, but took upon Himself the seed of Abraham." In order to redeem the human family Jesus became a human being. This change of nature made it necessary for Him to give up the glory of a higher existence, a spirit nature. The babe of Bethlehem was not a combination of two natures, spiritual and human—such an incarnation or hybridation is abhorrent to the plan of God. The Bible says that in the act of creation God made every living thing after its own kind (Gen. 1:20, 24), and it was no part of His plan or intention that the different kinds should blend together. When certain disobedient angels attempted something of this sort, the Lord punished them by confining them in chains of darkness.—Gen. ch. 6; 2 Pet. 2:4.

Not knowing the plan of God, King Herod thought that Jesus might become a menace to his throne. He had no realization of the fact that the divinely promised Messianic regime was nearly twenty centuries future. He was blind to the mighty truths of prophecy as they related to Christ. He was one of the earth's rulers, but with all his power he had missed the blessing that came to the humble shepherds of the fields. He actually sought to kill the infant Christ, thus hoping to frustrate the eternal plan of the Most High God.

As the Lord's favor was with the "humble shepherds" nineteen cen-

turies ago, so it is with the humble-hearted today. "The secret of the Lord is with those that fear (reverence) Him, and He will show them His covenant." What a blessed thing it is to know the import of the angels' song, and to envision that glorious future that has been secured for the human family, by the sacrifice that Jesus made in thus coming to earth and giving His life a "ransom for all, to be testified in due time!"

QUESTIONS:

How did the wise men from the east probably know about the birth of Jesus? Why did they go to Jerusalem? What questions did they ask?

Why did Herod feel alarmed when he heard of the birth of Christ?

Had the Jews long looked forward to Messiah's advent? Of what significance did they think it would be?

While on earth, was Jesus partly human and partly spirit?

What favor does God now show to the humble ones? How may we receive Christ today? What gifts may we present to Him?

BAPTISM AND TEMPTATION OF JESUS

January 14: Matt. 3:13-17, 4:1-11.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

And saith unto him, If thou be the Son of God, Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.—Matt. 3:13-17; 4:1-11.

GOLDEN TEXT: It behoved Him in all points to be made like unto His brethren.—Heb. 2:17

UP TO the age of thirty years Jesus had lived a quiet, inconspicuous life. But now at the time of His baptism He was on the eve of a great change. He was about to take up His special mission, His real work for which He had come into the world. He was to symbolize the great change in His life by water immersion; and it was fitting that John the Baptist, the last of the Old Testament prophets, should be the one to administer the rite.

The baptism of Jesus signified that as to Him everything was buried but the divine will. The attitude of His mind was, "I am come to do Thy will, O God. Yea, Thy law is within My heart." That purpose became the guiding star of His life. When He came up out of the water, "the heavens were opened unto Him;" and the spirit of God, in the form of a dove, descended upon Him; and a heavenly voice declared that God had pleasure in His own beloved Son.

After baptism Jesus was led by His spirit to go out into the wilderness, and there He was to undergo certain trials and tests for forty days. It is most probable that those forty days of fasting were spent in prayer and meditation. For years Jesus had heard God's Word read in the synagogue, and with His perfect memory He must have known the entire Scriptures by heart. But now that He was about to begin His public ministry He would take time to carefully review the prophecies as they related to Himself and to the past. He would take in the outworking of the divine program.

It was at the end of the forty days that the tempter came to the Master. The latter was now physically exhausted through fasting, and it was an excellent opportunity for the arch-enemy to undertake to get in his evil work. On this occasion he used his customary tactics, appearing as an "angel of light," or minister of the truth—yea, even as a friend of Jesus. He did not suggest that Jesus should abandon the idea of a Kingdom, or diametrically oppose Himself to the divine will. But he did suggest an easier course than that which was divinely mapped out for our Lord. And how often he has acted in a similar manner to entice the disciples of Jesus!

Satan first of all sought to appeal to Jesus' flesh. The thought he advanced was: "Now that you have that wonderful spiritual power

received at your baptism, why not use it to minister to your bodily needs. That is a legitimate use of it; and none could find fault with you for benefitting yourself in this way."

The Master, however, quickly discerned the fallacious character of the suggestion. Such power had not been given to Him to be used in self-gratification, but to be employed in a higher and holier service for God. He thereupon protected His higher interests with a quotation from God's Word, and with such effect that the tempter immediately dropped that point and resorted to another.

Diabolus next suggested that Jesus do something spectacular—He should jump down from the pinnacle of the Temple in the sight of the people, and let them behold Him unharmed. Thus in one act He would command the reverence and awe of all men. And Satan now also quoted Scripture, as he frequently causes his dupes to do, for his ulterior purpose. But Jesus foiled him with another "stone from the brook" of Truth—"Thou shalt not tempt the Lord, thy God."

Lastly, the Adversary pictured a great Kingdom, in which Jesus could at once become the earthly head, provided He would only acknowledge Satan to be the heavenly head. But Jesus was again ready with the "sword of the spirit"—"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Thus the Master came out victorious, even as all His followers may do; for in every time of temptation we have the promise of Divine grace and strength.

QUESTIONS:

What was the full significance of the baptism of Jesus?

Explain the temptation to turn stones into bread.

What was the peculiar significance of the second temptation? Was Satan justified in quoting Scripture on this occasion?

Was the third temptation especially subtle? Point out just what Satan meant.

Do God's people now have temptations similar to those which came to Jesus? Explain.

JESUS BEGINS HIS MINISTRY

January 21: Matt. 4:12-25.

Now when Jesus had heard that John was cast into prison, he departed into Galilee:

And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthaliin:

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephthaliin, by the way of the sea, beyond Jordan, Galilee of the Gentiles:

The people which sat in darkness saw a great light: and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers.

And He saith unto them, Follow Me, and I will make you fishers of men.

And they straightway left their nets and followed Him.

And going on from thence, He saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father; mending their nets; and He called them.

And they immediately left the ship and their father, and followed Him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.

And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy, and He healed them.—Matt. 4:12-25

GOLDEN TEXT: Repent ye, for the Kingdom of heaven is at hand.

—Matt. 4:12-25.

IN HIS proclamation, "The Kingdom of heaven is at hand," Jesus was announcing a new thing. The Jews had long expected a reestablished earthly Israelitish kingdom. They had long anticipated the advent of a mighty one of David's line, who should inaugurate a world-wide dynasty, with Jerusalem as his capital. The great "mystery" of the gospel which Jesus began to show forth was that God was to make preparation for the establishment of His worldwide Kingdom, by first selecting from among men certain persons to become members of a heavenly kingdom class. The Apostle Paul at a later time referred to this matter as "the mystery hid from ages and from generations, now made manifest to His saints, which is, Christ in you, the hope of glory!"

With the heavenly phase of His kingdom in mind, Jesus began to call His followers. He held out to them no earthly allurements, no worldly emoluments. To Simon Peter, and to Andrew his brother, the Master said, "Follow me and I will make you fishers of men." The comparison between their old work and the work that lay ahead for them was a good one, for, as a commentator has said, "Spiritual fishing requires knowledge, tact, bait, and that self be kept out of sight. Fish are easily alarmed when they think anyone wishes to take them."

James and John were also fishermen, and when Jesus called them, they were mending their nets in a ship. On a later occasion the Master compared the kingdom of heaven to a net. His words were: "The kingdom of heaven is like unto a net which was cast into the sea and gathered of every kind: which,

when it was full, they drew to shore and sat down and gathered the good in vessels, but cast the bad away."—Matt. 13:47, 48.

During the period of His ministry Jesus lived an exceedingly active life. His activity was not directed to self-aggrandizement, but to unselfish service of others. Hence the record of His work says that He traveled throughout Galilee, "teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness" or disease among the people. Verily, as He Himself said, "the Son of Man came not to be ministered unto, but to minister."

In His unselfish devotion to the work which His heavenly Father had assigned to Him, Jesus is the great example for the Christian. Today there are spiritual diseases to be cured, spiritual battles to fight, and the gospel of the Kingdom is to be preached. Even as Jesus was "the light of the world," so also He said to His disciples: "Ye are the light of the world." Hence, "So let your light shine before men that they may see your good works, and glorify your Father which is in heaven."

When Jesus saw that John was cast into prison, He departed into Galilee. He did not carelessly or needlessly run into danger, neither did He avoid it when His hour had come. His life was not to be thrown away, but to be laid down according to the divinely prescribed plan and purposes. Thus His sacrificing was done intelligently, as directed by truth itself. In all these things He is our perfect pattern. And every Christian should continually realize that his life is being directed by divine wisdom, that there is no chance in his affairs, and that "all things are working together for his good."

QUESTIONS:

Did Jesus needlessly expose Himself to danger? Did He show the highest courage when occasion required it?

Whom was Jesus calling to repent? What did He mean by the statement, "The Kingdom of heaven is at hand?"

When and how were the disciples to become "fishers of men?" How did this work resemble the former work of some of them?

What was the Gospel that Jesus preached? What gospel are we to preach?

Is the work of preaching the gospel a thing of the past?

STANDARDS OF THE KINGDOM

January 28: Matt. 5:1-12, 43-48.

And seeing a multitude, He went up into a mountain; and when He was set, His disciples came to Him.

And He opened His mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect even as your Father which is in heaven is perfect.—Matt. 5:1-2, 43-48.

GOLDEN TEXT: Blessed are the pure in heart, for they shall see God.—Matt. 5:8.

IN THE Sermon on the Mount

Jesus sets before us something very different from the world and the spirit of the world. He points out that God is calling into His Kingdom not the rich, nor the learned, nor the great of the world; but the humble ones, the "poor in spirit," those who are alive to the fact of their own littleness and imperfection. While all humble ones will not gain the Kingdom, those who do gain it must be found possessing, among other things, this quality of humble-mindedness.

Then Jesus pronounced a blessing on the "mourning" ones—on those who are touched with pity for the poor groaning creation, and who mourn because of sin and because of the abominations they see among professing Christians.

"The meek" are the ones next mentioned by our Lord. These are not the arrogant, the know-it-all ones; but those who are teachable and seeking to know the heavenly Father's will, so that they may live unto Him. Their attitude toward the Word of Truth is ever reverential. They do not approach the Bible to instruct it, as it were; nor to read into it some of their own pre-conceived ideas; but to humbly learn from it.

Then the Master speaks of those "who hunger and thirst after righteousness." They have an intense craving for those things that the Apostle says are "true, just, honest, pure, lovely, and of good report." They desire to be "filled with all the fullness of God," and they pray and strive to the end that they may attain to more and more of the character-likeness of Jesus.

"The merciful" are specially mentioned in these beatitudes. The quality of mercy is a most beautiful one to possess. He who is merciful is not quick to condemn others. He is sympathetic, for he realizes his own need of divine mercy. Such recognize that all men are imperfect through the fall, and that

"There is so much good in the worst of us,

And so much bad in the best of us,

That it ill becomes any of us

To talk about the rest of us."

The next class referred to in the Master's great sermon, are "the pure in heart," those whose wills are entirely turned toward God. Then He mentions the "peacemakers"—those who are not strife-makers, not contentious, but who carry with them an atmosphere that comes of love.

As Jesus was reviled and persecuted by men, so He said it would be also with His followers. "If ye were of the world, the world would love its own," He explained; "but ye are not of the world even as I am not of the world. Therefore the world hateth you." This, however, is not a matter to cause mourning, but one to cause rejoicing. "If any man suffer as a Christian," said the apostle, "let him not be ashamed; but rather, let him glorify God." Then Jesus exhorted His followers in these words: "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

Instead of hating our maligners and persecutors, we are told to love them, to bless them, to pray for them. What a wonderful spirit is this! It is indeed the very spirit of the Master.

QUESTIONS:

Explain the Golden Text.

What is the value of meekness?

Who are the mourning ones? Who the merciful? And who, those who hunger and thirst after righteousness?

What does it mean to be poor in spirit?

How should a Christian treat his enemies?



Children's Hour



THE FALL OF JERICHO

MOSES, the great servant of God, died near the end of the 40 years' wandering in the wilderness," began Uncle Eb; "then Joshua, a mighty captain, became leader of the children of Israel. In order to enter and become established in the Promised Land, it was necessary for the Israelites to capture the walled Canaanitish city of Jericho. This city was situated about five miles west of the Jordan River. It was ruled by a petty king. Its walls were very high, and were so thick that houses were built on them. In one of these houses lived a woman called Rahab, an interesting character who is mentioned in both the Old and New Testaments.

"From the east side of Jordan, Joshua began to consider the matter of capturing the great city of the Canaanites. He had sent out two men who were to find out all they could about Jericho and bring the information back to him. These spies actually got right into the city, but their strange looks brought suspicion upon them; and when they had come to Rahab's house, some one went and told the king of Jericho that they were Israelites, and the king sent soldiers to arrest them. But Rahab hid them under stalks of flax on the roof of her house, and the soldiers went away to search for them outside of the city. Then Rahab went to the Israelitish spies and told them that she believed in the power of their God, and she said that she was glad to save their lives; and at the same time she asked them to save hers when the city would be captured, as she felt it would be. Now which one of you children remembers just how the spies managed to get away?"

"Didn't she tie the bed sheets together and let them down from the roof?" asked Ruth.

"Not exactly," said Uncle Eb, with a smile. "She would have needed a good many bed sheets for a job like that, I fancy; for the walls of Jericho were very high. Well, John, perhaps you can tell us something about it."

"It was a rope she used, I think," said John. "It must have been a long rope; and she let them down in a basket at night, and they got away."

"That's right," said Uncle Eb; "and before they got away they promised this woman that her life would surely be spared, also the lives of those near and dear to her, when the city should fall. They told her to tie a red cord in the window, so that the Israelites might know where she lived. Then the men went and hid in the mountains three days, till the pursuit of them was over, and then they returned to Joshua on the east side of Jordan.

"Then Joshua announced that the Israelites were to pass over the river Jordan. There was no

bridge, and the river was broad at this time of the year. But forty years before this the mighty host of Israel had crossed the Red Sea at the command of God. And Joshua remembered that event; but of all that had left Egypt, he and Caleb were the only ones still alive. So Joshua told the priests to take the Ark of the Covenant and go down into the Jordan, and the people were to follow. So they obeyed their leader, and what took place? Who can tell me that?"

"The river rose up like a great wall, or like two walls, one on each side, and left them a dry place," said Peter.

"Well, you may have seen pictures like that, but I doubt if those pictures were true to the facts," said Uncle Eb. "What evidently took place is that the waters were held up at the city of Adam, not far away, by what is generally believed to have been a landslide; during which a great quantity of earth and stones fell down into the river from the cliffs above, and blocked it up, forming a great dam. This held the waters back until the people got across. But that earthquake was none the less a miracle, for God timed it to take place exactly at the right moment. So thus it was that the Israelites arrived on the west side of Jordan. Then, at a place called Gilgal, they set up a monument of twelve stones, which they had taken from the bed of the Jordan, as a memorial of their remarkable passage across the river.

"And the next thing was for them to capture Jericho. Now I think it will be a good thing for us to always use our Bibles in these stories; so I'll just ask Paul to read to us out of the sixth chapter of the book of Joshua, beginning at the first verse."

Paul's Bible was a small one, with fine print; but he has good eyesight, so he read easily and with good inflection:

"Now Jericho was straightly shut in because of the children of Israel: none went out and none went in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the Ark seven trumpets of rams horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down

flat, and the people shall ascend up every man straight before him."

"All right, Paul," said Uncle Eb. "You see now that God was about to capture this city for them in a very peculiar way. Taking walled cities was always a very difficult thing in olden times, and usually it was well nigh impossible. At a later time, in order to capture the walled city of Babylon, the king of Persia had to turn the sluice of the great river out of its course. But when God undertakes to do something He always finds a way to do it, and it is just as easy for Him to knock down a large wall as a small one. But He also gave the Israelites a work to do. They were to march round the city once each day for six days. The ark of the Covenant was to be carried with them; and seven priests were to march in the van of the army, in front of the Ark, carrying seven trumpets made of rams' horns.

"Such a spectacle as this must have seemed very ridiculous to the people who lived in Canaan. Had the Israelites encamped before the city and prepared munitions of war, that would have seemed reasonable. But just to march around the city and do nothing else, must have appeared foolish to the king of Jericho. We can imagine him standing out with his courtiers on his palace roof, watching the strange performance. During the first day probably he thought the enemy would finally make an attack. When they failed to do so, and resumed their march on the second day, probably he thought they were just looking for a weak place in the walls.

"But the third day, when they saw the great host still marching on and on and doing nothing else, the courtiers of Jericho probably thought it a very great joke. A certain writer has imaginatively said that perhaps some advisor of the king suggested that the Israelites were a lot of religious fanatics practicing rites in honor of their God, and another may have suggested that they were a lot of blind people looking for a way out of the country, and that the king offered a large reward to any man with two good eyes who would go out and show them the way. But whatever the king and his courtiers said, the fact remains that the marching continued for a week.

"In the meantime what did the Israelites probably think of the matter? God was surely trying out their faith. In one way human beings are all pretty much alike. They want to see things done quickly. Action is something that appeals to nearly everyone; and not merely action but effective action, action that accomplishes a definite purpose. No doubt there were complainers in the camp of Israel, just as there had been complainers among them in the wilderness. There always are people who ask, Why doesn't God do it this way, or that way, or the other way? They would improve on God's ways, or at least they think they could. And they hate anything that causes delay.

"So we can imagine some saying, 'Why did God ask us to walk around the city like this? What good does it do? If we are looking for a weak

place in the walls, we haven't found such a place yet, and we are not likely to this way! Those walls are just as high, just as thick and just as strong as when we came here. If God intended to knock them down, surely He would have knocked part of them down by this time! Just think of the days we have been walking around this place, and what fools we are making of ourselves. Bah! It's about time for us to quit this useless walking; we had better stay at home tomorrow and rest up, till Joshua gets ready to really do something.'

"But there were others who had faith in God and in His ways of doing things, and these would say: 'Well, we just don't see what is being accomplished by this endless tramping around the walls; but it must be for a purpose, there must be some good in it, and after a while we'll find out why it is. As for the walls themselves, God told Joshua they would fall; and fall they will, just as surely as God exists. God knows what He is about. He has never forsaken us yet, and we can depend on Him now.'

"So the people marched around the walls of Jericho once a day for six days, and on the seventh day they marched around seven times. This made thirteen times altogether. And still the walls stood up before them, in all their strength. Suddenly the people were commanded to stop, and then there must have been a death-like stillness all around the city. Then the priests blew their trumpets, and all the people gave a great shout; and what do you think happened then? Suppose we ask Esther to tell us."

"Guess there was another earthquake, wasn't there?" asked Esther. "Perhaps so; anyway there was certainly a 'wall-quake,'" said Uncle Eb, "for the mighty wall of that city fell down. The great stones came tumbling over as though they had been smitten by a giant's club. We can fancy that a great cloud of dust arose. How amazed and terrified the king and all of his courtiers, as well as all the inhabitants of the place, must have been. It had taken many years and thousands of workmen to build that wall, but it took only a moment for God to knock it down. The Israelites could never have demolished that fortress. But all they had to do was to obey the Lord, and He did the rest."

"And what about Rahab, the woman who had hidden the spies and let them down from the wall by means of a rope?" asked Esther; "did they forget about her?"

"Oh, no, they remembered her. She had placed a scarlet cord in her window, which was the signal agreed upon; and her house was spared. Rahab also had persuaded her father and mother and all her brethren to come to her house and remain there, and so they were all saved when the rest of the people were destroyed. The Apostle Paul, in his letter to the Hebrews, tells us that Rahab was saved by her faith. And that is true, for the one great thing about her was that she had faith in God. It is a grand thing to have faith."

"Now some time ago you told me that faith is

TALKING THINGS OVER

Another Year

IT SHOULD be a great source of satisfaction to all followers of the Master to find that at the beginning of another year they are still in the race for the prize of the high calling of God in Christ Jesus. At this time the following words of the poet come to mind:

*"Another year, or more or less,
And we shall have crossed the wilderness
Finished the toil, the rest begun,
The battle fought, the victory won."*

Yet we would not over-emphasize the "wilderness" aspect of our Christian experience, because, does not our cup of joy continually run over as we revel in the rich blessings of our loving God? At least this has been our experience during the year that is past; and while there have been the bitter experiences, these, like the bitter herbs of the type, have but increased our desire to feed upon the Lord's goodness, and thereby grow strong in Him and in the power of His might.

In looking ahead to the blessings of another year, and to the continued privilege of fighting the "good fight of faith," we do so with full confidence that He who has kept us from falling thus far will continue to hold us up with His everlasting arms. What a blessed assurance this is, and it belongs to every one of God's people. We encourage all, then, to keep up the struggle, and as a few of the things worth striving for during 1934, and until the end of the way is reached, we commend the following, compiled by our late Brother B. H. Barton:

Things Worth Striving For

The Patient Perseverance which defeat cannot discourage, nor discouragement defeat.

The Impartiality which delights as much in a grand work another has done, as if you had done it yourself

The Spirit which finds a more ready excuse for your brother than for yourself.

The Righteousness which would rather right a wrong than to conceal your share in it.

The Charity which looks for some good intention, even where a slight or injury was seemingly intended.

The Loyalty which even your stumblings and failures cannot dishearten.

The Lowliness which will sorrow when your enemy falls, or rejoice when you are humbled.

The Wisdom which knows when to speak and when to be silent.

The Zeal which can never do enough, and yet seeks no credit, and encourages no compliments.

The Forgiveness which not only pardons in words, but proves its reality by never referring to the matter again.

The humility which would choose the meaner and more undesirable part of a service, to leave the nobler and more honorable part to another.

The Christianity which is as careful how we act in our homes, as how we act before the brethren.

Our Association in the Ministry

The Dawn Publishers, while endeavoring to do their bit as "helpers" in the great ministry of reconciliation, have been continually stimulated with the thought of the glorious privilege it is to be associated, even in a small way, with those whom Jesus Himself is not ashamed to call His brethren. In our effort to be co-workers with the Lord and with His people we have been impressed with the fact of how limited, as well as imperfect, *all* human endeavor of necessity must be.

We have been encouraged, however, with the realization that even our imperfect works are accepted in the Beloved, and can, yea, *have been*, used by Him to bring blessings to others. Many letters received reveal this heart-cheering fact. We have also have received a few letters—not many—of sincere criticism, and for these also we are thankful. We realize that we are far from perfect, and that for this reason we are sure to make mistakes by stating things in ways that are not always the best. Because of this we will not consider ourselves martyrs when these imperfections are called to our attention. We realize too, that the truth plainly spoken is sometimes misunderstood, so we will all need to exercise patience with one another.

Among the letters of criticism were a few concerning the articles dealing with the True Knowledge of God. Some seemed to get the thought that these articles were intended to be an attack upon the Christian character of certain outstanding historical person-articles in any other spirit than the one in which they not the case. The articles were a discussion of doctrine—the doctrine of the Christian life—and Madam Guyon's name was brought into it because she was one of the outstanding sponsors of a theory which we consider to be unscriptural. Indeed, in Upham's book concerning her life, the thought is set forth that she is the one who really revived this ancient conception of religion in her day, and that it is primarily from her that it has come down to our day. We do not question Madam Guyon's sincerity, or make light of her noble desire to be all that she struggled to be. Her understanding of doctrine, considering the time in which she lived, was doubtless all that could be expected. Her belief in disinterested, or unselfish love, to the extent that she understood it in harmony with the gospel of Christ, was commendable.

We may be wrong, but it seems to us that as well might we attempt to discuss the theory of evolution without mentioning Darwin, or Methodism and ignore

Wesley, as to compare this particular theory of the Christian with the Scriptures without quoting from prominent ones who sponsored it. Doctrines pertaining to the Christian life are of the greatest importance, and in our effort to earnestly contend for the faith once delivered to the saints we are sorry indeed if anyone has misunderstood us, or considered these articles in any other spirit than the one in which they were written. If our understanding of the Scriptures on this important subject is wrong, we will be glad to have our error pointed out. And it won't hurt our feelings even if it is done publicly. Let us all seek to be real students of the Bible, and at the same time be frank enough and candid enough to discuss our views, or the views of others, in sincerity and with love; with a desire to help one another.

No, dear reader, we did not intend to convey the thought that anyone who reads Madam Guyon's writings is certain to take up with spiritism; although there is much in her writings to indicate that she herself received communications from some source other than the Bible. She speaks much of the "inner voice" which spoke to her, and while she claimed this voice was that of the holy spirit, the character of many of the messages received lead us to wonder just who it was that was speaking to her.

Nor did we intend to convey the thought that all who were now interested in her works had entered, or were considering entering monasteries; although Madam Guyon herself was led into one of the advance stages of her religious experience by a Franciscan monk who had spent "five years in solitude, for spiritual renovation and communion with God." (Upham's *Life of Madam Guyon*, page 35.) Later in life, when Madam Guyon became convinced that God had commissioned her to proclaim the doctrine of sanctification as she understood it, she was confirmed in her conviction by a hermit of St. Augustine, who, at the time she met him, says Madam Guyon, "had lived twelve years in a hermitage." She further states that, "He seldom ate anything but pulse, prepared with salt and sometimes with oil, with the exception that three times a week he made his meals of bread and water. He wore a shirt of coarse hair-cloth, and lodged on the ground. He was a man of great piety, living in a continual state of prayer, and in the greatest humility. He had been the instrument in God's hands of many remarkable things."

"This good hermit, who had been acquainted with Father Lacombe," continues Madam Guyon, "had learned something of me, and seemed to have a clear perception of the designs of God in relation to us (she and Father LaCombe). God had showed him, as he assured us, that we were both destined, in His providence, for the guidance and aid of souls."—Upham's *Life of Madam Guyon*, page 161.

And by the way, there seems to be a little confusion in regard to the writings of Madam Guyon, which possibly, in part at least, is our fault. In two of the letters received the writers claimed that they could not find the various quotations which we claimed to have taken from her books. One of our readers insisted that we had quoted from a counterfeit book which

was not a true record of her life. For the enlightenment of all concerned we wish to say that Madam Guyon wrote many books—some claim as many as forty—among these was an autobiography of her life, written by herself. The book with which some of our readers are acquainted was not written by Madam Guyon at all, but by T. C. Upham; although Upham has quoted freely from some of her works. As a result of our bungling way of using language some got the thought that we purported to be quoting from Upham's book in the November issue of THE DAWN. We are sorry indeed that we have given this impression. The books from which we did quote were authentic copies of her own works.

Two sincere correspondents claimed that we had quoted from a "worldly historian." To this we reply that Mosheim—the historian from which we quoted—is a recognized church historian, and, to the best of his knowledge—like Madam Guyon herself—was a devoted Christian. Mosheim's works were highly recommended by our late, Brother R. E. Streeter.

This, we believe, about covers the criticisms and questions that have reached us relative to these articles. The letters of commendation have been more numerous, and of course, very encouraging. The gist of them all, for the most part, was to the effect that the articles were "very timely, and much needed." Brother Bolger, of the *Berean Bible Student*, wrote to this effect, and added that letters to him from various ecclesias revealed a growing tendency toward the ignoring of doctrine, and instead to depend almost exclusively upon meditation and prayer as a means of growing in grace.

We admit, however, that probably we did not make ourselves sufficiently plain as to the real purpose of the articles, and just why Madam Guyon should be brought into the discussion; so, if our readers will bear with us we will try again to make this point clear. Briefly, it is because Madam Guyon is set forth as a very important teacher of this particular theory of the Christian life which we consider unscriptural. Concerning this, Upham, whose *Life of Madam Guyon* is now being widely read, makes the following statement:

"The work which the Lord had assigned her was wholly different from what she had anticipated.... She uttered a word from her burdened heart, in her simplicity, without knowing or thinking how widely it would effect the interests of humanity, or through how many distant ages it would be re-echoed. And that word was Sanctification by Faith."

To this we would all feel like saying, Amen. Surely every Christian must believe in sanctification; indeed, one cannot be a Christian without being sanctified—without being fully set apart to God and to His righteous laws, his perfect will. It is only as we search deeper and find Upham's definition of what he means by sanctification that we begin to realize the unscripturalness of the theory which the book advances. Turning to page 128 of Upham's *Life of Madam Guyon*, we find this definition of sanctification—the conception of which he claims was revived by Madam Guyon, and which was designed to "effect the interests of human-

ity," and which was to be "re-echoed" through 'many distant ages.' Indeed, it is *now* being "re-echoed," and it is for this reason that THE DAWN has lifted its voice in defense of the truth. We quote Upham's definition of sanctification as follows:

"Justification enquires, How shall the sin that is past be forgiven? Sanctification enquires, How shall we be kept from sin at the present time; and in time to come? Justification, in its result upon individuals, removes the condemnatory power or guilt of sin; while *sanctification removes the power of sin itself.*"

All Bible Students who understand the "gospel of Christ, which is the power of God unto salvation," will recognize this to be an erroneous definition of sanctification, yet it was for this that Madam Guyon laid down her life. This thing which "removes" the power of sin, she claims to have been assisted in discovering by the good Franciscan monk aforementioned, and she tells about it as the experience of finding God within herself. The monk revealed the secret to her in the following words:

"Your efforts have been unsuccessful, Madam, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him."—Upham's Life of Madam Guyon, page 35.

Much later on in life, and after she had entered upon her work of teaching, we find her still practicing this theory of finding God within *herself*, rather than in His word of Truth, which reveals to us His attributes, through His great plan of the ages. On page 230 of Upham's book, we read:

"When persons were collected together, before entering upon conversation, and from time to time when special divine communion seemed to be necessary, it was her practice to pray in silence. Such had been her devotional habits, that she entered into this state in a remarkable manner. *The mind turned inward upon itself.* Her closed or uplifted eyes, her hands clasped together, her serene countenance abstracted from worldly influences but lighted up with a divine ray, left the conviction upon those who were present with her, that her soul was in a communion with the Eternal, too deep for the utterance of words."

Just what Upham, or Madam Guyon understood by God being within them, their writings do not make clearly manifest; it would seem that their thought is that man was originally given an immortal soul, which soul is somehow a part of God; and if this soul is within us therefore God is within us. At any rate, the theory of God within us is a very fundamental one in their theory of experimental religion. While we have no desire to in any degree discount the sincerity of their devotion, yet we must disagree with their theology. In our previous articles we attempted to show—and thus far no one has refuted this point—that this same theory of the inward presence of the deity came originally from the ancient oriental "Philosophy of the East," and that it was introduced into the church shortly after the death of the apostles.

This theory of finding God within, has, from even

before Christ, been referred to as a "science," the "science of God," and today it is literally flooding the earth, under many different guises. One conception of it is being sponsored by "Unity." We quote a short paragraph from a "Unity" booklet, as follows:

"Have you prayed to God within you? Have you turned there and opened your heart to Him, deep within yourself, in the kingdom where your Higher Self resides.?"

But do not misunderstand us, we are not claiming that Madam Guyon was the founder of the "Unity" movement. We are merely pointing out the fact that the same theory of God within us, as the power that enables one to overcome sin, as well as to accomplish many other things, is the same basic error that forms the foundation of all these various theories. Madam Guyon could be excused for accepting it because she believed in the immortality of the soul; and this theory is but another of the many angles of the immortal soul concept.

Like many other fundamental errors, there are usually mistranslated, or utterly spurious passages of Scripture, that can be used to support them. In the various writings on the God-within-you theory, the text, "the Kingdom of heaven is *within* you," is used as a Scriptural proof. This text should be translated to read, "the Kingdom of heaven is among you." By these words Jesus conveyed the thought that He, the great King of earth's new Kingdom, was even then present among them, though they knew Him not. It has no reference at all to a mysterious something dwelling within us, and which will enable us to overcome sin, and otherwise benefit us, if we exercise sufficient faith.

Our Desire for Perfection

All sincere Christians are more or less with the motions of sin in their fallen flesh, and it is a great temptation to grasp at anything that offers freedom from sin. This is illustrated in the doctrine of divine healing as well. Who wouldn't want to be free from sin, sickness and pain? Thank God, the Bible shows that the whole world of mankind will be lifted up out of sin and death during the "times of restitution." But this is still future.

No one hates sin more than the brethren of THE DAWN, and we desire to encourage the brethren everywhere to hold high the standard of righteousness. We believe that sanctification is one of the most vital considerations to the overcoming Christian. The Scriptures, indeed, makes it the outstanding objective of the Christian's life; and we expect to have many articles in future issues of THE DAWN to show the necessity and beauty of true holiness—without which no man shall see the Lord. The apostle says (1 Thes. 4:3) that sanctification is God's will for the Christian, and the Scriptures clearly testify that it most surely includes the purification of our lives by the power of the Lord through His truth. See Col. 3:1-17; Gal. 5:13-26; Rom. 8:5:15.

QUARTERLY "GOOD HOPES" REPORT

OUR "Good Hopes" plan, as outlined in the August issue of THE DAWN, began to operate the first of September; and, in harmony with our promise, we herewith submit a report covering the first three months—September, October and November. In view of the continued Depression, and the many other obstacles which tend to hinder the progress of any effort to disseminate the truth, we believe that this first report under the new plan will prove to be very encouraging to all who have had a part in it.

The Class-Forming Fund

With the exception of one—the Class-Forming Fund—all the various funds have come in for at least a share of the Good Hopes contributions: although by far the larger amount has been given to the General Fund, with the stipulation that it should be used as we thought best. However, the kind of effort represented by the Class-Forming Fund, by no means has been neglected by the friends. In several specific instances that have come to our attention, and in which THE DAWN has cooperated, the local friends themselves have wisely acted as stewards of the money thus spent, so that such funds have not come through the office of THE DAWN, hence cannot be shown in our report. Such local expenditure is fully in harmony with our policy. Indeed, we believe that the brethren who exercise such initiative in active service in their own territory will have the greater blessing.

Travelling Speakers' Fund

Although the effort represented in our Travelling Speakers' Fund is as yet very new, nevertheless it has already resulted in many rich blessings to the friends, and has served to bring a message of comfort also to many who had "never heard, the message of salvation from God's own holy Word." Brothers Sargeant and Bridges took short trips through the Middle West last autumn: and Brother George S. Kendall—for many years in the "pilgrim service"—is now on a trip to the Pacific Coast, which will continue until about the middle of March. Reports from Brother Kendall's trip thus far have been very encouraging, and have revealed the need everywhere of the reiteration of the pure gospel of Christ. This service will be continued and extended, as the Lord permits the funds for it to be made available. The report includes the service and expenses of brethren who have filled week-end appointments in the New York district.

Free Tract Fund

The desire to take part in tract distribution work, either as regular volunteer matter or as announcements for public meetings, is becoming more and more pronounced; and this is reflected in the increased amount of literature printed and shipped, as well as in the contributions to the Free Tract Fund. Brethren in THE DAWN of-

fice who have been associated with similar efforts in the past, tell us that never in their experience has so large a number of requests for additional literature been mailed to the office in proportion to the number of tracts distributed. In the current tract announcing the public lecture, "The Coming World Dictator," there is a notice calling attention to **The Divine Plan of the Ages**; and almost daily we receive requests for this book, which we keep in stock.

Free Subscription Fund

The free subscription effort is one of the most interesting of all. The method usually adopted in this connection is to send THE DAWN for three months on trial. The names used for this purpose are collected in various ways, one of the most successful of which is at public meetings. Song sheets are used, on the back of which appears an announcement of the three months' free trial subscription. As a rule 25 to 75 per cent of the strangers attending the meetings leave their names and addresses, and many of these renew their subscription for a year when the trial subscription period expires. In addition to this the friends themselves send us many names for the three months' list—those of strangers as well as of brethren in the truth. There is no better way of assisting the "mourners in Zion" than to send them THE DAWN for three months.

The Witness Bulletin Fund

This quarterly report covers an in-between-period for the **Witness Bulletin** report. The last regular issue of the Bulletin was in July, and the mailing of it to our complete list of names is only now being completed. However some contributions have been made to this fund, as the report shows, and we will continue with such efforts as the Lord indicates it to be His will. It is encouraging to note that every time we mail a few hundred **Witness Bulletins**, we invariably receive many letters from truth hungry hearts that have been made glad thereby.

As many of our readers know, about a year and a half ago the Dawn Publishers obtained the use of a building and printing plant, which was owned by an old-time printer in Brooklyn, who was ready to retire. This fine old gentleman, Mr. Edwin Friou, decided to continue his commercial printing business in a small way, and gave the Dawn Publishers the opportunity of doing this printing for him. This work helped to some extent in defraying the cost of publishing THE DAWN, also the tracts and other literature. But on Thanksgiving Day last, Mr. Friou passed away; and we are not now sure what is to become of this printing business on which thus far we have had to rely to help meet our operating expenses. However, we have faith, and are confident that the Lord has His own way of caring for the promotion of His truth as He sees good.

It is a noticeable fact that of late we have

found it increasingly difficult to keep up with the work of printing all the truth literature that the friends require, and at the same time to adequately take care of the aforementioned commercial printing. Perhaps therefore the Lord sees that we soon will need all of our time to print the truth, and will arrange matters to that end. If so, we will be glad indeed, and feel sure that in such an event He will somehow make it possible to take care of the necessary expenses of His work.

It will be of interest to our readers to know, in this connection, that all the commercial and other work, both in the office and printing plant of THE DAWN, is done by volunteer workers, a few receiving merely their expenses, while others do not accept that.

THE DAWN takes this opportunity to again thank all the friends who are cooperating in this work in any way, either financially, or through their prayers, and otherwise. And we are not forgetting the various loving contributions of food and other supplies that have been brought or sent to the Bible House by both local and distant

brethren. In other words, the financial contributions shown in the report below, although, of great importance in that it would be impossible to operate without them, do not by any means represent the actual extent of the hearty cooperation of the brethren everywhere—by their earnest prayers, good wishes, and material efforts of various kinds. We appreciate it all, dear brethren, and we are glad, oh so glad, to be a small part of such a wonderful family—the Lord's family—of whom His people everywhere are a component part.

We have endeavored to be accurate in tabulating the report shown below, but realize that there may be mistakes. If the code number of your amount (or amounts) sent to us is not correctly listed, or has failed to appear, we would appreciate it if you would kindly notify us at once, that the correction may be duly made on our books.

TRAVELING SPEAKERS' FUND

C807-C326	\$13.00	314	5.00
301	5.00	317	5.00
305	10.00	319	5.00
303	10.00	320	10.00
304	10.00	322	10.00
302	10.00	321	10.00
306	10.00	323	15.00
308	20.00	324	10.00
309	7.00	325	6.00
310	15.00	327	7.00
311	5.00		
312	5.00		
		Total	\$203.00

Traveling expenses for speakers during the three months covered by the report \$136.49
Balance \$66.51

FREE TRACT FUND

A102-A125	\$23.50	122	5.00
101	5.00	123	10.00
104	5.00	124	15.00
111	5.00	126	5.00
113	5.00	127	5.00
115	6.00	128	5.00
117	5.00	129	5.00
118	10.00	130	10.00
119	5.00		
120	10.00	Total	\$139.50

Total number of tracts printed and shipped during the three months covered by the report 120,000
Total cost for printing and shipping (exclusive of shipping costs paid by classes on some of the larger orders) \$208.06
Deficit in Tract Fund \$141.56

FREE SUBSCRIPTIONS FUND

501	10.00	505	5.00
502	10.00	506	220.00
E503	2.00		
504	20.00	Total	\$267.00

Total number of three months' trial subscriptions entered during the period covered by report 1457
Total number of free yearly subscriptions entered during period covered by report 348
Deficit in Subscriptions Fund \$184.00

WITNESS BULLETIN FUND

401	15.00
402	50.00

Total \$65.00

Paid out for Witness Bulletin work—postage only \$98.23
Deficit in Witness Bulletin Fund \$33.23

GENERAL FUND

061	5.00	618	5.00
602	5.00	629	5.00
603	15.00	630	5.00
607	5.00	631	5.00
609	20.00	632	10.00
611	15.00	635	6.00
612	5.00	637	25.00
615	7.50	639	14.75
616	20.00	642	5.00
619	25.00	644	10.00
622	5.00	648	5.00
626	5.00	650	10.00
622	22.50	657	20.00
		660	10.00

661	10.00	669	10.00
664	10.00		
666	25.00		
667	7.50	Total	\$422.75

General Fund is used merely to make up the deficits in the other funds. We have transferred the following amounts for this purpose
Witness Bulletin Fund \$33.23
Tract Fund \$141.56
Free Subscription Fund \$184.00
Total Transferred \$358.79
Deficit in General Fund \$0.54

ADDITIONAL STATEMENT of ACCOUNTS

We believe that, in addition to the report of "Good Hopes" receipts and expenditures, our readers will be interested also to know the actual financial and credit standing of the Dawn Publishers, so we are pleased to submit the following general summary as of December 1, 1933.
Cash on hand \$91.02
Bills payable 767.00
Bills receivable 759.49
Books, tracts, paper stock etc. on hand 264.00
Machinery, office and home equipment 3185.00
Outstanding liabilities against this equipment 2025.00

The Fall of Jericho

(Continued from page 27)

confidence in God, and assurance that He will do the things that He says. And what do you think about faith today? Do you think it is important as it was when Jericho was destroyed?"

"I think it is," said Eva. "You see, I had faith that I'd get a nice book all about animals this Christmas; because Uncle Eb told me he would give me one. And he did!"

"Well," remarked Uncle with a smile, "That was faith, all right, Eva. You really have faith in your old Uncle's word, haven't you? And why have you that faith?"

"Because you also promised me a book for Christmas a year ago, and you gave it to me," replied Eva gleefully.

"Well, and that is a very good reason for having faith," said Uncle Eb. "You know that your Uncle Eb has never disappointed you yet. And for the same reason we should have faith in God. When the Lord says He'll do a thing He always keeps His promise. Many hundreds of years before the event took place, He said that He would send Jesus into the world; and in due time Jesus was born as a Babe, in Bethlehem. Then God had said that He would raise Jesus from the dead; and He did that, too. Then God said that in 'the end of the age' there would be worldwide trouble on the earth, and many people would be running 'to and fro;'

and do we see anything like that now?"

"Yes," said Peter, "we see it every day."

"Then God is keeping His word," said Uncle Eb; "and we should have faith to believe that He will do all things that He has promised, and that He will soon set up His glorious Kingdom to give happiness to the whole world."

(Continued from page 22)

are the matters on which Christendom at large has gone astray, but they are the facts that have convinced us of God's gracious favor and love.

Resolutions

Then what resolutions shall we make for the New Year? Shall we resolve to be more considerate of others, more Christ-like in our deportment—in our words and in our deeds? Shall we resolve to be over-anxious about nothing, but to be instant in prayer, and to fully trust the Lord in all matters, great and small? Shall we determine to seek more earnestly to be filled with all the fulness of God? Truly we might make such resolutions as these with great profit to ourselves. There is One who is willing to see us carry them into full effect, and will assist to that end. Then, "let us enter into His gates with thanksgiving, and into His court with praise." Let us be joyful before Him, and continually sing the glorious song of Truth which He taught us to sing. Just think of it! We now are a whole year nearer home than we were twelve months ago. Whatever time remains to us, let us use it wisely and well.

Of the overcomers it is said that they "are called, and chosen and faithful"; and that they "follow the Lamb whithersoever He goeth"; being "not defiled with women (false religious systems), for they are virgins (pure ones)." And they are to be clothed in "white raiment": and the great Head of the church says He will not blot out their names from the book of life, but will confess their names before His Father and the holy angels. (Rev. 3:5.) The Truth has been given to us for a purpose in our lives. Let us re-consecrate ourselves to Him who has done so much for us. Let us press on to receive the approval of faithful stewardship, and enter into that higher service that awaits us when our earthly trials and struggles and victories are forever things of the past.

THE MESSAGE ON THE AIR

If you live within hearing distance of Radio Station K N X, Los Angeles, California, you will enjoy listening to a program broadcast every Wednesday morning at 8:45 o'clock, by the Bible Students Ecclesia, who conduct the Inspirational Hour on that day of the week.

"THE VICTORY WON"

We have received notice of the death of the following two well known brethren:

George F. Herde, East Falls Church, Va. Nov. 29, 1933

W. M. Wisdom, at Jacksonville, Fla., January 1, 1934.

Speakers' Appointments

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.

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 whom such information can be obtained.

BROTHER W. T. BAKER:

Newark, N. J., Feb. 4, Herman Hall, 589 Orange street,
3 P. M.

BROTHER B. BOULTER:

Newark, N. J., Jan. 21, Herman Hall, 589 Orange St.
3 P. M.

BROTHER C. P. BRIDGES:

Boston, Mass., Jan. 14, 30 Huntington Ave., 3 P. M.

BROTHER J. E. DAWSON:

Passaic, N. J., Jan. 21, Carpenter's Hall, Jefferson Street
and Hoover Avenue, 3:30 P. M.

BROTHER C. F. GEORGE:

New Kensington, Pa., January 14

BROTHER J. T. JOHNSON

Beaver, Pa., January 14

BROTHER J. C. JORDAN:

Duquesne, Pa., Jan. 21, First Street, 10:50 A. M.

BROTHER E. W. KEIB:

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

East Liverpool, Ohio, January 28

BROTHER GEORGE KENDALL:

Spokane, Wash., Jan. 13, Apostolic Tabernacle, Lincoln
Street & Sharpe Avenue, 7:30 P. M.

Cheney, Wosh., Jan. 14, G. A. R. Hall, Main Street,
11 A. M. and 3 P. M.

Seattle, Wash., January 15

Bellingham, Wash., January 16

Lynden, Wash., January 17

Ferndale, Wash., January 18

Vancouver, B. C. January 20 and 21

Medford, Ore., January 28

Portland, Ore., January 23 and 24

Mill City, Ore., January 25

Roseberg, Ore., January 26

Los Angeles, Calif., February 18, Odd Fellows Temple,
Oak & Washington Sts., 3:30 P. M.

BROTHER J. G. KUEHN:

Passaic, N. J., Jan. 28, Carpenter's Hall, Jefferson Street
and Hoover Avenue, 3:30 P. M.

BROTHER OSCAR MAGNUSON:

Newark, N. J., Jan. 14, Herman Hall, 589 Orange street,
3 P. M.

Easton, Pa., February 4

BROTHER J. W. REIMER:

Bridgeton, N. J., February 4, 11 A. M.

Vineland, N. J., February 4, 3 P. M.

BROTHER WALTER SARGEANT:

North Woodbury, N. J., January 13

Philadelphia, Pa., January 14, Batley Hall, 2748 German-
town Avenue, 3 and 7:30 P. M.

New Bedford, Mass., February 4

BROTHER J. I. VAN HORN:

East Liverpool, Ohio, January 14

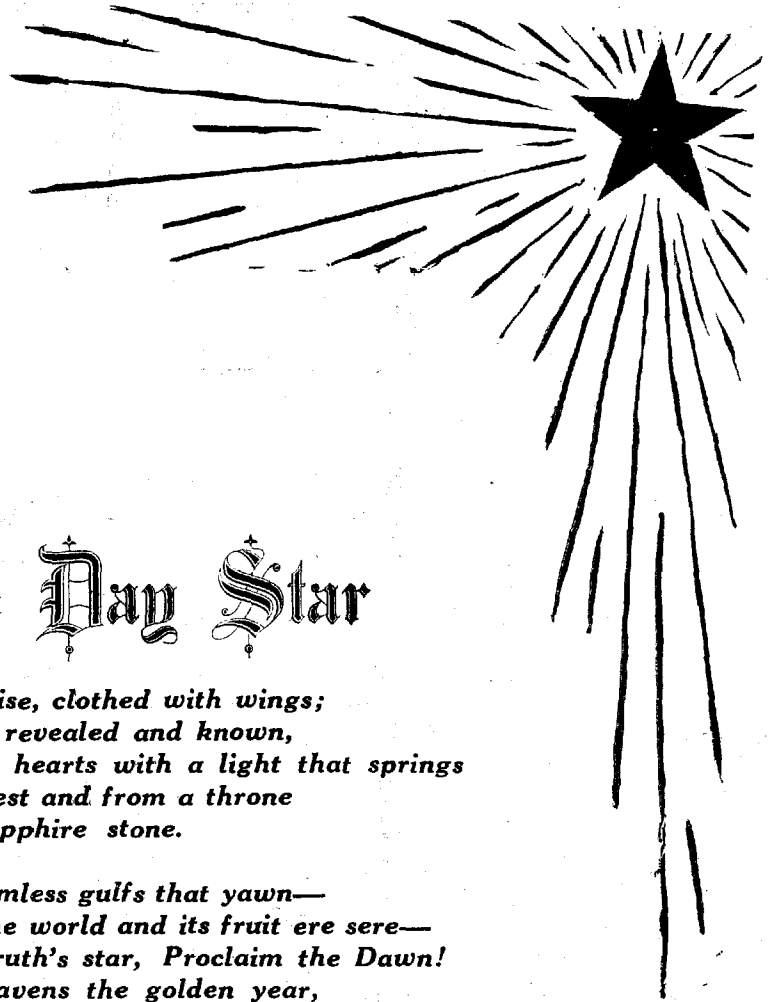
BROTHER G. M. WILSON:

Duquesne, Pa., January 14

BROTHER NORMAN WOODWORTH:

Baltimore, Md., January 14, Eden and Hoffman Streets,
3 P. M.

Wilmington, Del., January 14, 404 W. 31st St., 7:30 P. M.



The Day Star

*Star of a promise, clothed with wings;
Star of a hope revealed and known,
Thrill now our hearts with a light that springs
From Zion's crest and from a throne
Visioned in sapphire stone.*

*Out from fathomless gulfs that yawn—
Though both the world and its fruit ere sere—
Shine forth, Truth's star, Proclaim the Dawn!
Sing to the heavens the golden year,
Sign-proved, peace-winged, and near.*

*Messenger true, with your hope for men,
Sweep in beauty, Faith's queen of light,
Through the vast void, o'er crag and fen,
Guide to the East where the Sun of Right
Shall forever destroy earth's night.*

