

November 1, 1933
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The
DAWN

**How Old Is Man?
The Holy Spirit
Mysticism vs. The Truth**

U.S.A.

IMMORTAL WORMS AND UNQUEANCHABLE FIRE

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THE DAWN

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Convention Announcements

North Brookfield, Mass., Sunday, November 5. All sessions of this convention will be held in Grange Hall, Main Street. The opening session will be at 10:00 o'clock in the morning, and there will be an advertised public meeting at 3:00 o'clock in the afternoon.

It is expected that Brother George Kendall of Pittsburgh, Pa., who is to make a short pilgrim trip in the East, will be one of the speakers at this convention. A cordial invitation is extended to all.

Philadelphia, Pa., Sunday November 12. All sessions of this convention will be held in Batley Hall 3748 N. Germantown Avenue. The friends within reach of this gathering will render helpful service to the brethren in Philadelphia by their presence at this convention.

A very interesting program has been arranged, which begins at 10:00 o'clock in the morning, and continues on into the evening. It is expected that Brother George Kendall, who is to make a short pilgrim trip in the East, will be one of the speakers. A cordial invitation is extended to all. For copies of the program, or other information, address, Samuel F. Otto, 5203 Glenlock Street, Philadelphia, Pa.

Saginaw, Mich., Sunday, November 12. The opening session of this convention will be at 10:45 A. M. Arrangements have been made for Brother C. P. Bridges, who is making a short pilgrim trip in the Middle West, to serve as one of the speakers. For full information, address, C. A. Sundbom, 517 Cedar Street, Saginaw, Michigan.

Pottstown, Pa., Sunday, November 26. This local gathering of the friends will convene at 10:00 A. M., and it is expected that there will be an advertised public meeting at 3:00 o'clock in the afternoon. All sessions will be held in the Pottstown City Hall.

Lynn, Mass., December 30, 31, and January 1. A 3-day, general convention is being contemplated by the Lynn friends on these dates. Arrangements are not yet complete, but if plans materialize a full announcement will appear in the December 1st DAWN.

WHO IS HE?

"He walked a way where went the crowd;
His mien was calm, his form was bowed;
The tide of woes he seemed to scan
That flowed about his brother man;
He seemed alone amid the throng,
Yet he personified a song.

"He raised his head, his smile came forth
As sun that tames the winds of north.
He saw the wolfish signs of need,
He saw earth's pain and pride and greed;
And yet he smiled, for something more
For this poor world he saw in store.

"And he keeps walking there to-day,
Assisting others on the way,
Extending here a helpful hand,
And pointing to a future grand,
And living everything that's high
And tell me, Is he YOU or I?"

CIRCULARS FOR PUBLIC MEETINGS

From experience and observation, particularly during the last few months, it has become evident that the public is becoming more and more willing to listen to the truth. In most places attendance at public meetings has shown a marked increase during the year.

We have tried various styles of circulars, and are now publishing one that has been very effective in advertising public meetings, and we will be glad to supply these circulars free to all ecclesias that are in a position to use them. The subject announced on these special circulars is, "The Coming World Dictator," which we believe is a very timely one just now; and the circular has other features also that make it attractive.

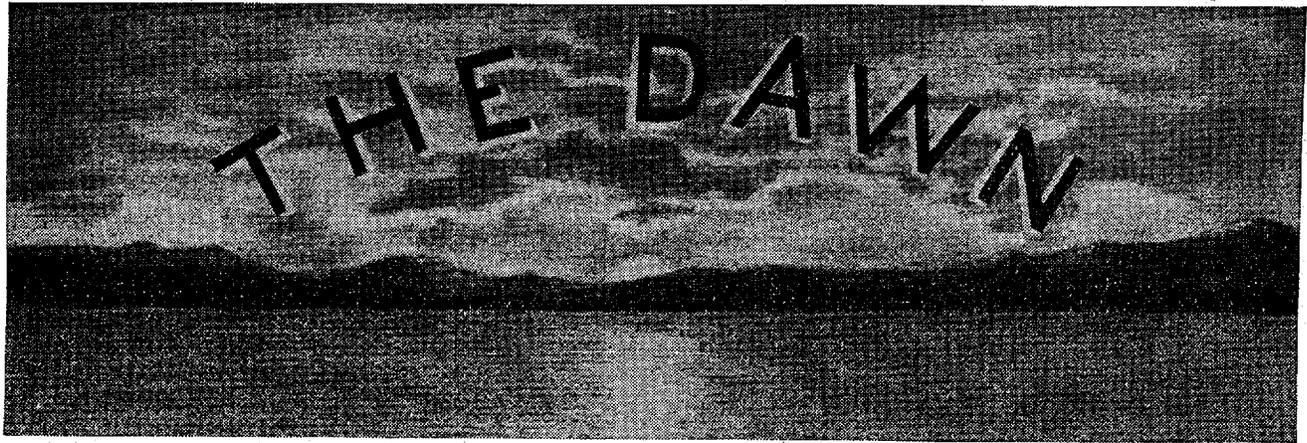
While large and popular auditoriums are desirable for public meetings they are not indispensable. The regular class hall, or a country school house, or church, or even a private home, can be used to advantage. Every Brother in the Truth who can give a public talk, should be using his talent. Send for sample circular. Address, THE DAWN, 251 Washington Street, Brooklyn, N. Y.

REQUESTS FOR TRAVELLING SPEAKERS

In the Lord's providence it now seems probable that THE DAWN will be able to serve the brethren in the way of routing speakers. In rendering this service it will be a great help to have definite requests for speakers on file in our office. The brethren now available for part, or full-time service are:

C. P. Bridges	Oscar Magnuson
Walter Sargeant	Norman Woodworth

Address all requests to THE DAWN, 251 Washington Street, Brooklyn, N. Y.



News and Views

"Man Can Use Strange Inner Power"?

THE above caption was displayed in an advertisement which appeared recently in prominent magazines throughout the country, and a reading of the entire advertisement reveals that it was inserted by an oriental philosopher now residing on the west coast. In the advertisement this man announces a pamphlet in which is set forth, "The story of a new and inner power so dynamic and forceful that it can carry man to complete happiness, health and financial success."

The theories advocated in this advertisement are not, as is claimed, "new" teachings, but date back far beyond the first advent of Jesus. These teachings in more or less varied form, were held by heathen astrologers and "Magi" of very ancient times. They were present in Jesus' day. In respect to many of those possessed of devils it was a matter of having lost control of this "strange inner power."

In Jesus' day it was called the 'science of God,' and it was probably this against which the Apostle Paul warned when he spoke of "science falsely so-called." Soon after the death of the apostles it found its way into the church and did much to corrupt the simple teachings of the gospel. Many Christians are being deceived by it today, because many deluded leaders in the church have attached the name of Jesus to this same heathen philosophy and set it forth as an advanced form of spirituality. A more detailed discussion of the subject will be found in the "Christian Life Department" of this issue of THE DAWN.

What Martin Luther Believed

NEWSPAPER reports tell of an interesting original autographed letter written by Martin Luther, and which recently has been acquired and brought to the United States by Mr. Gabriel Wells. Its particular interest lies in the fact that it is one of the few existing letters in which Mr. Luther

discussed his religious views. In the letter the noted reformer is telling of essential facts that should be pointed out to those who desire to become Christians. On this point the following quotation from the letter will be of interest:

"Firstly, since this friend is already to some extent instructed in the Gospel, the first point to be discussed briefly with him is this; namely, that all men are sinners before God, and cannot earn grace by their good works before God, but only achieve grace through Jesus Christ, without any desert."

This statement is indeed remarkable, coming as it does from a man whose early life and teachings were all contrary thereto. History reveals that the value of the shed blood of Jesus as man's Redeemer was almost lost sight of during the dark ages. True, much is found in the writings of that period concerning the "cross" of Christ, but when these writings are analyzed it is found that the writers saw nothing in the cross of Christ except a symbol of intense suffering. Martin Luther seems to have understood the fact that man was condemned to death because of sin, and could return to "at-onement" with God only by recognizing the purchasing value of Jesus' death as a substitute for the forfeited life of the fallen race.

The "Modern Scourge" of the Jews

KARL VON WEIGAND, noted newspaper correspondent for Universal Service, in telling of an appeal made to the League of Nations on behalf of German Jews, said:

"The Biblical prophecy that the Jews will return to the Promised Land of Palestine seemed today to be in a fair way toward fulfilment, with Chancellor Hitler, of Germany, as Jehovah's chief modern scourge and instrument to accomplish it.

"Foreign Minister Benes of Czechoslovakia rolled up the 20th century version of persecution of the Jews before the League's Political Committee.

"He was supported by M. Iaczynski of Poland, who asked world powers to facilitate development of Pales-

tine to care for the unfortunate leaving Germany."

Whether or not Mr. Von Weigand was sincere in writing the above does not change the fact that God is taking a hand in the affairs of His ancient people. The land of Palestine was promised to Abraham and his seed as an everlasting possession; yet, up until the present time, because of their disobedience, the Jews have had no abiding home there. But the prophecies of the Bible abundantly testify that God will yet establish Israel in their home land, and that ultimately they will recognize their Messiah; "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant with them when I shall take away their sins."—Rom. 11:26, 27.

Exploring the Stratosphere

THE recent effort of two Russian scientists to fathom the mysteries of the stratosphere, has awakened new interest in that distant realm far above our earth. Prof. Auguste Piccard, of the University of Brussels, who twice has ascended to a height of about ten miles, discusses the matter in a recent issue of *Liberty Magazine*. He says:

"The stratosphere is what lies beyond the troposphere, which is the atmosphere we know. It is a frigid twilight zone, with temperatures persisting steadily between 58 and 76 degrees below zero. There being only a tenth of the atmospheric mass to reflect light, there consequently is only a tenth as much light there as floods the earth at the same time.

"But it is the perpetual fair-weather route man has always searched for. There being no moisture in the stratosphere, there is no fog, rain, sleet or snow. Stratosplanes will fly miles above storms, squalls, headwinds, and airpockets. They will ride an ocean without a swell, an air lane without a bump, a roadbed without a curve or dip. The stratosphere is the realm of high velocities; air resistance there being negligible. There we can increase our speed three times at a cost of only three times, instead of using twenty-seven times as much power such as is needed here in our own atmosphere.

"Within five years, I predict, stratosplanes will put New York within five hours of Paris, and four and a half hours from San Francisco. Stratosplanes are already under construction in France, Germany, Italy and Switzerland; and had not the Depression frightened capital away, I feel sure that at least one stratospheric flight between Europe and America would have been attempted this year. The stratosphere is ready. We know the stratosplane is feasible. All that remains is to try. . . Oxygen apparatus and compressed-air chambers will provide the passengers and engines with air. Otherwise the stratosplane will differ but little from the planes of today."

All this is further evidence of the fact that we are at the end of the old age and in the dawning of a new era, which will be the Kingdom of Messiah. These are the days of which Daniel prophesied: "In the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

"A Crazy Economic System"

IN A recent broadcast Prof. John Dewey, of Columbia University, called our present economic system "crazy", and insisted there must be some fundamental change soon. He said:

"Uppermost in the minds of everybody today is the appalling existence of want in the midst of plenty, of millions of unemployed in the midst of idle billions of hoarded money and unused credit, as well as factories and mills deteriorating for lack of use, of hunger while farmers are burning grain for fuel. No wonder people are asking what sort of a crazy economic system we have, when at a time when millions are short of adequate food, when babies are going without milk necessary for their growth, the best remedy that experts can think of and that the Federal Government can recommend, is to pay a premium to farmers to grow less grain with which to make flour to feed the hungry, and pay a premium to dairymen to send less milk to market with which to feed the starving babies!"

Present-day economists cannot do otherwise than plead guilty to this stinging indictment. Yet, under the circumstances, such steps of curtailment in production may seem to be a temporary lamentable necessity—not because there is an over-production *per capita*, but because the masses do not have the money with which to buy what they need. Certainly a system that permits such a situation is **wrong**, and statesmen are at their wits' end to know how to cope with it. But Bible students are not alarmed. They know that the Lord has a plan, which is working out to a glorious consummation—the much needed "fundamental change" will come then. Ere long a New Day will have fully dawned, and then order will be brought out of chaos by divine power. The Kingdom of Christ is not far away, for we are in "the time of the end."

Another World Conference Blows Up

Scarcely had the poor old world begun to adjust itself to its disappointment over the World Economic Conference fiasco, when it receives another jolt—the long-drawn-out World Disarmament Conference, in which so much hope had been placed, has had to throw up its hands in defeat; and even the League of Nations, long known to be impotent, is now threatened with dissolution. It was Japan who made the first fatal thrust at the latter, and now Germany has inconsiderately withdrawn from the Geneva social circle. So there's little left for the few other remaining guests to do but to go back home.

Herr Hitler has said, "Germany is determined to go to no conference, join no league, enter no convention and sign no pact, as long as she is not accorded equal rights." He scored the Versailles Treaty as an instrument of "hate", and said the "bad atmosphere" at the conference had produced a world malady which he called "Geneva sickness" from which Germany wished to escape.

It is very true that the world is sick, but the cause of its illness extends farther back than Geneva or Versailles. It started in the Garden of Eden, with the first act of disobedience of divine law; and from that day to this the nations have wended their own selfish ways until now they have about reached their end. Though they now assemble themselves, their stabilizing efforts come to naught.—Isaiah 8:9.

SCIENCE AND THE BIBLE

Egypt in the Days of Hezekiah of Judah

(The Mystery Land of the Pharaohs—Part VII)

EGYPTIAN history logically divides itself into nine historic periods, which span the centuries from the time of its founding by Menes, about 3400 B. C., down to its final fall as an independent nation, under Psamtik III, in 525 B. C. These periods, which embrace a total of 26 dynasties, are as follows:

1. OLD KINGDOM—925 years
(3400-2475 B. C.) Dy. 1-6.
2. REVOLUTIONARY PERIOD—315 years
(2475-2160 B. C.) Dy. 7-10.
3. MIDDLE KINGDOM—372 years
(2160-1788 B. C.) Dy. 11-12.
4. PERIOD OF CONFUSION—208 years
(1788-1580 B. C.) Dy. 13-17.
5. FIRST EMPIRE—230 years
(1580-1350 B. C.) Dy. 18.
6. SECOND EMPIRE—250 years
(1350-1100 B. C.) Dy. 19-20.
7. TANITE-AMONITE PERIOD—105 yrs.
(1100-995 B. C.) Dy. 21.
8. LIBYAN PERIOD—277 years
(995-718 B. C.) Dy. 22-23.
9. NUBIAN PERIOD—193 years
(718-525 B. C.) Dy. 24-26.

The several prior installments of this series have given the reader a hasty glance at the first eight of the aforementioned Egyptian periods, covering dynasties 1 to 23 inclusive; and we have found that there is much in Egyptian history that throws light on many obscure Old Testament narratives. We also have seen that recently verified secular history of the various ancient nations of Bible times has not discredited the Scriptures at a single point, but has practically confirmed the sacred records throughout.

The Nubian Period

We now begin consideration of the ninth and final period of ancient Egyptian history—the Nubian Period—or the era of Ethiopian supremacy, during which Egypt finally sunk into oblivion as a self-governing nation. This period is of singular interest to Bible students, because it is so clearly interwoven with the last days of the Kingdom of Judah, and this fact enables us

again to verify the Bible's chronology and to note how perfectly it connects up with authentic contemporary history.

Nubia, or Ethiopia, was that land to the south of Upper Egypt, lying between the remote upper reaches of the Nile valley and the west coast of the Red Sea, embracing much of that rich territory now known as the Sudan and Abyssinia. For many centuries, much of Ethiopia had been controlled by the Egyptian pharaohs, but it was never considered to be a part of Egypt proper.

Egypt, Upper and Lower, consisted of (1st) the Delta, and (2nd) the Nile Valley for about 500 miles, up to the first cataract; while Nubia (Ethiopia) lay to the south of this cataract. There are five other Nile cataracts above the first, all of which are in Ethiopian territory. They consist of irregular piles of sandstone in the river bed, which produce rapids and, even to this day, seriously interfere with navigation.

After the crushing of the Tanite-Amonite dynasty in 995 B. C. by Shishak the Libyan, it seems that many of the hitherto powerful Egyptian priests of Amon migrated upward into Nubia, and overshadowed that land with their winged gods; and then set about to build up an Ethiopian kingdom, in the hope of finally descending with a black horde upon Egypt and recapturing it from the powerful Libyans. This plan finally succeeded, but it took nearly three centuries to accomplish; and then the Nubians proved to be more baneful to Egypt than did the Libyans.

The first successful invasion of the Ethiopians into Egypt occurred about 725 B. C., during the

latter part of the reign of Osorkon III of the Twenty-Third Dynasty, who was the "Pharaoh So" of 2 Kings 17:4 and a descendant of the Libyan house of Shishak. At that time the Nubian king, Piankhi, descended into Upper Egypt; and by 721 B. C. he had ruthlessly subdued it down to the delta. Osorkon III now meekly recognized the black skinned Piankhi as his superior, and became his willing vassal. A year later Pharaoh Osorkon died, and his son Take-lot III succeeded him. Meanwhile King Piankhi, the Nubian monarch, satisfied with the Egyptian vassalage which he had brought about, had withdrawn his troops to Naphata (or Noph), his Ethiopian capital.

The Twenty-Fourth Dynasty

After Take-lot III, the last pharaoh of the 23d dynasty, had reigned only two years, a rival Egyptian governor named Bekenanef (also called Bocchoris) seized the throne of Lower Egypt, and ruled for six years, as head of a new dynasty. (718-712 B. C.) But he proved to be the only pharaoh of this new or 24th dynasty, for he was slain by the Nubians; and they then set up their own dynasty, the 25th. The capital was at Sais (or Zoan), in the western delta. Tefnakhte, father of Bocchoris, tried to seize the Egyptian throne in Osorkon's day, but had been subdued by King Piankhi, the ruthless Nubian. The son, Bocchoris, thus merely carried out his father's purpose, after Piankhi had withdrawn his black army into Nubia.

These two or three decades, from the time of Osorkon III down to the fall of Bocchoris and beyond, were exceedingly

troubled days for all Egypt—a transitional period of revolt, counter-revolt and near anarchy. Bocchoris and his father were but two of the many native and foreign rivals for the tottering Egyptian throne at that time. And Egypt's troubles were by no means over when the fierce Ethiopians finally slew Pharaoh Bocchoris and set up their own line of black pharaohs over the entire Nile country, as the Twenty-Fifth pharaonic dynasty.

Isaiah was a prophet of God in the land of Palestine during the reign of Ahaz of Judah, when Osorkon III was still occupying the Egyptian throne; and he foresaw the coming of the Ethiopians upon Egypt, as well as the revolution that would be brought about by rival Egyptian leaders themselves. He therefore was caused to write this prophecy:

"The burden of Egypt. . . And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom. . . And the Egyptians will I give over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts."—Isa. 19:1-4.

The Twenty-Fifth Dynasty was headed by a fierce Ethiopian monarch named Shabaka. He was a brother of King Piankhi of Nubia, who died about 712 B. C. Shabaka amply fulfilled Isaiah's prophecy of a "cruel lord, and fierce king" which should rule over Egypt. On his ascension to the Nubian throne (at Naphata he immediately marched down into Egypt, captured Pharaoh Bocchoris, and, according to the ancient Egyptian historian Manetho, he burned that pharaoh alive. He then established himself as pharaoh of all Egypt and Nubia, but continued his Ethiopian capital at Naphata. This 25th dynasty lasted for 58 years (712-654 B. C.), and consisted of 4 Ethiopian pharaohs, as follows:

1	Shabaka	12 years	(712-700)
2	Shabataka	12 years	(700-688)
3	Taharka	26 years	(688-663)
4	Tanutamun	8 years	(663-655)

Sennacherib Menaces Judah and Egypt

During Shabaka's reign over Egypt, Sennacherib the son of Sargon came to the throne of Assyria—first as co-regent with his father (about 712 B. C.) and later as sole monarch at his father's death. (705 B. C.) Already Assyria had conquered everything from the Persian Gulf to the Mediterranean, and she was now threatening Egypt.

Hence Pharaoh Shabaka, immediately upon ascending the Egyptian throne in 712 B. C., sent ministers to every one of Assyria's vassal states in Palestine and Syria, promising them Egypt's protection if they would unite in a revolt against the Assyrian yoke. He thus hoped, by this concerted action, to check Nineveh's growing power and thereby protect Egypt from imminent attack by the Assyrian warriors. These states were easily influenced by Shabaka. Even Hezekiah, who was then king of Judah (726-695), lent a ready ear to pharaoh's scheme—notwithstanding Isaiah's dire prophecy against Egypt.

Sennacherib, the new co-regent king of Assyria, and his father Sargon, heard of the conspiracy; and they were not slow to act. Sennacherib himself led the army into these seacoast states and subdued the rebels in short order, before Egypt could bring her inferior troops into the territory. But Judah was providentially protected from punishment at this time, although Sennacherib came to the very gates of Jerusalem and threatened it. This occurred "in the fourteenth year of king Hezekiah" (2 Ki. 18:13), which gives us another splendid chance to check our chronology.

Hezekiah's Fourteenth Year

When was Hezekiah's "fourteenth year"? He came to the throne of Judah at the death of King Ahaz; and that date, as analyzed in our last issue, seems to have been 726 B. C.—just 139 years before Jerusalem fell to the Babylonians. Of course, if Jerusalem fell in 606 B. C., then 139 years back of that date

would be Hezekiah's coronation—and his "fourteenth year" would be about 731 B. C. But if Jerusalem fell in 587 B. C. as many believe, then Hezekiah's "fourteenth year" would be in 712 B. C.

Now if Hezekiah's "fourteenth year" was 731 B. C., that would be back in the days when Tiglath Pileser was on the throne of Assyria; for his reign, as astronomically verified, was from 745 to 727 B. C. But if Hezekiah's fourteenth year was 712 B. C., then it would indeed fall at the very time when Pharaoh Shabaka was sending his emissaries into Palestine to sow seeds of sedition, and precisely at the time when Sennacherib marched with his army to suppress that revolt. Thus verified secular history and the Bible accounts are again found to be in perfect agreement.

At this time (712 B. C.) the Assyrian monarch sent a staff officer named Tartan, with a message to King Hezekiah of Judah, saying: "Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand and pierce it: so is pharaoh, king of Egypt, unto all that trust on him." (2 Ki. 18:20,21.) But Sennacherib did not attack Jerusalem at that time. Instead, he moved southward and approached the border of Egypt.

Sennacherib Coregent With Sargon

It will be noted that Sennacherib is referred to as "king of Assyria" (2 Ki. 18:13) at the time he thus led his troops through Palestine in Hezekiah's "fourteenth year"—712 B. C. But it is clear from Assyrian history, as well as from the Bible, that he at this time was merely coregent with his father Sargon, and did not become sole king of Assyria until Sargon's death, seven years later. (705 B. C.)

The proof that Sargon was still on the throne of Assyria at the time that Sennacherib's army was menacing King Hezekiah of

Judah, is shown by comparing 2 Kings 18:17 with Isaiah 20:1. In the passage in 2 Kings we are told that "the king of Assyria sent Tartan... to King Hezekiah," and the inference from the context might lead us to suppose that it was King Sennacherib who sent him. But the Isaiah text distinctly says that on the occasion of this great Assyrian offensive against Palestine, which is known to have occurred in Hezekiah's "fourteenth year," Tartan was sent by "Sargon the king of Assyria."

Thus again, we see that the Bible is in exact agreement with the corroborated facts of contemporary secular history. Sargon was still ruling Assyria in Hezekiah's "fourteenth year" (712 B. C.), even as the verified Assyrian and Ptolemaic Canons both clearly declare; but since his son Sennacherib was at that time a coregent with him, the latter properly enough was referred to as "king of Assyria" during this military drive which he led through Palestine and on down to the border of Egypt, in 712 B. C.; although he did not become sole monarch of Assyria until Sargon's death in 705 B. C.

Sennacherib's drive of 712 B. C. occurred in the very year that Shabaka the Ethiopian ascended the Egyptian throne as founder of the Twenty-fifth Dynasty, and conspired against Assyria. But Sennacherib never actually invaded Egypt—his army was attacked in southern Palestine by the Egyptian and Ethiopian troops, under the command of Taharka (or Tirhakah), who at that time was king or governor of Ethiopia as an appointee or ally of Shabaka, the Ethiopian pharaoh of all Egypt. This Taharka was a nephew of Shabaka, and some 24 years later he also became a pharaoh over Egypt. But at the time when he led his army against Sennacherib he was merely a subordinate ruler over the province of Ethiopia or Nubia, exactly as 2 Kings 19:9 declares.

The Bible does not mention whether young Taharka's Ethiopian troops actually engaged in

combat with Sennacherib's Assyrian army; but Sennacherib's own royal records declare that there was an engagement and that Assyria was victorious. There now seemed to be nothing to hinder Sennacherib from marching on into the delta and bringing all Egypt under the Assyrian yoke; and then returning and sacking Jerusalem, as he evidently had planned.

Sennacherib's Army Destroyed

But before Sennacherib had a chance to invade Egypt, a strange malady broke out in his camp east of the delta, which destroyed almost his entire army, even as stated in the Biblical account; but Sennacherib himself escaped and returned to Assyria:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."—2 Kings 19:35, 36.

What caused this wholesale devastation of the Assyrian army at the border of Egypt in 712 B. C. is not known, neither from the Bible account nor from the Assyrian annals. It is possible that the troops had been encamped for some days near plague-infested swamps of the Nile delta, and that a strong west wind had brought an abundance of malaria-carrying mosquitoes into the camp which resulted in an epidemic of malaria which proved quickly and simultaneously fatal to the vast majority of these soldiers who had come from the mountains and highlands of Assyria.

But whatever might have been the immediate cause of Sennacherib's discomfiture, it is clear that the Lord overruled it as a protection to Jerusalem—for it was not yet His "due time" for Judah's captivity to begin, nor for "the times of the Gentiles" to set in. Assyria had already taken the 10-tribe kingdom of Israel into captivity (2 Kings 18:9-12), but the Kingdom of Judah was

to be preserved for another whole century.

Isaiah, now advanced in years, was still prophesying in Judah during the reign of Hezekiah; and to him the king had sent messengers when Sennacherib's army was in Palestine and threatening to devastate Jerusalem. The Biblical account reads:

"So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed Me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."—2 Ki. 19:6, 7.

Sennacherib Slain 32 Years Later

Isaiah's prophecy was literally fulfilled, as shown by secular history. A "blast" of some kind certainly did fall upon Sennacherib's hosts in Southern Palestine in 712 B. C.; and that monarch did return to his capital at Nineveh, where, 32 years later, he was ruthlessly murdered by two of his own sons, Adrammelech and Sharezer. (680 B. C.) These two sons, however, did not gain the throne—they were obliged to flee for their lives into Armenia; and their younger brother, Esarhaddon (or Ashurahiidin), was crowned king of Assyria.—2 Ki. 19:35-37.

Esarhaddon reigned over Assyria from 680 to 667 B. C., according to the astronomically verified Assyrian Eponym Canon and also Ptolemy's Canon. He therefore was a contemporary of the Ethiopian pharaoh, Taharka, or Tirhakah—the man who, while still governor of Nubia and not yet a pharaoh, had fought against Sennacherib many years before.—2 Kings 19:9.

The archeological records indicate that Esarhaddon proceeded with the military plans of his father, against Egypt; and that in 673 B. C. he fought with Pharaoh Taharka at the border of

(Continued on page 24)

How Old is Man?

(EVOLUTIONISTS AT THE CROSSROADS—Part IX)

DARWINISTS realize that unless they can show that man has been on this earth for at least hundreds of thousands of years, then their theory that man has reached his present heights through "slow, infinitesimal steps of perpetual progress" cannot be supported even by circumstantial facts. That is why they have endeavored so persistently to educate school children throughout the world in the belief that man originated far back in paleolithic times.

Their propaganda along this line has succeeded so completely, that today if anyone dares to suggest that he believes the Bible story, that man was created only about 6000 years ago, in God's image and likeness, he forthwith is subjected to much ridicule. "Everybody knows," they say, "that man has been on this earth for hundreds of thousands, or perhaps millions, of years." But when we ask for proof of such human antiquity, all that we are shown are a few crudely chipped "eoliths" of no uniformity whatsoever, taken from the earlier geologic layers, and which they claim are of artificial origin—that is, chipped by human hands.

But, as pointed out in these columns last month, the scientists themselves are not agreed as to the artificial origin of these eoliths, many leading geologists insisting that they have been chipped by wholly natural forces—heat, cold, pressures, earth strains, water, glaciers, landslides, or other such means. And no human fossils have ever been found in association with these eoliths, anywhere, at any time. Hence the assumption that they indicate that man lived back in early geologic times, is entirely without factual support.

It has become quite a habit with Darwinists, upon finding a rare human fossil, to send out a report that it is "perhaps 50,000 or 100,000 years old," or "at least 30,000 years old"; but acceptable proof of such conjectures is invariably lacking when demanded. When one inquires critically for the proof he generally finds that it rests upon little more than the fact that somebody said so. And the reason why they have "said so" is that they have been trained from infancy in the "orthodox" Darwinian idea that man is a creature of remote antiquity, and they automatically try to confirm it.

But the fact is, as every archeologist well knows, that all indisputable relics of human history vanish when we push our researches backward for more than 6000 years. There is not a scrap of authentic human history, from any part of the earth, that dates further back than about six millenniums. Why is this? If it be true that men have been on this planet for hundreds of thousands of years, or for fifty thousand, or even for twenty thousand years, we certainly ought to be able to find unquestionable human records which can be shown beyond doubt to be far older than these mere sixty centuries.

Furthermore, when that human record does begin, we should find it to be of a very primitive sort; if it be true that earliest man had not then "evolved" as far as man of later times. Certainly man, at the very dawn of history, at least should be in a state of semi-barbarism, if the Darwinian theory is correct. Indeed this is the theoretical picture that has been presented to all of us ever since our early grammar schooldays. And naturally, we had reason to expect that some day the archeologists would confirm it. But what have they now found along this line?

Peeking into the Cradle of Civilization

Anthropologists have long known that the evidence points to Mesopotamia as the very "cradle of civilization." It is here that authentic human history first begins; and from that region the human race overflowed into Assyria and the Aral-Caspian basin, thence to Europe, India, China, and elsewhere; while others crossed the Arabian desert into Palestine and Asia Minor, or else traveled around Arabia by water, into Egypt.

For this reason Mesopotamia is a land of special interest to archeologists. Prior to the World War, however, the local governmental restrictions were such as to make it almost impossible for explorers from Europe or America to do any work there. But after the Versailles Treaty this ancient land between the Tigris and Euphrates, now called Irak, was placed under British mandate; and immediately it was thrown open to explorers from all lands. Within a year thereafter, no less than seven nations had sent excavators into this long cloistered archeologists' paradise. And now every tel or mound in all Irak has been delved into by the explorer's spade.

In many of these excavations the explorers have dug through layer after layer of debris, representing the accumulations of long centuries of human habitation; and finally have reached virgin soil, below which no human relics are found. In other words, the basic virgin soil, in this Mesopotamian "cradle of civilization," represents the advent of human habitation there. And the relics found just above the virgin soil represent the handiwork of earliest known man. And what do these earliest relics reveal? Was man at that time a primitive, brutish, lowbrow, as Darwin had led us to expect? Does his earliest records reveal a state of semi-barbarism, or a low order of intelligence? That is probably what archeologists expected to find, but it is not what they did find.

In the first place, these earliest records begin quite suddenly, and at a depth that indicate an age of not more than 6000 years. They also show that man, at that very early time, was possessed of unusual intelligence and skill, and was enjoying a high state of civilization, even superior to that of later times. In other words, the excavations

reveal that man has fallen instead of having gradually evolved to ever greater heights of civilization.

What the Earliest Layers Reveal

Prof. Langdon of Oxford, upon his return from extensive work in Mesopotamia in 1929, described his finding of a great "flood deposit" at a considerable depth, and of the layers below it, which contain the relics of the civilization that thrived there before that event. We quote from his article in the *London Times*, under date of March 18, 1929:

"Below this Flood layer was another, 13 feet in thickness. In the lower part of this stratum were found the remains of brick buildings, which had been abandoned and silted up for many feet... in which were brick tombs... This layer thus represented two periods—the earlier, when buildings were erected near its base; the later, when, after these buildings had been silted up, these shafts were sunk into it for the great tombs. Both periods had come to an end before the Flood layer was deposited, which is found extending unbroken over the whole site. In this layer (below the Flood layer) were found a number of objects of copper, silver and gold, stone bowls, and a quantity of plain unpainted pottery. At its base was another thin deposit... which Prof. Langdon dates tentatively at 4000 B. C.

"Below this thin layer came another, three feet in thickness. In this were foundations of buildings, paved streets, as well as flint implements, stone vessels, and a large number of beaker-shaped pots, all unpainted. No copper or metal of any kind was found in this layer. At the bottom of this layer, exactly on the present sea level, is a thin layer of mud, which Langdon dates provisionally at 4200 B. C." Even below this thin mud layer were found some pottery of exquisite designs, more beautiful than the pottery of later times, and painted in various colors. After this came the virgin soil, below which there were no remains."

Prof. Ladd, of the British Museum, who is now making a careful study of the relics and handicraft of earliest man, as found in this ancient "cradle of civilization," observes in his recent book on the History of Ur, that the farther down the excavators go, the better become the specimens; and that the pottery found in the most ancient layers, just above the virgin soil, is the neatest and most artistically colored of all, and that the unpainted pottery made in later times is quite crude in comparison.

The foregoing discoveries of the archeologists not only indicate that earliest historical man was a better artisan than man of later times, but they also show that man did not exist in this "cradle of civilization" prior to about 6000 years ago. If men had been there for many thousands of years before that time, why is there no record of them? And if they had gradually evolved to the height of civilization which they then enjoyed, where are the relics which show that gradual evolutionary progress?

The Population Problem

Another problem which Darwinists have never been able to explain away is this: If man has been on earth for hundreds of thousands of years, or even for twenty thousand years, multiplying as usual during all that time, why is the planet today so sparsely populated? At the present rate of increase it would not take so very long to amass a population of two billion—even after making allowance for destructive wars, famines and pestilences. Why, then, do we not have far more than two billion people now on earth, if humanity has been multiplying here for as long a period of time as Darwinists claim?

The average rate of increase of various nations and races during a given period of time is not so very difficult to compute. Some peoples, of course, have had more hardships than others, which has limited their increase; but it should be possible to strike a fair average and thereby approximate what the increase of the entire human family should be during sixty centuries. Let us take, for example, the Jewish people. Perhaps none have experienced greater hardships throughout the centuries than they have suffered. Hence their known rate of increase, under such unfavorable circumstances, should furnish a conservative clue as to what the average rate of increase of the world at large should have been during the 6000 years since Adam's day.

If Jacob had lived 60 instead of 38 centuries ago, could he within that time have propagated a race which now would number 2,000,000,000 souls—equivalent to the world's present population? If so, then why could not Adam have done precisely the same thing? If, starting with one human pair, it would be possible, in 60 centuries, to produce a generation of two billion people—such as exists on this earth today—that would dispose of the necessity of insisting upon an extreme age for the human race, at least on that score. Let us now see what Israel's average rate of increase has been since Jacob's day.

Jacob a Clue to Adam's Increase

Jacob, the grandson of Abraham, was the father of the Jewish nation; his twelve sons were the heads of the twelve tribes of Israel. Jacob was born about 1900 B. C., or a little over 38 centuries ago. The current *Jewish Yearbook* estimates the present number of Jews throughout the world to be about seventeen millions. It is a simple problem in mathematical progression to determine at what rate the house of Jacob has increased to produce this number.

The figure 2, doubled successively for only twenty-four times (i.e., 2, 4, 8, 16, 32, etc.) yields a product of about seventeen million. Evidently, therefore the Israelites have doubled their population about twenty-four times during the thirty-eight centuries since Jacob's day. This would be one doubling every 160 years, approximately. If Israel, throughout its centuries of repeated serv-

itudes, dispersions and pogroms, could double its population every century and a half, it would seem that all other peoples should have been able to do as well. Certainly the entire world must have been able to double its population at least once every two centuries, if Israel could do it every 160 years.

If Adam and Eve were created a little over 6000 years ago, as the Bible indicates, and the world's population has doubled once every two centuries (which is even slower than the persecuted Jews have multiplied), then there have been about 31 doublings since Adam's day. And if we take the figure 2 and double it for 31 times it yields the number 2,147,483,808, which, in fact is approximately the present population of the world.

Now if man has been multiplying on this earth even for 50,000 years or longer, then why does not the world have a greater population than two billion today? If Adam and Eve had been Jews, and had doubled the population as rapidly as the house of Jacob is known to have multiplied during the past thirty-eight centuries, there now undoubtedly would be more people on earth than we do have. But figuring even more conservatively than the Jewish rate of increase, we thus find that we still are able to account for the present world population by starting with only one pair just 6000 years ago. The Bible thus stands corroborated by plain statistics and common sense, while the wild guesses of the Darwinists have neither science nor reason to support them.

The Resurrection Not a Absurdity

If the age of man is only about 6000 years, and started with but one pair in Eden, as the Bible says, then it is evident that the total number of persons who have lived and died within that time could not have been much in excess of twenty or twenty-five billions. It is easily possible for that number of people to be supported on this earth simultaneously, even if all of them were resurrected tomorrow. The Bible is not unreasonable, therefore, when it declares that all that are in their graves shall come forth, and that the entire race, both the living and the dead, shall be restored to the condition of perfect manhood from which Adam fell, and will be privileged to live forever upon this earth which also then will have been perfected.

The earth will never become over-populated, because the Lord will cause the further propagation of the race to cease, eventually. Jesus implied this, when He said that in the resurrection they will neither marry nor be given in marriage. Adam and Eve were commissioned to "multiply and fill the earth," but not to overfill it. That commission now has been almost fully complied with.

Of course, if the world's population should continue to increase for a few more centuries, then there would come a time when the earth would be overpopulated; and then there certainly would be no room on earth for the dead billions if they were resurrected. But if the resurrection begins reasonably soon, as the Scriptures and the "signs of the

times" clearly indicate, then the resurrection of all the dead, and their future habitation on this earth, is entirely possible and practical. Darwinism has sought to turn the doctrine of the resurrection into an absurdity, but science and reason are now making Darwinism the greatest absurdity of all; and in due time God's Word will be completely vindicated.

(To be continued)

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The Christian Life



MYSTICISM vs. THE TRUTH

THE TRUE KNOWLEDGE OF GOD—Part II

IN THE first part of this discussion, which appeared in these columns last month, it was pointed out that the various forms of theological error that have sought to plague God's people throughout the age can be summarized under two main heads; namely Scholasticism and Mysticism. Both of these forms of error were in the world and operating under various names and guises long before Jesus' first advent; and it is by no means surprising that Satan would immediately seek to fasten them upon the Church as a substitute for the truth, if he could. And in this he has succeeded—thus it was that not long after Pentecost "tares" began to be sowed throughout the wheat field, and they continue to flourish unto this day.

The subtilty of any system of error lies in its semblance to the truth. Perhaps few Christians would have been influenced by either of the aforementioned forms of error had they not been mixed with the truth and made to appear to be godly. Indeed both the scholastics and the mystics insisted that their own particular system of thought and worship was a sure means of cultivating an 'acquaintanceship with God.' But the apostle rejected all those Platonic and traditional "scholastic" theories as "vain philosophy"; and oriental mysticism is undoubtedly what he refers to as "science falsely so-called"—the mystics were known as "nostics," which title signified their claim to understand the true science of God. It was not until after the apostles fell asleep in death that these false theories began to get a real foothold in the Christian Church.

As an Angel of Light

Although the adversary thus has pretended to transform himself into "an angel of light," and has succeeded in deceiving many, yet the sincere Bible student of today usually has had very little difficulty in recognizing his subtilties—especially those theological errors which may be classed as "scholastic." But some of the subtle forms of "mysticism" still seem to make a strong appeal, even to some of God's people in present truth.

Many of our readers will be able at once to discern that the same ancient tricks of the adversary are being used to beguile the Lord's people in this our day even as in former times. Indeed, many of us have witnessed, in recent years, the evil results of 'vain philosophizing;' and in view of this we now are doubly glad for the blessing of the Lord

that enables us to again rejoice in the glorious simplicity of the gospel of Christ—the divine plan of the ages.

But, because of its very nature, the oriental "mystic" system of delusion is not always so easily recognized; especially if it is presented to us by those in whom we have confidence. The language used in setting it forth is often very appealing—suggesting to the Christian an advanced method of becoming "acquainted with God," which, of course is a very laudable ambition. Hence one is liable to be more or less off guard, and not detect that the methods proposed to accomplish this much desired end are unscriptural and sinister.

It is for the above mentioned reason that we believe it to be timely that THE DAWN should now go into this phase of the subject in some detail. In doing so let us continue to trace the subtle progress of this mystical super-delusion down through the age, and then bring its present aspects to the attention of our readers. To the extent that we are able to understand and appreciate the simple truths of God's Word we will be able to raise up a standard against our wily adversary when he comes in "like a flood" to devour us. With this in mind, let us now quote from the historian Moshem, relative to the development of this "mystic" theory of Christianity in the third century:

"Its first promoters proceeded from that known doctrine of the platonic school, which also was adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or, in other words, that the faculty of reason, from which proceeds the health and vigor of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could, by labor and study, excite this celestial flame in their breasts; and therefore, they disapproved highly of the attempts of those (scholastics), who, by definitions, abstract theorems, and profound speculations, endeavored to form distinct notions of truth, and to discover its hidden nature.

"On the contrary they (the mystics) maintained that silence, tranquility, repose, and solitude, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the hidden and eternal Word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. . . . And that in this blessed frame of mind, they not only enjoy inexpressible raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating

truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form."—Eecl. History, Vol. 1, page 215.

That the **motive** back of this seeking of a "higher spirituality" through "soul solitude" was noble, there can be no question. Surely the longing to **commune** with the Lord is indeed a very holy desire. Jesus emphasized its importance when, in the words of our text, He said, "This is life eternal, that they might **know Thee**. . . and Jesus Christ whom Thou hast sent." But did this oriental habit of mere "holy contemplation" result in real acquaintanceship with God and His Word? The historian gives this answer:

"This method of reasoning produced strange effects, and drove many into caves and deserts, where they macerated their bodies with hunger and thirst, and submitted to all the miseries of the severest discipline that a gloomy imagination could prescribe."—Eecl. History, Vol. 1, page 216.

Of course, not all who espoused this "Christianized" form of oriental mysticism carried it so far as to be led into the radicalism practiced by many of the hermits and monks. Some claimed that "soul solitude" could be attained without "bodily separation," pointing out at the same time that it was quite possible to become engulfed in self even while bodily separated from the world by the walls of monasteries, or in the dens and caves of the earth.

In fact today this ancient "philosophy of the east," to which the name "Christian" has been deceptively attached, has a variety of different and seemingly paradoxical aspects. The "quietism" of the Quakers represent one form of it, while on the other hand we have the joyful emotionalism of the "Holiness" and of other groups as still another brand. The "Rosicrucian Order" openly claim connection with it, and boast that they are successors of ancient oriental mystics; while in the "Unity" movement and elsewhere the theory is variously practiced as a means of "knowing God," without any explanation or thought as to its actual origin; and always with the same baneful results—a blinding of the mind concerning God's great plan, and a loss of appreciation of the Christian's true mission while on earth.

Simplicity of the Gospel Corrupted

But the onslaughts of Satan against the practical simplicity of the Gospel of Christ did not end with his introduction into the church of the oriental doctrine of "holy contemplation," and which was sponsored all down through the age by men and women known as **mystics**. The so-called **scholastic** disciples, who based their theories and methods more particularly upon the views of the ancient Greek and Roman philosophers, likewise were used by the great arch deceiver to keep the true knowledge of God hidden in the rubbish of human speculation.

Even those Christian leaders who made a pretense of ignoring the false theologies of the ancients seemed not to be satisfied merely to accept the true gospel in all its glorious simplicity. Thus we

find that both the **scholars** and the **mystics** continued to keep the people in ignorance of God's Word, while professing, each in his own way, to be leading them to Him. Relative to conditions existing in the nominal church during the 12th century, we quote from history :

"As to those doctors, (of divinity) who were not carried away by an enthusiastic veneration for the ancients, who had courage to try their own talents, and to follow the dictates of their own sagacity, they were chargeable with defects of another kind; for, disregarding and overlooking the beautiful simplicity of divine truth, they were perpetually bent on the search of all sorts of 'mysteries' in the sacred writings, and were constantly on the scent after some 'hidden meaning' in plainest expressions of Scriptures. The people called **Mystics** excelled peculiarly in this manner of expounding; and forced, by their violent explanations, the Word of God into a conformity with their visionary doctrines, their enthusiastic feelings, and the system of discipline which they had drawn from the excursions of their irregular fancies."—Eecl. History, Vol. 2, page 290.

Danger in Ceasing to Contend for the Faith

When the beloved Apostle Paul was nearing the end of his pilgrim journey he wrote to his beloved Timothy, saying, "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7.) The Scriptures enjoin upon all followers of the Master the necessity of contending earnestly for "the faith once delivered unto the saints."—Jude 3.

When we take into consideration the deceitfulness of human passions, and also the fact that it was in the midst of a veritable hotbed of heathen philosophies that the pure gospel had its birth, which "vain philosophies" the adversary has ever sought to inject into the minds of all who would know the Lord, we can clearly realize the importance to us now of a deep appreciation of the **doctrines** of the divine plan, and a policy of continual aggression in keeping those blessed and simple truths before the minds of fellow disciples in the narrow way.

Indeed, there is no greater sign of spiritual retrogression than the tendency, now manifest by some, to discount the importance of keeping to the fore the fundamental doctrines of the Word of God, and a failure to aggressively contend for them. Speaking lightly of the great doctrines of the divine plan, as being merely "elemental," and intended only for "babes in Christ," is doubtless one of the most delusive and baneful things that Satan has ever foisted upon sincere Christians.

True, some of the simpler doctrines of the divine plan may have been the first things that were learned in the School of Christ; but no real progress in knowledge can be made unless it at all times is rooted and grounded in those first lessons. It is this fact that the Apostle Paul so ably sets forth in his letter to the Hebrews (6:1, 10:23), in which he speaks of the doctrines of the Word as the **foundation** upon which the Christian life is built, and urges all to continue building; but surely not to build apart from, but **upon**, the foundation. Yes,

every true builder will continuously examine his faith structure, to make sure that it is being erected in harmony with and conformable to the foundation.

Satan, however, always on the alert to make use of human passions—as represented in the tendency toward extremes in every direction—has employed the “no controversy” method all down through the age as one means by which to keep his subjects in subjection to darkness. On the other hand, for those who are not content merely to drift along in idle ‘contemplation,’ the great deceiver holds out the illusive bubble of fanciful human speculations and “great works;” and, in the name of advanced truth or “new light,” he frequently is able to palm off such as part of “the deep things of God.”

Thus the Satanic bait by which the unsuspecting Christian is attracted is now, as in the past, either some false method by which to acquire a deep and personal ‘acquaintance with God,’ or else a wrong way to satisfy the very praise-worthy ambition to serve and “honour His holy name.” In other words, the snare still seems to be either **scholasticism** or **mysticism**, by which the divinely commissioned proclamation of the **true gospel message** is quite forgotten or ignored. An example of Satan’s slight-of-hand performance along this line back in the dark ages, when through his cunning he prevented the true knowledge of God from making any progress, is also brought to our attention by the historian. We quote:

“But the most formidable adversaries the scholastic doctors had to encounter, were the **mystics**, who, rejecting everything that had the least resemblance of argumentation or dispute about matters of doctrine and opinion, **confined their endeavors to the advancement of inward piety**, and the propagation of devout and tender feelings, and thus acquired the highest degree of popularity. The people, who are more effected with what touches their passions than with what is only addressed to their reason, were attached to the **mystics** in the warmest manner; and this gave such weight to the reproaches and invectives which they threw out against the **schoolmen**, that the latter thought it more prudent to disarm these favorites of the multitude by mild and submissive measures.”—Eecl. History, Vol 2 page 410.

“Whatsoever Things are Pure”

That there is real merit in a sincere effort to have one’s mind dwell upon those things which are pure and holy, there can be no doubt. The Apostle Paul assures us of this, saying, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil. 4:8.) It is because the sophistries of Satan usually come so near to the truth that their delusive qualities are so generally overlooked; and this fact is particularly noticable in the oriental mystic method of ‘intensive contemplation,’ or ‘soul solitude,’ which, as we have seen, was quite early introduced into the church, and which to this day often passes for true Christianity.

The Bible declares that “As a man thinketh in his heart, so is he.” A careful study of the divine Word, however, will reveal, that the Christians’ habits of thought, in order to be pleasing to God and to bring him into closer relationship with the Lord, must be based entirely and only upon the divine purposes as they are revealed in the Bible. While the oriental **mystic** theory of intense contemplation makes the claim that God miraculously implants a knowledge of Himself directly upon the heart and mind of the one who is fully surrendered to Him, and who has mounted to the so-called ‘higher planes’ of spiritual vision, yet the Bible makes clear the fact that **God reveals Himself only through His Word**. It is upon “every word that proceedeth out of the mouth of God” that the Christian must feed.

“Study to Show Thyself Approved Unto God”

From this it is plain that all proper habits of thought for the Christian must be such as involve an effort to “study” in order to thus become “approved unto God.” Any other method of supposed divine guidance is illusive and dangerous; and, if indulged in long enough, will lead the deceived one into “outer darkness”—although he may continue to rejoice in what he blindly believes to be “new-found light.”

When considering the important subject of getting “acquainted with God,” we should keep in mind the fact that it involves a great deal more than the mere living of a pious life. Oriental mysticism, in all its manifestations—whether in the Christian church or in heathen temples—often involve a very high degree of morality and integrity. Indeed such wholesome aspects of this contemplative system of religion is as much manifest in fanatical Hinduism as it is among the “holiness” devotees of a false Christianity.

In other words, insofar as purity of life is concerned, it would make little difference to the **mystic** whether he has in mind some heathen god when practicing his contemplation, or whether his mind dwells on Jesus and Jehovah. To attain his objective it merely is necessary that the invisible deity on which he meditates be thought of as noble, just and worthy of worship; but even in this, the heathen worshipper usually has a very distorted conception of what constitutes true righteousness, in the deity to whom he renders allegiance.

There is only one way by which the Christian can truly know God, “whom to know (in the right way) is life eternal.” This one true way to know God is by making an appreciative study of His revealed plan—including a sincere consecrated effort to obey the dictates of the divine law as laid down in the holy Scriptures. The **mystic’s** false method of ‘knowing God’ depends not upon a knowledge of the fundamental truths of God’s Word, but upon “emotions,” “feelings,” “experiences,” “contemplations,” “thrills,” “impulses,” etc.—all of which are largely the outgrowth of an erroneous, mystical idea that God, in some miraculous way, enkindles within them a “divine spark” which “ravishes their

soul" with what they think is divine love. Such a conception cannot result in a true knowledge of God.

Emotions Alone, an Unsafe Guide

We are not, however, overlooking the fact that **emotion**, guided by knowledge, has a proper place in the Christian life. We all know that the great blessed doctrines of the Bible, as well as the many precious promises of divine help and guidance for the Christian—all of which are enhanced in richness by the sweet privilege of prayer—do awaken within the heart and mind of the faithful Christian wholesome emotions of joy, peace, faith, etc. And in the emotionally inclined, these happy reactions will be much more manifest than in others who are moved mainly by reason. But in no case are emotions to be relied upon as spiritual guides. The Bible is to be our guide, and its guidance can be obtained only through careful study of its pages.

As an example of the errors into which one's emotions and contemplations will lead him, when the fundamental doctrines of the Bible are not taken into consideration and feelings alone are depended upon to guide in spiritual matters, let us quote again from the historian, Mosheim; through whose careful works we now have traced, with more or less detail, the influence of both the **philosophers** and the **mystics** down through the Christian centuries, and have noted the error and darkness into which both these heathen brands of religion have led their sponsors. Coming now to the 16th century, this observing historian tells us of a very outstanding mystic who became prominent at that time; a woman who, like many others, was sincere and commendably opposed to the many corruptions within Catholicism—particularly the evil practices of those teachers who sponsored the **scholastic** system of theology—but who, nevertheless, did not have sufficient knowledge of the "gospel of Christ" to enable her to "contend earnestly" for the truth, or to lead her out of that system in which both these branches of heathen philosophy had long flourished. We quote:

Mysticism in the 16th Century

"One of the principal patrons and propagators of **quietism (mysticism)** in France (in the 16th century) was Marie Bouvieres de la Mothe Guyon, a woman of fashion, remarkable for the goodness of her heart and the regularity of her manners, but of an inconstant and unsettled temper, and subject to be drawn away by the seduction of a warm and unbridled fancy. This female apostle of mysticism derived all her ideas of religion from the feelings of her own heart, and described its nature to others according as she felt it herself; a manner of proceeding of all others the most uncertain and delusive."—Eecl. History, Vol. 3 page 544.

We might be inclined to suppose that the historian may have overstated the facts concerning this noted teacher's tendency to depend upon her **emotions** as the sole guide to truth, were it not for the fact that many of her writings are still in existence and that we have access to them. Describing the experience of one who is fully resigned to God, in

seeking a knowledge of Him by the unscriptural method prescribed by the mystics, Madam Guyon herself says:

"They are faithful in God's works. **There is no reasoning here**, nothing but a deep and burning love. The soul feels itself seized and held by divine force which ravishes and consumes it. It is like intoxicated persons, who are so possessed with wine that they do not know what they are doing, and are no longer masters of themselves. If such as these try to read, the book falls from their hands, and a single line suffices them. A single word from God awakens that secret instinct which animates and fires them, so that love closes both their mouth and their eyes."—Guyon, "Spiritual Torrents," page 32.

Her book, "Spiritual Torrents," is advertised along with other books on "Mysticism," in a work by Upham, in which he sets forth much of the life and teachings of Madam Guyon. Upham's book is now being circulated among Bible Students. On page 135 of this book, Madam Guyon continues to explain the spiritual "ecstasies" and "infallibility" of the fully surrendered, who, she indicates, have no further need of Bible study, for they are "infallibly" guided in some mystical manner by an unseen power! We quote her words:

"I Act Infallibly"

"You may ask one in this condition, 'Who leads you to do such and such a thing? Is it God who has told you to do it, or who has made known His will concerning it?' He will reply, 'I know nothing, and I do not think of knowing anything. All is God and His will, and I no longer know what is meant by the will of God, because that will has become natural to me. 'But why should you do this rather than that?' I do not know. I let myself be guided by Him who draws me. He goes hither and thither. He acts and I am but an instrument which I neither see nor regard. Neither am I able to give **any reason** for my conduct, for I no longer have a conduct, yet I **act infallibly.**'"

On page 148 of the same book we read concerning those who have obtained "soul solitude:"

"The soul has now nothing to do but to remain as it is, and to follow without resistance, all the movements of its guide. All its movements are now of God, and He guides it **infallibly**. It is not thus in the inferior condition (on the lower spiritual planes). Here all reflection (study, reason) is banished, and the soul would find difficulty in indulging in it. This habit (of reflection) difficulty in indulging in it. This habit (of reason) should be scrupulously **avoided**, because reflection alone

That this good woman was sincere in her devotion we have no right to question; but it is evident that she did not seriously consider the divine commands, "Come, let us **reason** together," and "**Study**, to show thyself approved unto God." We quote her fanciful delusions, not to discredit her sincerity but merely as an illustration of the depth of darkness into which these wrong "mystical" methods of spiritual research will lead even the most sincere seeker after the true knowledge of God. And the same can be said also of the "scholastic" branch of Babylonian theology. In both directions Satan has led the unwary, away from a true knowledge of

God rather than toward a better understanding of Him.

No Ego in True Humility

One of the most apparent delusions of mysticism is the false assurance it gives its votaries of extreme humility before God in the full renunciation of their own wills. Both writers and lecturers who have been smitten by this deception, while emphasizing their full surrender to God, at the same time are constantly talking about themselves—referring to their attainments, to how God blesses them, how they are led by Him, and how fully they follow Him. The personal pronouns, "I," "my," and "mine" are so prominent that the unbiased listener or reader cannot but wonder what strange kind of humility it is with which the mystic is possessed.

While professing to be nothing while in the state of full soul-solitude, Madam Guyon, in one of her "spiritual" letters, writes as follows:

"The Lord will one day pour forth His pity; He will establish the lines of His empire through me, and the nations will recognize His sovereign power. His spirit shall be diffused through all flesh: my sons and my daughters shall prophesy and the Lord will take delight in them. It is I, it is I, who in all my weakness and my littleness shall sing the song of the Lamb, which is sung only by the virgins who follow him everywhere Yes, I shall be through Him the mistress over those who rule, and those who are subject unto none shall be subject unto me by the force of His divine authority, from which they can never escape without escaping from God Himself."—*Autobiographical Fragment* (of Madam Guyon), in Masson, page 12.

We might be inclined to wonder how one so humble could, with such apparent sincerity, make such arrogant claims. But as we investigate further we become convinced that the mystics' system of theology is but the incoherent jangle of a religious fanatic, and that all such have but very little conception of what they really do believe. As an example of this we quote Madam Guyon again:

"You ask, why this process? It continues from the commencement of the way of life to the very end, to make the soul pass from the multiple to the distinctly sensible without multiplicity, then from the distinctly sensible to the distinctly insensible, further to the sensible distinct, which is a general perception much less sensible than the first. This perception is vigorous at the begin-

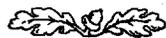
ning and introduces the soul into the perceived, which is a purer and stronger perception than the former. From this essence you pass into the enduring and active power of love, thus moving from the sensible to the spiritual, and from the spiritual to pure faith, which, teach us to die even to the life of the spirit, makes life in future in divine life only."—Quotation from Madam Guyon, in "De la Voie et la Re'union de l' A' me a' Dieu." Opuscles; Vol. 2, page 326.

The Truth Restored

Surely the apostle was right when he said that there would come a great "falling away" from the true faith and practice involved in the simple gospel of Christ. And we have seen that as a result of this falling away there has been very little knowledge of the true God in the earth since the death of the apostles. Beginning with the Reformation, a noble effort was made in the right direction; but not until we come down to the "harvest" time, at the end of the age, do we find the real truth of the gospel restored.

This restoration of truth involved a great deal more than the presentation of dispensational features of the divine plan. The publishers of THE DAWN do not hesitate to go on record to the effect that in Volumes 5 and 6 of *Studies in the Scriptures* there has been given to the church in this end of the age a comprehensive, practical, and above all, a Scriptural, presentation of the true spiritual life; one that is based upon the divine plan itself, and the only true method of really becoming acquainted with God—a method which, like that followed by the noble Bereans of old, obeys the injunction to "search the Scriptures," rather than to be guided by "feelings" or some occult power.

And how soul-satisfying it is now to be able to grasp, in all its glorious simplicity, those sublime doctrines of the holy Word, which set forth so clearly the method by which full atonement—full acquaintance with God—is to be realized by Christians in this age, and eventually by all except the incorrigibly wicked during the thousand years of Christ's coming Kingdom. Let us then resolve to guard this precious treasure of truth in our own hearts and minds, and be faithful in holding it high as a standard for one another, and as a means of reconciliation and comfort to all who will hear.



The Law of Retribution

Part II

THIS theme logically divides itself into two parts: (1) Retribution as it relates to individuals, and (2) Retribution upon nations or peoples collectively. In this present article we shall discuss national retribution, and cite some examples from the historic records of the past—peoples against whom the unerring law of retribution has exacted its inevitable penalty.

Living upon a rich Palestinian plain, which provided them an abundance of food without much

physical effort, once dwelt in comparative security, the related people of ancient Sodom and Gomorrah. They had much cause to be thankful to their Maker, and their bountiful possessions should have made them a very generous people—in thought as well as in deed. But, contrary to such reasonable expectation, they had degenerated into selfish, lawless tribesmen, suspicious of everyone who chanced to come into their midst. Violence was their means of settling disputes and even imaginative grievances.

They permitted no criticism, and would hear no arguments that were not in harmony with their own callous conduct and evil habits of thought. "Come, let us reason together," was a principle unknown to them.

Finally God sent to them two angels, who, however, appeared as men. Their commission was to destroy these wicked cities and the people, but to deliver righteous Lot who lived there. The populace threatened the lives of the two "strangers," because their evil minds were suspicious that these visitors intended to spy upon them. But Lot showed to the strangers, unselfish hospitality. And because he sought to protect these men, the townspeople endeavored to do him violence. Lot's own sons-in-law were so impregnated with the godless spirit which saturated Sodom that they mocked the idea that Sodom would be destroyed. Lot, however, had faith in God; he obeyed the warning of the Lord's messengers, fled from the city, and narrowly escaped the destruction which rained upon it and its inhabitants.

In searching for the Biblical reason why the Sodomites were destroyed by divine decree, we find that they perished, and possessed an excessively proud and arrogant spirit; that they had become blinded to all sane reasoning and the foreboding signs of impending dangers. They were in no mental attitude to accept a warning from the angels of the Lord. By opposing God's messengers they blocked themselves from all hope of deliverance, such as Lot and his daughters experienced.

Because of the blinding and deceiving spirit of Satan into which, by wrong thought and practice, the people of Sodom had become immersed, they were unable to respond to a righteous call at the critical time. The outworking of the divine law of retribution against Sodom thus may be traced from the time of their development of this blinding Satanic spirit to the final phase where no warning or appeal would find acceptance. Thus they were in a helpless and hopeless state, made so by their own wilful course; and the inevitable result was their ultimate total destruction as a people. Because of pride, fullness of bread, and a shortsighted wanton failure to strengthen the hands of the needy, God took them away as He saw good.

The Jewish Nation Another Example

It was Jesus who said to the godless people of the Galilean city of Capernaum:

"If the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee."—Matt. 11:23, 24.

In thus addressing Capernaum Jesus was addressing the Pharisaical Jews who inhabited it. The divine promise had been given the Jews that if they would obey the Lord He would bless them, that they would become great in the earth, and would become a blessing to all mankind; but if they would not obey they would experience "punishment for

all their sins and transgressions." Through Moses they were given a code of laws calculated to guide them in their individual and national affairs, so that all could live in peace and happiness, and justice and equity would be their portion.

Had they been obedient to the stipulations of the Mosaic law, attentive to their instructors the prophets, and submissive to the Lord's leadings, they would indeed have become a great nation. Had the Jews observed that divine law, worldwide peace and harmony would have been the inevitable tendency. Other people would have said, "Let us go up to Jerusalem, and learn of their ways." Each family and group would have sought harmony with each other family and group. While personal and collective inclinations may have differed, yet good will and common unity would have prevailed. Certainly among the Jews there would have been no selfish scheming to get advantage of each other, but each one would have been alert to be helpful to his neighbor. The outgrowth of such a mutual understanding and the honest observance of God's righteous laws would have developed an ideal commonwealth permeated throughout with the blessed spirit of justice and brotherly love.

The springing into existence of such a generous and orderly association would have made all its members rich, materially and mentally. God's provisions throughout the Jubilee arrangement would have kept the nation's wealth distributed in an equitable manner, and everyone in the nation would have been blessed with an abundance of everything. (Lev. 25.) Happy creatures they would have been, living in tranquility and prosperity.

The Jewish nation thus would have risen steadily in its standards of living, and the wonderful benefits which they would have derived from the observance of the divine standards soon would have attracted the attention of the surrounding nations. The Gentiles searching for the reason for the wealth and tranquility of Israel, and discovering that the basis of all their happiness was their observance of Jehovah's laws, would have been prone to imitate them and conform to such a code, because of the benefits which they could have seen were being realized by such a course among the Jews.

Thus gradually from nation to nation the observance of the divine commands, and the fame of the Jews, would have spread; and the whole world thereby would have been materially benefited. Length of life, too, would have increased; for wars and bloodshed would have been impossible, and sickness reduced to a minimum.

Jews Lost Their Opportunity

But the Jews spurned their golden opportunity. The Jubilee arrangement was broken. Selfishness overpowered all desire to obey the divine decree. The urge to amass wealth unjustly was stronger than the desire to obey God's righteous law. At first a few, and then more and more individuals, disregarded the Jubilee arrangement, until finally all pretense at conforming to that equitable arrangement, disappeared.

This initial disregard of God's law started something else: With the refusal of some to observe the Jubilee arrangements, others were injured. These in turn developed resentment in their hearts toward those who neglected the Jubilee restitution arrangements; and they now likewise disobeyed the law and further infringed the orderly process of government. Thus because of the infraction of one item of law other parts of law observance soon began to break down. Greed of land owners caused avaricious laborers to take by violence what they could not secure by constituted law. It was but natural that such a course when once started would lead to theft and even murder—the logical fruits of covetousness and contempt of God, the author of all righteous law.

The commandments were broken. Selfish, scheming, suspicious, hateful attitudes developed. Little by little, the entire group of God's chosen people became saturated with a neglectful, careless, disobedient, dishonest spirit. Then, no longer obtaining the benefits which the Mosaic law had offered them, they began to lose faith in the law and its Author, Jehovah. They now considered the depraved, warlike spirit and practice of the surrounding nations to be more in line with their own concepts; and began to tolerate the heathen idolatrous forms and customs as quite appropriate and satisfactory for the promotion of their own national ends! The result was that the Jews themselves soon fell into idolatrous forms of worship, and forgot God who had dealt so bountifully with them. The Mosaic law gradually became a dead letter, and the spirit of it ultimately vanished amidst an orgy of unbridled selfishness.

Chastised for Their Good

Distress and trouble were brought upon the Jews repeatedly by the overruling of a beneficent Providence, to arouse them to a sense of responsibility. Periods of cleansing thus appeared at various times; and measures of reform were instituted time and again, as prophets were sent to them; but all these chastisements, instructions and warnings had but a temporary effect—the underlying spirit of the people remained unchanged.

Yet notwithstanding all this, God continued to favor them and call them His people. Under David and Solomon—both of whom despite their weaknesses, were God-fearing and wise men—the Jewish nation was raised to a position where it could have been a blessing to all other nations. But jealousy, hatred, strife and dishonesty, which had been more or less held in restraint only by wise leadership, soon broke up all hope of such a possibility. Eventually, divided and weakened by internal clashes and disorders, and incurring the ill-will and antipathy of rival organized people around them, the Jews became a pitiable, subjugated nation.

When Jesus finally appeared amongst them as their long-promised Messiah, their prolonged spirit of wickedness, deceit, blindness, hatred and strife had reached a point where the people, and especially their religious rulers, were unable to appreciate

righteousness. They had established a righteousness of their own, which consisted of much formalism, and a mere outward show of piety and pretended interest in spiritual things. There was a total absence of any real understanding of the laws governing right and wrong, the pursuit of which alone could have brought liberty and truth.

Therefore, having no stabilizing cause for their actions, the Jewish populace were subject to the passions of almost any spirit that might find expression in their midst. It was an easy thing for a few religious leaders, because of such a state of mind then prevailing, to affectively disseminate false rumors and fictitious accusations, which caused the mob to clamor and send Jesus Christ to the cross. The **One** whose life conformed to their law; who held in His hands the secret of their blessing; whose advice and teaching, if followed, would have made them rich in both material things and in spirit; who came to them as a friend, benefactor and deliverer—they mocked and crucified.

Their House Became Desolate

No wonder Jesus wept over Jerusalem and exclaimed:

“O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered thy children as a hen doth gather her chickens under her wings; but ye would not. Behold, your house is left unto you desolate!”

True to this divine pronouncement, the nation of Israel was destroyed in A. D. 70, and the Jews were dispersed to the four winds. Their persistent disobedience of God's law had brought the inevitable penalty—the destruction of their national existence and the loss of divine favor which had long been theirs. That nation, once likened unto “a rich man” who “fared sumptuously every day,” had now become like a “poor beggar” seeking the smallest of favors from the once contemptible Gentiles throughout the world.

The cycle of the law of retribution had thus reached its fullness as to that once proud people. The history of the Jews is but a single exemplification of the function of this law. It was the inevitable reaction which is certain to follow wilful violation of the letter and spirit of the divine law, that brought about the dissolution of that once favored nation, the destruction of a large percentage of its people, and the loss of its once rich store of both material and spiritual prosperity. No nation can long defy the divine principles of justice and righteousness, and survive.

(To be Continued)

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Gentleness

THERE is an old fable about a contest between the wind and the sun that carries a worthwhile lesson about pomposity and gentleness. The wind boasted to the sun that he was the stronger of the two—he it was who sent the sailing vessels speeding over the main, who caused the clouds to go scurrying across the sky, who formed himself into the terrible cyclone and the typhoon, who at times tore roofs from buildings and uprooted trees. He lauded himself as a mighty fellow, and challenged the sun to disprove his claim to superiority.

The wind's challenge was accepted by the sun, and they agreed to try their respective powers on a passing traveler. The one who could stop the traveler was to be acknowledged as victor. The wind hastened to demonstrate what it could do. First, it blew from behind the victim, thinking to quickly blow him down; but try as it might, it failed to succeed. Then it shifted its direction and blew directly against him from in front. But still the traveler struggled on. The harder the wind blew, the more resolutely the man fought his way along the road. Opposition was matched with opposition, until finally the will of the man prevailed. The wind did its best, but the victim of its onslaughts was still traveling the highway. Finally, with a puff, the wind reluctantly subsided.

It was now the sun's turn to test his power over man. So he came out from behind a heavy black cloud, and gently smiled over all the earth. His rays seemed very kindly and welcome after the noise and bluster of the bleak, vehement wind; and the traveler kept blithely on his way. But gradually, as his whole being responded to the influence of the genial rays, he began to perspire. At length he felt he could keep going no longer; the gentle power of the sun's heat had compelled him to stop and rest. So he drew off his cloak, spread it upon the ground, and soon was fast asleep under a shady tree.

Power in Gentleness

This fable carries the moral that the noisiest of forces are not necessarily the most potent. The tremendous force of electricity pervades the earth; yet it is entirely silent, except when opposite charges of electricity jump a "spark gap"—as seen, for example, in the thunder storm. We do not hear the grasses and the mosses grow, nor the buds unfold into leaves; nor the trees manufacture the sap that causes them to give forth beauty, foliage and fruit. We do not hear the flowers spring up in the meadows in the month of May. Nor do we hear the stars march in majestic splendor across the sky. We do not even hear the circulation of the blood in our bodies, nor detect any noise when our brains do their thinking. Even our lungs perform their important function practically without a murmur. Everywhere about us are mighty forces operating

in silence, and serving to illustrate the principle of power in gentleness.

The influence of gentle things is often very great. Sir Walter Scott in one of his stories tells of a gentle girl named Jeanie Deans, who traveled on foot from Edinburgh, Scotland, to London, England, to gently beg the Queen to spare the life of her sister. Had this life been loudly **demand**ed by the might of arms, it would have been refused. But gentleness and sacrifice triumphed where an army would have failed. Once when a certain warrior had marshalled a host and was about to lead it to an attack on Rome, his mother and some other noble ladies came forth from the city to intercede on behalf of the people. So gentle and appealing were these brave women that the army was withdrawn and Rome was saved.

There is a great thought contained in the prophecy, "A little child shall lead them." It shows the gentleness and peace that shall prevail on earth during the Millennial age. But such gentleness is not the rule applying to earth's affairs. There is nothing gentle about war; and the nations continue to prepare tremendous armaments, making it possible to plunge the world into a condition of bloody strife at any time. For thousands of years devastating wars have swept the earth, and no statesman knows just how soon one of these may again arise.

The great panacea for mankind would be for each to love his neighbor as himself. Love is gentle and generates kindness. As the apostle expresses the matter, "Love suffereth long and is kind. Love envieth not, love vaunteth not itself, is not puffed up doth not behave itself unseemly, seeketh not her own, is not provoked to anger, thinketh no evil." Under the law of love, the world would not prepare for bloody wars; and when this law is fully established, mankind will enjoy abiding peace. Under a gentle environment and under gentle conditions, the people will learn to be gentle and kind. They will lose their rude, fierce aggressiveness. They will learn gentleness from God Himself.

Had the world taken a lesson from the life of Jesus, the world would have learned gentleness; for without doubt Jesus was the grandest Gentleman the world has ever known. His counsel was to "resist not evil; but if a man smite you on one cheek, turn to him the other also." This is not man's way of dealing with opponents. Always the world's way is to smite back; and, if possible, to smite the other fellow so hard as to leave him incapacitated for smiting again. But Jesus indicated that the best way to overcome one's enemies is by love. If the gentleness of love will not win them, the case is hopeless.

Conquering by Love

The story is told of how a man, up north in Canada, once won a bitter enemy by love. For some unexplained reason a man named McNairn conceived a

strong animosity toward a certain neighbor named Hamis. The two lived only about a quarter of a mile apart, and McNairn lost no opportunity to vent his ill-will against the man whom he considered his enemy. Hamis, being kindly disposed, tried to make up; but his overtures of friendship were always resented. Thus matters continued for about two years.

The Christmas season drew near, but McNairn, who now was ill, was still unrelenting. Though convalescent and up, he was not yet able to go out; and was in hard straits financially. His wood had all been consumed, and he and his wife were really suffering from cold. Hamis knew of these circumstances, and he thought that he would try one last advance toward renewing friendly relations. So he went home and loaded a two-horse wagon with some fine, dry, sawed and split firewood; and with this formidable "weapon" bore down upon his adversary.

When McNairn saw the load of wood coming into the yard, he supposed that it was being offered for sale. He was amazed when Hamis threw the wood off the wagon. Mrs McNairn called to him and explained that they had no money to pay for any wood. Hamis replied that he wanted no money, that the wood was a Christmas gift. McNairn's strong heart suddenly lost its hardness. They urged Hamis to come in. They made him a cup of tea. With tears in his eyes McNairn thanked him, and apologized for his former unfriendliness. There and then these two men cemented a friendship that lasted throughout future years; and when eventually Hamis met a tragic death by drowning in a lake, the McNairns were among his chief mourners. McNairn then suggested an inscription which was placed upon the white marble slab that marks the grave of his beloved friend. That inscription reads: "Love Never Faileth."

The Gentleness of Jesus

It was the gentleness of love that caused Jesus to have compassion on the multitude, who "were as sheep not having a shepherd," and that caused Him to say, "O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how oft would I have gathered thy children as a hen gathereth her chickens under her wings: but ye would not!"

It was the gentleness of Jesus that caused Him to allow Judas, His betrayer, to kiss Him. It was the gentleness of Jesus that did not permit Him to rebuke Peter for his denial of his Lord and Master, but merely caused the injunction to be handed out to the penitent disciples: "Feed My sheep; feed My lambs."

It was the gentleness of Jesus that caused Him to take the little children up in His arms and bless them, and say to the disciples, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." It was the gentleness, the patience, and the self-sacrificing spirit of Jesus that enabled Him to submit to every indignity that could be heaped upon Him, and

finally to bear His own cross until His failing strength could no longer endure the burden, and then to permit Himself to be stretched on that same cross—a sin-offering on behalf of a fallen race.

The Lord's gentleness toward us has been manifest in many ways. Not in the earthquake, the wind, and the fire, has He spoken to us; but in the "still, small voice" of a loving providence, He, indeed, has refreshed our spirits with the sweet "dews" of His favor. How apt is the simile! Nothing could be more "gentle" than the dew. In the early morning we behold it sparkling on the blades of grass and on the flowers. But it did not come like rain, with noisy or boisterous demonstration; for no ear ever heard it "fall." In the 133rd Psalm David uses the figure of dew, in a very beautiful picture which he draws. He shows how the Lord's blessing draws His people together in the gentleness of fellowship and love. Then he says: "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: and went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Paul Counsels Gentleness.

Gentleness is set forth by the Apostle as one of the fruits of the spirit. The Greek word translated "gentleness" is "chrestotes," which Strong defines as "gentleness, kindness, goodness." It is one of the "Harmonies of Character." It is something that the Christian would do well to cultivate. In his first letter to the Thessalonians Paul writes: "For yourselves, brethren, know our entrance in unto you, that it was not in vain: for we were gentle among you, even as a nurse cherisheth her children." In 2 Cor. 10:1 we read, "Now I Paul beseech you by the meekness and gentleness of Christ." In 2 Tim. 2:24 the same apostle says: "the servant of the Lord must not strive, but be gentle unto all men, . . . patient, in meekness instructing those that oppose themselves." Again in Tit. 3:2 he says: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

A true Christian is always a gentleman. How refreshing it is to meet such a gentleman, or gentle lady, as we travel along the way of life. Such a Christian will not indulge in a pleasure that causes suffering to another person. Such an one will not tell a story, even in fun, to deliberately hurt another's feelings. Such an one looks out for opportunities to extend little courtesies to others. Such an one is not quick to take offence. Such an one is ready to give others the benefit of the doubt, and does not seek occasion to harshly judge or condemn. A true gentleman must be gentle; and when we

(Continued on page 24)

• THE EVERLASTING GOSPEL •

THE HOLY SPIRIT

"For as many as are led by the Spirit of God, they are the sons or God."—Romans 8:14.
 "And it shall come to pass, afterward, that I will pour out my Spirit upon all flesh."—Joel 2:28.

AFTER the death of the apostles, the early church soon began to drift away from the simplicity of the gospel as it had been taught by Jesus. Many mysteries were introduced into the faith of the believers, until, finally, the pure teachings of Christianity were almost entirely lost. Creeds and confessions of faith began to take place of the Bible, and dogmas of men were substituted for the commandments of Jesus and His apostles.

Very early in the second century oriental mysticism was introduced into the church by heathen philosophers. Nearly every doctrine of the Bible was, in some way or other, so warped and twisted that for the time being its real beauty was lost in obscurity. For example, the doctrine of eternal torment was substituted for the plain teaching of the Bible that the "wages of sin is death." The hope of restitution, to be realized at the second coming of Christ, when all mankind will be restored to life upon the perfected earth, was made void by the false theory that at the second coming of Christ the earth would be destroyed by fire.

The hope of the church, to share with her Lord in the Kingdom work of dispensing restitution blessings to the entire world, was also beclouded by the vague theory that the saints would be provided with wings and harps and be happy forever, whilst their less fortunate friends and relatives—and, as a matter of fact, practically all the rest of mankind—

would have to suffer in purgatory for thousands of years or burn forever in a fiery hell.

Is it any wonder, then, in view of the general falling away from the simplicity of the gospel, that the proper understanding of Jehovah, of Christ, and of the Holy Spirit, should have been lost sight of

also? Jehovah is one God, and Jesus is His Son. There is no Scriptural authority for the claim so frequently made that these two are but one personality, nor does the Bible teach that the holy spirit is the third person of a trinity of Gods. From the time of the creation of man, various witnesses of the Lord had proclaimed that Jehovah was one God; and, by the law given to the nation of Israel, it was made plain that those who would have the favor of Jehovah must worship no other gods.

The heathen nations, on the other hand, had been accustomed to worship a multiplicity of gods; and it must have seemed strange to them, when Christianity was introduced, to be confined to the worship of a single God. Doubtless this was one of the contributing influences which caused ambitious leaders in the church to introduce the thought of the ex-

istence of more than one God. The high position of honor that the Scriptures accord to Jesus, together with the miraculous things associated with His birth, death and resurrection, made it comparatively easy to introduce the thought that He was equal with Jehovah. However, in order to satisfy those

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.

who were loyal to the Scriptures and who insisted that there was but **one** God, it was adroitly suggested that Jehovah and His Son were, in reality, one and the same. Then came the thought that the holy spirit, referred to so frequently by Jesus and the apostles, was also a personal deity—the third person of a trinity of gods. This savored of pagan worship, and no doubt had much influence in the formation and growth of what, by that time, had become apostate christianity.

God's Spirit Not a Person

The Scriptural fact is that the holy spirit is not a person, but, rather, the invisible power and influence of Jehovah operating through His appointed agencies for the accomplishment of His purposes. The word **spirit**, in the Old Testament, is the translation of the Hebrew word **ruach**, the primary significance of which is **wind**. The word **spirit** in the New Testament comes from the Greek word **pneuma**, the root meaning of which is also **wind**. But let no one hastily conclude from this that the holy spirit is merely a holy wind, because nothing could be further from the truth. The acknowledged root meaning of these words is here presented in order that the reader may know that they have no reference to personality. **Ruach**, in the Old Testament, is translated "blast" 4 times, "breath" 28 times, "mind" 6 times, "smell" 8 times, and "wind" and "windy" 91 times. In every instance, the thought behind the word is that of an **invisible power or influence**. The wind is powerful, yet invisible; hence, in the Hebrew language, was called **ruach**. The same word was also associated with many other manifestations of invisible power, as noted above.

Likewise, the Greek word **pneuma**, meaning primarily the wind, took on a variety of meanings, which were always associated with invisible power. Examples of the use of the words **ruach** and **pneuma** to describe the power or influence of Jehovah, are as follows: "And the spirit of God (**ruach**) moved upon the face of the waters;" that is to say, the power of God—His vehicle of energy—fecundated the waters, rendered them prolific. (Gen. 1:2.) And in the New Testament: "Holy men of old spoke and wrote as they were moved by the holy spirit" (**pneuma**); i.e., the holy influence, or power of God, energized their minds, causing them to bring forth thoughts such as He wished to have expressed.—2 Pet. 1:21.

Different Manifestation of the Spirit

A careful study of the Old Testament reveals the fact that the spirit of God—God's **ruach**, or invisible power—had been manifested in a great variety of ways from the time of creation up to the first advent of Jesus; but the manifestation and operation of the holy spirit upon Jesus, and upon the church, have been different from all of these. In the past, the spirit's operation was chiefly mechanical. It enabled the prophets, for instance, to express the will of God, without their being able to understand the things of which they wrote. In the case of Jesus and His church, however, the

spirit's operation has been explanatory and sympathetic, as is indicated by the words "spirit of truth," "spirit of a sound mind," and "The comforter." It has been closely associated, also, with the thought of the new life begun in Jesus, and in His followers, at the time of consecration, as indicated by the words "spirit of adoption," "spirit of sonship." The holy spirit, in this sense of the word, is guaranteed only to the house of sons: and the house of sons was unknown until Jesus, the beloved Son, was manifested in the flesh, redeemed the world, and granted to those who accept Him an opportunity to become joint-heirs with Him in the Kingdom, by means of a transfer, or adoption, into the Divine family.—Gal. 4:5; Eph. 1:5.

When Jesus was baptized, the heavens were opened and the holy spirit descended upon Him in the form of a dove. The dove was, of course, merely the visible manifestation of God's spirit, which was then specially granted to Jesus in order to enable Him to carry out the terms of the covenant which He had just symbolized by His baptism. Throughout the time of His ministry, God's power was always available to Jesus in order to comfort, direct, sustain and protect Him—not mechanically, but, rather, through personal, intelligent, and sympathetic contact with His Father. Through the power of the holy spirit, Jesus was able properly to interpret the Old Testament Scriptures, and to understand the Divine purposes in respect to Himself as they were therein revealed. This understanding, together with the many assurances of the Word that divine power would enable Him to carry out His Father's will, was a great source of comfort to the Saviour as, day by day, He walked the narrow way that He knew would end on the cross.

The Comforter

When Jesus indicated to His disciples that He would soon depart from them, they became very sorrowful, and could not understand the necessity of such a course on the part of their Master. It was then that Jesus explained to them that, before they could understand, it would be necessary for them to receive the holy spirit, which He referred to as the comforter. While the Common Version of the Bible uses the masculine pronouns **he** and **whom**, when referring to the comforter, by no means does this prove that the spirit of comfort that later came upon the waiting disciples was the third person of a trinity of gods. This same holy spirit is also spoken of by Jesus as the "spirit of truth." (John 16:13, 14.) In this passage, the personal pronoun **himself** is a translation of the Greek word **heautou**. In our Common Version, this same word is rendered in the masculine, feminine, common, and neuter genders. As an example of its use in the neuter form, we have the following: "Let the morrow take thought for the things of itself (**heautou**)." (Matt. 6:34) No doubt it was prejudice on the part of the translators of our Common Version of the Bible that caused them to use the personal pronoun when referring to the holy spirit, even as it was also prejudice that

caused the same translators to use the word *ghost* when translating the Greek word *pneuma*. Later translations, such as Professor Wilson's **Emphatic Diaglott**, use the pronouns **which** instead of **whom**, **it** instead of **he**, and **itself** instead of **himself**. The word **ghost**, as in *holy ghost* is also dropped in these more recent translations, and the word **spirit** is properly used instead.

When Jesus promised His disciples that He would send the holy spirit to comfort, direct, and encourage them, and to show them things to come, He simply meant that, subsequent to His sacrifice as the world's Redeemer, the way would be opened for them to come into the same blessed relationship with the Father that He Himself then enjoyed—the relationship of sons; and that, because of this, the holy influence and power of Jehovah would be vouchsafed to them by reason of their adoption into His family. And this is what actually took place. After the death of Jesus, the disciples were perplexed and discouraged, and did not know which way to turn. Finally, at Pentecost, the holy spirit, promised by Jesus came upon them. The power of the spirit was visibly manifested by the cloven tongues of fire that came upon those who were in the upper room.

This was the same holy spirit that was manifested to Jesus in the form of a dove; both the dove and the tongues of fire being merely the outward manifestation of the presence of God's power. In the case of the disciples, it symbolized their ability, through the power of the spirit, to proclaim, in whatever language might be necessary, the gospel of the Kingdom as it centers in Christ Jesus. The coming of the holy spirit served also to comfort the waiting disciples; because, being the spirit of truth, it enabled them to understand the real purpose of the death of Jesus. It was also a fuller assurance to them of His resurrection, and of a coming resurrection for them and for all mankind. A still further operation of the holy spirit upon the disciples is that which resulted in their being begotten to a new life, thus becoming new creatures in Christ Jesus.—2 Cor. 5:17.

The Spirit Poured Out On All Flesh

So powerful was the operation of the holy spirit at Pentecost that some thought the disciples were under the influence of strong drink; but the apostle Peter arose and explained, saying: ". . . these are not drunken as ye suppose, seeing that it is but the third hour of the day. But this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out My spirit upon all flesh; and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams. And on My servants and on My handmaidens I will pour out in those days, of My spirit; and they shall prophesy." —Acts 2:15-18.

It is especially interesting to note, in this connection, that the apostle refers to the coming of the spirit as the **pouring out** of the spirit. This certainly

proves that the holy spirit is not a personality, but rather, the power, or influence, of Jehovah operating for the accomplishment of His purposes. A careful study of later translations of the above text indicates that the pouring out of the spirit at Pentecost was merely upon the Lord's servants and handmaidens, and that the pouring out of His spirit upon all flesh is still in the future. It is true, of course, that, beginning shortly after Pentecost, the blessings of the Lord were no longer limited to Jewish servants and handmaidens, but were available to all nations—all flesh—irrespective of racial distinctions; yet comparatively few as yet, have had an opportunity to come under the influence of the spirit of God, due to a lack of understanding of His purposes—the truth. But when the work of the holy spirit upon the Lord's servants and handmaidens shall be completed, begetting them to a newness of life and strengthening them along the way until they actually attain to the heights of divine life with Christ, then, through the medium of the completed Christ company (Jesus and His church) God's power will be manifested on behalf of the entire world of mankind. Just as God's spirit was the spirit of truth to the church, enlightening the minds of every member with the knowledge necessary in order that they might do the Father's will, so, in the Kingdom, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9.) Thus, by the spirit of the Lord operating through the Christ, the minds of all will be enlightened to know the will of God; and those who obey will live forever.

In resumé, we understand God's holy spirit to be His power exercised in any manner, but always along lines of justice and love; hence it is always a holy power. This power may be an energy of life, a physically creative power, or a power of thought, creating and inspiring thoughts and words; or a quickening or lifegiving power, as manifested in the resurrection of Jesus, the church, His body, and of the entire world of mankind when the Kingdom is established.

Another manifestation of the holy spirit is in the transforming power or influence of the truth. In this sense it is designated "the spirit of truth." God rules His own course according to truth and righteousness; hence, God's Word, or the revelation of His course, is called truth—"Thy word is truth."

It is in this Word of truth that we find revealed the love of Jehovah—the one supreme God over all; it is there, also, that we learn of Jesus, the beloved Son of God, who is man's Redeemer. It is also through this Word of truth, and by the aid of God's spirit, that we are enabled to discern and differentiate between the great plan of God that exalts and glorifies the name of Jehovah, and the man-made theories that dishonor His name and make His Word of none effect.

International Sunday School Lessons

PAUL IN MACEDONIA

November 12: Acts 16: 9-15, 25-31

And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately he endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:9-15, 25-31.

GOLDEN TEXT: Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

TODAY'S lesson brings us to the introduction of the Gospel into Europe. Hitherto the glad tidings had been carried by Paul and Barnabas to the gateway of Asia Minor; and apparently the apostle had in mind an extensive journey through those regions, "but the spirit suffered him not." Then one night he had a dream, in which he saw a man dressed like a Macedonian and beckoning to him to "Come over and help us."

Paul, who was ever anxious to spread the Kingdom message afar and to witness to all people, accepted this as an indication from the Lord that he now should go beyond Asia Minor and preach the glad tidings to Europeans. He therefore lost no

time in crossing over into Eastern Macedonia, from whence he later descended into Greece.

Luke, the physician, who is recognized as the author of the Acts of the Apostles, seems to have joined the apostle about this time, and journeyed with him into Macedonia and Greece; for he says, "We came with a straight course to Samothracia," etc. Thus he served Paul, and also all the church throughout the age—not only by recording these Acts of the Apostles, but also by being used as the scribe in helping the apostle to pen many of his epistles. That was a much greater service than Luke could have rendered by remaining home and merely practicing his profession.

Philippi, the chief city of that part of Macedonia, seems to have been the first place in Europe where the gospel was preached; and Lydia, a saleslady of purple dyes, seems to have been the first convert there. She, however, was not really a European; she had come from Thyatira, in Asia Minor. But a start had been made, and it was not long until there were others there who believed. The church which was established at Philippi endeared itself to the apostle's heart, and later was the recipient of one of his choicest epistles.

Apparently there were few Jews in Philippi, and probably no synagogue; hence a few devout ones, including Lydia, were accustomed to gather at a secluded spot along the river outside the city gate, on the sabbath day, to pray. Paul and his companions heard about this little gathering, and they made it a point to join them there. It was here that Paul delivered his stirring message that led to the conversion of Lydia and her household. Lydia then invited the brethren to make her house their home during their stay in the city.

For the next several days, as Paul and his companions went to and from the home of Lydia, attending to their mission, a girl fortune-teller or sooth-sayer, obsessed of an evil spirit, shouted after them, "These be the servants of the Most High God, which show unto us the way of salvation!" Perhaps it was a trick of the adversary, to bring upon the

apostle and his companions severe persecution.

In any event, that is exactly what happened. The apostle, taking pity on the girl, and not wanting his mission to appear to be connected with such a source, used the power which had been given him as an apostle and cast out the evil spirit from this poor creature. This, of course, destroyed her power to "tell fortunes"; and that angered her managers or owners, who profited by her demoniac divination.

These men, therefore, went to the magistrate and filed a false charge against Paul and his companions, and caused them to be flogged and thrown into prison. It was while they were in the Philippi prison, their bodies bleeding and their feet fastened in the stocks, that Paul and Silas sang glad psalms of praise to God, in the night. Then a miracle was performed on their behalf; suddenly their bands were loosed, and the prison doors swung open.

The prison-keeper awoke, saw the doors open, and was about to commit suicide to escape certain punishment for his apparent neglect, when Paul called and assured him that all the prisoners were safe in their cells—though they had had an opportunity to escape. This incident led to the conversion of the prisonkeeper. Thus it is seen that Paul, wherever he went and in whatever condition he found himself, continued to preach the gospel message of Christ's kingdom. Let us do likewise.

QUESTIONS:

What caused Paul to go to Macedonia? Who was the first convert there, and what were the circumstance which brought it about?

What caused Paul's imprisonment at Philippi?

What miracle was performed on his behalf at this time, and with what beneficial results?

PAUL AT ATHENS

November 19: Acts 17: 22-34

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and behold your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.

God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things.

And hath made of one blood all nations of men for to dwell on all the face of the

earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from any one of us:

For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because He hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

So Paul departed from among them.

Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.—Acts 17:22-34.

GOLDEN TEXT: In Him we live, and move, and have our being.—Acts 17:28.

AFTER Paul, Silas, Timothy and Luke had sown the seeds of truth in Philippi, they moved westward in Macedonia; going first to Thessalonica, thence to Berea, and establishing an ecclesia at each place. They also were persecuted in each city. And Paul, literally following the Master's instruction, "When they persecute you in one city, flee ye to another," moved onward and came down into Greece, and into the important city of Athens, the centre of worldly wisdom and culture of that day. Silas and Timothy joined him there a little later.

But the apostle did not await the coming of his companions before beginning his ministry in Athens. At the very first opportunity he launched upon his Christian mission. If we today sometimes think it is "impossible" to witness to the truth in certain cities of "Christendom," let us contrast our present opportunities with the difficult situation that confronted Paul in that heathen yet proud and worldly-wise city of Athens in those days.

Here he was, all alone (except perhaps for Luke), in a city that boasted that no foreigner could come there and tell them anything—that Athens could teach the rest of the world, but that the world could teach Athens nothing. Furthermore, the people of Athens, from the intelligentsia on down to the ignorant masses, were idol worshippers, believers in many gods; hence they had no use for the Jewish idea that there is but one true God. Nor did they believe in the Christian doctrine of the resurrection.

It was to people like this that Paul had come to bear witness to the truth—to preach Christ and Him crucified, Christ and the resurrection! How was he to begin? Perhaps many of us would have given up in despair even before we had tried. But not Paul. He was actuated with a zeal for the gospel which we all would do well to emulate.

We can imagine Paul walking through the streets of that great city of learning, admiring its fine architecture—the pride of the world even to this day—listening to its philosophers and scientists in the public forum, and noting the two or three thousand public statues which had been erected to the multitudinous Athenian gods and heroes. Every gateway and post carried its protecting god, and every street had its sanctuary for idol worship.

Paul's spirit must have been stirred as he beheld so intelligent a city thus wholly given over to idolatry, and utterly ignorant of the true God Jehovah. The spirit of truth burned within him, and he longed to give out the gospel message. Not only did he address the Jews in their synagogue, but he "disputed" or reasoned with the Greeks in the market places.

Some thought him a "babbler," one who talks without reason or logic; but others were sufficiently curious to want to hear him further—they wanted to keep abreast of all new theories. Hence, in the Lord's providence, the way was opened for him to outline the divine plan before the wise men of Athens, on Mars Hill; probably in the great democratic hall known as the Parthenon, which was located on that famous eminence overlooking the city.

Paul, during his walks around the city, had noticed one statue inscribed "To the Unknown God"; and he took advantage of this in order to tell the Greeks about the true God, Jehovah, and Jesus Christ whom He had sent. He explained that this God, admittedly unknown to them, was not a god of wood or stone, but the Creator of the world and of all nations of men. He drew their attention to a greater God than they had ever before heard of, One who has provided a coming day of resurrection and judgment.

When they heard about the resurrection, some mocked his message; there was nothing in their "vain philosophy" that provided for anything like that. But others were willing to hear him further. Paul was not disappointed at the results.

He realized that not many of the wise, great and noble, from among the worldly have "ears to hear" the gospel message. But a few in Athens did accept the truth, notably Dionysius and Damaris, and some others with them. Hence Paul's efforts were by no means in vain.

QUESTIONS:

What inspiring lesson should we get from Paul's visit to the idolatrous city of Athens? How did he proceed to preach the gospel there?

What did he use as an "opening wedge" into their minds?

What was the import of his sermon on Mars Hill?

Was his visit to Athens a success?

PAUL IN CORINTH

November 26: 1 Cor. 1:10-18; 2:1-5

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say that every one of you saith, I am of Paul; and I am of Apollos; and I am of Cephas; and I am of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of word; lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . .

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified.

And I was with you in my weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.—1 Cor. 1:10-18; 2:1-5.

GOLDEN TEXT: I determined not to know anything among you, save Jesus Christ, and Him crucified.—1 Cor. 2:2.

PAUL made but a brief stay at Athens, and from there he came on down to Corinth. It is possible that his harsh experiences in every city of Macedonia and Greece had weakened him physically, and probably caused him to be ill by the time he reached Corinth. In any event he mentions in this Epistle to the Corinthians, written to them some time later, that on the occasion of his visit among them, "I was with you in weakness, and in fear, and in much trembling."

Doubtless Paul's purse also was exceedingly slender, and he was in need of fellowship as well as physical sustenance; with Luke probably as his sole companion. Such experiences would be enough to cause utter discouragement to many others; but Paul had a mission to fulfil, and his faith in the Lord sustained him amidst all trials. He remained until he had established a little ecclesia there.

And these trials continued far beyond Corinth; for he later wrote to the brethren there, and said: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day."—1 Cor. 4:11-13.

While in Corinth he found two very precious souls, Aquila and his wife, Priscilla, who gave themselves in full consecration to the Lord. They too were evidently poor, being tentmakers; and Paul, who also had learned that trade in his youth, worked with them and thus paid his way, being burdensome to no one. But he was not there just to earn a livelihood for himself; he never forgot that his real mission was the preaching of the gospel.

Besides Aquila and Priscilla, there also was Justus, and Crispus, and Gaius, and the households of Stephanas and of Chloe, and others who came to a knowledge of the truth in Corinth. To these Paul preached the true gospel, "not with excellency of speech or of (worldly) wisdom," but by the power of God's spirit.

Paul was a man of education, having studied at the feet of Gamaliel; and he could have measured up well alongside the learned Greeks of his day. He might have impressed the men of Athens and of Corinth with much worldly wisdom, had he cared to do so. But that was not Paul's mission. On the contrary he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." What a lesson is this to us, in humility and in faithfulness to the divine commission!

Some time after Paul departed from Corinth a Christian brother named Apollos, an eloquent speaker, arrived there. Soon certain divisions arose among the Corinthian brethren, as so often happens in

congregations of the Lord's people where the spirit of carnality overpowers the true spirit of Christian unity. News of this reached the apostle; and this caused him to write this Epistle to the Corinthians, which has been such a blessing to all other ecclesias and individual Christians from that day to this.

The brethren there had divided themselves into cliques, under the names of their favorite leaders—some claiming to be followers of Paul, some of Cephas, some of Apollos, and some simply of Christ. Paul wrote to rebuke them for this carnal spirit that they had imbibed since he had been away. And he rebuked those who claimed to be his own followers just as severely as he did those who claimed to be followers of Apollos or of Cephus. He said:

"For whereas there are among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase."—1 Cor. 3:3-7.

It is manifest that every attempt of Christians to gather around some earthly leader, or to accept the leadership of some board or committee, apart from the properly constituted elders in each local ecclesia, is carnal and spiritually injurious. The Lord never authorized the institution of an earthly "headquarters" for all the ecclesias to look to for guidance; and every attempt to establish such headquarters, or to divide into cliques under separate banners, is contrary to the Lord's spirit and should be condemned by all who recognize Jesus Christ as the one true Head.

QUESTIONS:

Under what circumstances was the church at Corinth established?

What did Paul say was his one great determination while he was there?

What occurred in that ecclesia after his departure?

Why did he write his epistles to the Corinthian church?

Do we see such carnality amongst the Lord's people today, similar to that which existed at Corinth? What should be our attitude toward such conditions?

PAUL IN EPHESUS

December 3: Acts 19: 8-20

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus...

And this continued by the space of two years; so that all they that dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.

And God wrought special miracles by the hands of Paul:

So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceeva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

And the man in whom the evil spirit was, leaped upon them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

And many that believed came, and confessed, and shewed their deeds.

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty pieces of silver.

So mightily grew the word of God and prevailed.—Acts 19: 3-20.

GOLDEN TEXT: Blessed are they that have been persecuted for righteousness' sake.—Matt. 5:10.

WHEN the Apostle Paul left Corinth, he was accompanied by Aquila and Priscilla, who had decided to make Ephesus in Asia Minor their future home. But Paul himself did not make a lengthy stay at Ephesus at this time; he merely stopped off long enough to enter the synagogue and deliver a discourse to the Jews, then he hastened onward in order to get back to Jerusalem in time to observe the Memorial of Jesus' death with the brethren there, at the approaching Pass-over season.

But Paul returned to Ephesus later, and remained there for about two years. Ephesus was one of the principal cities not only of Asia Minor but of the whole world in those days, and second only to Athens in culture and art. It was also reputed to be a religious city, after the heathen ideal; and its famous Temple of Diana was regarded as one of the seven wonders of the world. There also was a Jewish synagogue there.

When Paul thus returned to Ephesus, on this his third missionary tour, he found there a little group of believers who had become interested in Christianity through the preaching of Apollos, a Jew from Alexandria, Egypt. This Apollos was an eloquent speaker, but he had not yet gotten an entirely clear grasp of the

divine plan. Aquila and Priscilla, however, had been instructed in the truth by Paul himself; and they finally took Apollos in hand and taught him the way of God more perfectly. Apollos had gone on to Corinth before Paul arrived to begin his long ministry in Ephesus.

Upon arriving in Ephesus Paul first instructed these converts of Apollos, and they all received the holy spirit. Then he entered into the Jewish synagogue, and was permitted to preach the truth there week after week for three months. Some were persuaded, but others were hardened against him and his message, as has ever been the case wherever the true gospel has been preached.

Finally the leaders of the synagogue became so embittered that they made it impossible for Paul to continue his preaching there. But this did not discourage him; he simply arranged to use a nearby schoolroom, which was owned or operated by a teacher named Tyrannus; and here the disciples and others came to hear him daily, for about two years.

Ephesus was a cosmopolitan city, the gateway between the east and the west; hence Paul had a wonderful opportunity here to tell the Kingdom message to people from all parts of the then known world; and "all they that dwelt in Asia heard the word of the Lord Jesus, both

Jews and Greeks." Here Paul also performed various miracles, and cast out evil spirits from insane persons who were obsessed; and thus his fame was spread abroad.

Certain Jews sought to discredit Paul's miracles, and claim that they too could heal and "cast out demons" as well as he; perhaps by hypnotism. But when they tried it on one who was really obsessed, "the evil spirit answered and said, 'Jesus I know, and Paul I know, but who are ye?'" Then the obsessed person leaped upon them in a fury, "so that they fled out of that house naked and wounded." This tended to further increase the fame of Paul, and the name of the Lord Jesus was thereby magnified.

Then "many that believed came and confessed, and showed their deeds." Users of "curious arts" evidently admitted to Paul that many of their deeds were either trickery or sinister occultism; and they "brought their books together, and burned them" publicly. It is commendable that they did not sell or give these "black magic" books to others, and thus permit their evil influence to spread—their conversion must have been genuine. Thus it should be with all truth believers.

QUESTIONS:

Where did Paul go when he left Corinth?
What happened at Ephesus before he finally began his long ministry there?

Why was Ephesus a favorable place for proclaiming the gospel, and why did Paul linger there so long?

What were the results of his Ephesus sojourn?

What effect did Paul's work have on the users of "curious arts", and what lesson may we get from this narrative?

EGYPT IN THE DAYS OF HEZEKIAH OF JUDAH

(Continued from page 5)

Egypt, but was defeated. But three years later (670 B. C.) Esarhaddon returned with a stronger army and overcame Taharka, and actually brought Lower Egypt under Assyrian control.

This was the first time that Egypt had been brought under Asiatic domination since the Hyksos or Hittite invasion—which occurred nearly a thousand years before. But she long had been under the heel of the Libyans from the west. And then the ruthless Nubians or Ethiopians from the south had become her masters. Even now Upper Egypt remained under these black pharaohs, who ruled from their Ethiopian capital, Naphata; while Assyria exercised her suzerainty over the delta. It was evident that Egypt's days were now numbered.

(To be continued)

Gentleness

(Continued from page 17)

find this quality existing as a result of faith and love toward God and His people, we find a most excellent and beautiful harmony of character.

Gentle Truth

The operations of truth are gentle. The Lord has not been trying to compel people to become followers of the Master. He has not been cracking a great whip over their heads, telling what punishment they would get if they did not respond to His command. His invitation to some to follow in the Master's footsteps has been a most gracious and loving one. It has gone forth in all gentleness. Here and there the spirit of the Lord has touched the heart of one, who, thereupon, has begun to lay up treasure in heaven, and has shown a willingness to take upon himself or herself the yoke of Jesus. So, instead of shouting out to the multitude that men must become His disciples, Jesus advised that anyone who would follow Him should first "sit down and count the cost." Discipleship is too important to be entered upon rashly. It should be carefully weighed and considered. The Lord's proposition to His disciples was presented in terms of utmost gentleness, and His words were as sunbeams to their hearts.

"Only a beam of sunshine;
But, oh, it was warm and bright;
The heart of a weary traveler
Was cheered by its welcome light.
Only a beam of sunshine
That fell from the arch above,
And tenderly, softly whispered
A message of peace and love."

The beam of sunshine of which the poet thus wrote was a beam of the wondrous light of divine truth. In all its gentleness it came from above, for its author is God. But it is a light that each Christian has the privilege of reflecting, so that others may behold it as it comes to them through him. So sweet and pure is it that it kindles a desire for purity in the heart. It draws the mind to a beauty not of earth. It points to the gentleness and strength of Divine love. It is a light that no powers of earth can avail to destroy.

Shall we have the gentleness of truth in us as we journey along each day? And with it shall we combine the strength of our determination to serve the God of our salvation and to make our calling and election sure? Thus, as heralds of the cross, let us rejoice in Divine grace and blessing and peace, until we stand finally approved before God, and He calls us to lay down our earthly burden and to enter into His eternal rest.



Children's Hour



Uncle Eb's Bible Story

MOSES AND THE TEN EGYPTIAN PLAGUES

IT WAS Friday evening, after a busy week in school; and we all were glad to relax and listen to Uncle Eb, while he told us some more about Moses, who led the Israelites out of Egyptian bondage in the long, long ago.

"Look, Uncle Eb," said Paul, holding his geography up so we all could see; "here is the map of Africa, and that river you told us about, when we were on that outing up in the Catskills. Remember?"

"Yes, son, I remember it mighty well," said Uncle Eb, "and I am so glad that you remember it, too. I hope all of you children, no matter how many other things you learn in school, will always keep in mind these Bible stories I've been telling you about. And some day, when you get a little older, I know you will want to read the Bible all the way through, just as I have done many, many times; and then these things will mean even more to you than they do now. Now let's see, how far did we get with Moses, last time?"

"You told us about his being found by an Egyptian princess, floating on the Nile, when he was just a little baby; and how he grew up and went to live in Midian, where he met a girl and married her," said Eva.

"Yes, and he saw a bush on fire there, and a voice spoke to him out of the bush, and told him he was to deliver his people Israel from slavery in Egypt," said Esther.

"Well, well, I see you didn't miss a thing in that story, did you?" commented Uncle Eb, with evident satisfaction. "And now I'm going to tell you some more of the story—how he did finally deliver Israel from those Egyptian taskmasters. That's the best part of the whole account."

"Did he recruit an army, and fight the Egyptians?" asked Peter.

"No, Peter, there was no fighting, except what the Lord Himself did in behalf of the Israelites," explained Uncle Eb. "He didn't tell Moses to raise and equip an army. That's what most anybody would think necessary, if Israel was to be delivered from Egypt. And it would have taken a mighty strong army, too; for the Egyptians were well trained fighters, and had horses and armoured chariots. But when the Lord wants to accomplish something He just does it, and no power on earth or in heaven can prevent it.

"Moses, at first, reasoned just like you did, Peter; he couldn't see how it would be possible for him to deliver Israel from those powerful Egyptians.

You remember, when God told Moses that he should go and deliver the Israelites from Egypt, Moses replied, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' But the Lord reassured him, saying, 'Certainly I will be with thee.' And He was with Moses unto the end, as He always is with those who trust Him.

"But before God sent Moses on this great mission He gave him a sign, by which he might know for a certainty that divine power was able to work miracles in his behalf, when necessary. Moses had a shepherd's rod or staff in his hand, and the Lord told him to cast it upon the ground. Moses did so, and it became a serpent, right before his eyes; and Moses started to run from it, for fear it might bite him. But the Lord said, 'Take it by the tail.' And Moses fearlessly obeyed, and it became a rod again in his hand. Now he knew the Lord was with him, and could deliver Israel by a miracle, if He wanted to do so.

"As further assurance, however, the Lord gave Moses two other signs. He told him to put his hand into his bosom and then take it out. When he did so, his hand turned deathly white, like it was stricken with leprosy. Then the Lord told him to put it into his bosom again, and then take it out. When he did this, his hand had become well again, just as it was in the beginning.

"The Lord now told Moses to go back to Egypt and perform these two miracles in the sight of Israel, and also in the sight of Pharaoh; and that if they still doubted that the Lord was with him, then he should perform a third sign—he should take some water out of the Nile and pour it upon dry ground, and it would become blood. So Moses took his wife and his sons, and they journeyed westward to the land of Egypt, on this most important mission.

"Moses was not an eloquent speaker; but he had a brother in Egypt named Aaron, who spoke well. So the Lord told Moses that he should instruct his brother what to say, and then let his brother do most of the talking before the people, and before Pharaoh. Moses did just as he was told to do, and so did Aaron. First they gathered together all the elders of Israel, and explained what God had said unto Moses. Then Moses performed the signs before them, and they all believed.

"Then Moses and Aaron went before Pharaoh and asked him to let Israel go into the wilderness, a three days' journey, to hold a feast. Moses knew

it would take only three days to get to the place along the Red Sea where he and his family evidently had crossed over, on sandbars, a few days before; and he apparently figured that if he could get them to that point, they could cross over into Sinai, and thus get beyond the border of Egypt, where they might be safe. But Pharaoh sternly refused to let the Israelites go on such a mission.

"Next morning, as Pharaoh was along the Nile, Moses came and said unto him, 'The Lord God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness; and behold, hitherto thou wouldst not hear.' Then Moses and Aaron stretched their rod over the river, and it became like blood; and the fish in the river died, so that it was not many hours until a stench arose all along that part of the Nile River. They also went out to the outlying pools, and to the branches of the Nile in the delta, and did the same thing there, so that all over Lower Egypt the water stank, and the people couldn't drink it for a whole week. It was a terrible plague, for the people had a hard time finding any water that was fit to drink during that week."

"I guess old Pharaoh was willing to let the Israelites go after that, wasn't he, Uncle Eb?" asked Paul.

"No, son, his heart seemed to be harder than ever; and he increased the burdens of the Israelites. So Moses went to him again, and told him that if he didn't let Israel go, another plague would come upon the land. But Pharaoh still wouldn't listen to him, so Moses and Aaron stretched their rod over the waters again, and millions of frogs came up out of the water, and became a pestilence all over the land and in the houses. They caused so much trouble that Pharaoh finally sent for Moses, and told him that if he would do away with the frogs, he would let Israel go and hold their sacrifice and feast.

"Moses fulfilled his part of the bargain, and the frogs immediately died off. But Pharaoh then hardened his heart as before, and again refused to let the Hebrews go. Thereupon the Lord sent another plague. He told Moses to stretch out his rod over the land; and when he did so, the dust became alive with lice, which crawled upon man and beast, and everybody had a terrible time trying to get rid of the lice. But still Pharaoh refused to let the Israelites leave Egypt.

"Then Moses went to the monarch again, and told him that still other plagues would come upon Egypt, unless he fulfil his promise to let the Israelites go into the wilderness to worship. Then God sent a pestilence of flies in Egypt, but spared the land of Goshen where the Israelites dwelt—they had no flies to bother them, but elsewhere in Egypt the flies caused such bother that again Pharaoh sent for Moses to see if he could not destroy the flies; and he once more promised to let Israel go.

"Moses then entreated the Lord, and the flies died out of the land. But, as might have been expected, Pharaoh again hardened his heart. Once

more Moses warned Pharaoh of other plagues; and forthwith a grievous epidemic of murrain broke out among the cattle, and sheep, and oxen, and horses, and asses, throughout Egypt. But the animals that belonged to the Israelites were not affected. But still this did not soften Pharaoh's heart. So Moses went before Pharaoh once more, and took a handful of ashes and threw it into the air; and it grew and grew until it became a dust that swarmed throughout the land; and on whoever of the Egyptians the dust chanced to light, it caused boils and blains.

"The Lord had now sent six successive plagues upon Egypt, and still Pharaoh was unmoved; so He determined to send four more. The seventh plague was a great hailstorm, that killed all the cattle that were left in the field, and smote down all the flax and barley crops; but there was no hail in Goshen, where the Hebrews dwelt. Once more Pharaoh sent for Moses, right during the storm, and entreated him to ask God to stop the storm, and that he would now surely let the Israelites go in peace. But once more Pharaoh violated his word.

"Then the Lord sent the plague of the locusts, that ate up everything in sight, which the hail had not already killed. The locust swarms were so thick that they formed clouds which actually darkened the land as they flew. Still this did not suffice to make Pharaoh keep his word to Moses; so a ninth plague was sent. This plague was darkness, which lasted for three whole days, and such a thick darkness that the Egyptians could not do their work. Of course, there were no electric lights in those days.

"When Pharaoh again refused to let Israel go, after the ninth plague had been lifted, the Lord determined to send a tenth and final plague—one that would come closer home to Pharaoh than any of the preceding ones had been able to do. He determined to slay the firstborn of every Egyptian family, including the royal family. That plague was effective. Pharaoh was so griefstricken when his own firstborn son died, and the firstborn of all his friends and subjects, that he literally ordered Moses to take the Israelites and get out of the country as quickly as they could. He later repented, however, and sent his army after the Hebrews; but too late. And next time, children, I will tell you some more about this Exodus of Israel from Egypt, and how they crossed the Red Sea."

HE CARETH FOR YOU

"Said the robin to the sparrow,
'Will you tell me, if you know,
Why these restless human beings
Rush about and worry so?'"

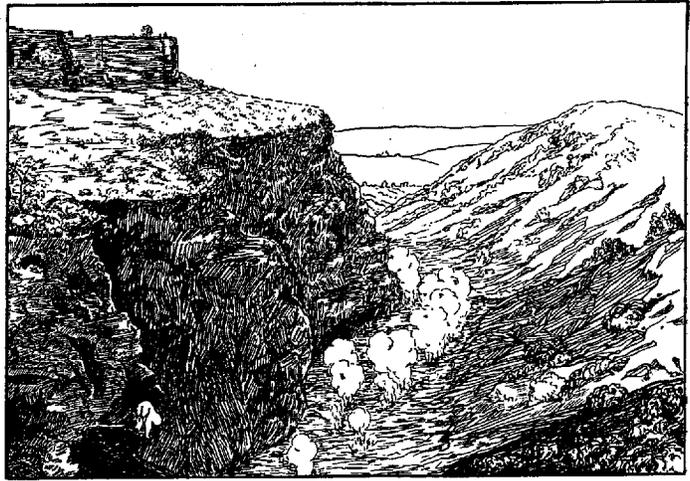
"Said the sparrow to the robin,
'I think that it must be
That they have no Heavenly Father
Such as cares for you and me.'"



Our Biblical Dialog



IMMORTAL WORMS AND UNQUENCHABLE FIRE



Gehenna—Symbol of Everlasting Destruction

FRANK: You look worried, Ernest; what's the matter?

Ernest: I'm disappointed. You have been saying that Eternal Torment is not taught in the Bible, but look here what I have found—

Frank: What is it?

Ernest: Well listen to this, from the 9th chapter of Mark: "And if thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And, if thy foot offend thee cut it off, it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thine eye offend thee pluck it out, it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not and the fire is not quenched." Now there's hell with a vengeance. Sinners, fire, immortal souls, torment, and all of them everlasting. Wiggle out of that, if you can. You know, Frank; these are not the kind of worms you use to bait your fishing-hook, but are the immortal souls of the wicked which are eternally tormented in hell.

Frank: But Ernest, the passage doesn't say a word about immortal souls—

Ernest: Well, of course its taken for granted that these worms are the immortal souls of the wicked.

Frank: Ernest, permit me to speak plainly and to say that all the God-dishonoring doctrines charged up against the Bible are the result of taking things for granted. We have taken for granted that the six creative days of Genesis were days of 24 hours. Had we investigated we would have found out differently. We

have taken for granted that all the saved of the earth would sit on a cloud and play on harps forever, but in the Bible it says nothing of the sort. We have taken for granted that the end of the world means the burning up of the earth, but the Bible doesn't say so. The wonderful events taking place in the world today are in fulfillment of prophecy; but few are interested, because they think that when any one discusses these matters it is to prove that the earth is soon to be destroyed. Yes, Ernest, all the foolish notions that keep people away from the Bible are the result of taking things for granted.

Ernest: Well, I take it for granted that you are through with speech-making now, so please tell me why it is that Jesus tells us so plainly about the torment of wicked souls in hell fire, if there is no such thing.

Frank: You are taking things for granted again. This passage says nothing about wicked souls, immortal souls, or torment.

Ernest: Just a minute, Frank, I certainly did read something about torment—everlasting torment, too!

Frank: No, Ernest, you took that for granted also—

Ernest: Is that so? It speaks of unquenchable fire—fire that keeps right on burning forever, and that's just the same as everlasting torment.

Frank: You may think so, but if your house were on fire, and it was impossible to extinguish it, that would be an unquenchable fire, but it wouldn't mean that the house was full of wicked souls that were being tormented forever, nor would it mean that the house would keep on burning forever. An unquenchable fire is one that completely consumes that which is being burned.

Ernest: But Frank, how could fire completely consume an immortal soul?

Frank: This passage says nothing about immortal

souls; in fact immortal souls are not mentioned anywhere in the Bible. This is something else that we have taken for granted—

Ernest: Well, if souls are not immortal, how can they be tormented forever?

Frank: Ernest, get it into your head that hell is not for the torment of souls. The real purpose of hell, as stated in Matthew 10:28, is to destroy souls, not to torment them. But, to make sure of this you had better read the passage yourself. Matthew 10:28—

Ernest: I'll do that. I hope though that it doesn't say anything about worms or you'll want to wiggle out of it. Now let's see; ah, here it is: "Fear not them which kill the body, but are not able to kill the soul; but fear Him rather who is able to destroy both body and soul; in hell." Huh, so the soul is destroyed in hell. But, Frank, how do you harmonize this with the other passage in which Jesus says that the worms do not die?

Frank: I don't see anything to harmonize. Who says the souls are worms? What is a soul, anyway?

Ernest: How do I know?

Frank: You seem to know a lot about it. You have been inferring that souls are worms, and you certainly know something about worms.

Ernest: Frank, I really don't know a thing about it. I'm merely trying to support the old ideas. As for a soul, I heard it defined once as something very small—without body, shape or parts, interior or exterior, and so small that a million of them could be put into a nutshell and yet not fill it. Whether this is right or not I don't know, but the soul must be very small because it has never been located. Scientists have found all sorts of germs in our bodies, but as yet they have not discovered the soul. What do you think about it?

Frank: Ernest, if souls are that small, and hell is provided as a place in which to torment them, then I think we have made a terrible mistake in thinking that hell is such a large place. Do you realize—souls being so small—that an ordinary cook stove would be able to accommodate all the souls that have ever lived on the earth? And besides, you will notice in this passage that it speaks of plucking out eyes, cutting off hands and feet, rather than of taking these members to hell. According to orthodoxy this would mean that heaven would be filled with one-eyed, one-footed and one-handed souls; whereas, the souls in hell would have two eyes, two feet, and two hands. And then, too, think of the size of the hands and feet and eyes if there is room for millions of full grown souls in one nutshell.

Ernest: Say, Frank, what does this all mean, anyway? As I read over this passage without taking things for granted it certainly does seem peculiar. First it speaks of human beings with eyes and feet and hands, and then the picture changes to worms. If the worm isn't the soul, what is it? But, first all, what is a soul?

Frank: The best definition ever given of a soul is the one found in the second chapter of Genesis and the seventh verse. There we read that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this we see that the soul is the entire being, made up of the organism and animated by the breath of life. When the organism fails to function, or

the breath of life is withheld, the soul dies. This is in full harmony with the Prophet's statement when he says "The soul that sinneth it shall die." Of Jesus it is said that He "poured out His soul unto death," meaning that He poured out His life; that is, He died. The Bible never speaks of the soul as immortal, never; but many, many times the Bible declares that sinful souls must die—Ezekiel 18:4, for example.

Ernest: But, Frank, if that be true, then everybody must be sinners because all die—

Frank: That's very true. Our first parents disobeyed the Divine law and brought death upon themselves. While dying, their children were born; hence, these children were imperfect and unworthy of life. In this way death has passed upon all because all are imperfect, all are sinners.

Ernest: Then there is no hope for any of us—

Frank: Yes, Ernest, the hope for all is in the fact that Jesus poured out His soul as a ransom. This means that all will be restored to life again in the resurrection. The faithful Christian at that time will be exalted to immortal life, and will share in the work of the Kingdom, while the world in general will be restored to life upon the earth, and will, if obedient, live forever. Jesus says: "All who are in their graves shall hear the voice of the Son of Man and shall come forth." If at the present time some are in heaven, and some in a place of torment, this promise would mean nothing. Those in heaven would not want to come back, and those in hell couldn't if they wanted to; because this place of torment is supposed to be the eternal abode of the wicked. How much better it is to take the Bible as it reads, and to believe that all are in the grave awaiting resurrection—

Ernest: Not such a pleasant place to wait, not if the unquenchable fires are as hot as they seem to be from the reading of this passage. And remember, too, Frank, that these fires are unquenchable. Only a few weeks ago you told me that hell would be destroyed. What will happen to the unquenchable fire then? You may take for granted that it goes out, but the Bible doesn't say so.

Frank: Ernest, the Bible speaks of more than one hell—

Ernest: Is that so? Well, I've heard of the seventh heaven, but I didn't know that there was more than one hell—

Frank: One is never too old to learn. In the Old Testament hell is translated from the Hebrew word "Sheol." The equivalent of Sheol in the New Testament is the Greek word "Hades." Both of these words refer to the condition of the dead, and not to a place. This condition may be temporary, or it may not be. In the New Testament there is another word translated hell which always refers to a permanent condition of death, or destruction. It is the word "Gehenna." This is the word translated hell in the passage that we are discussing.

Ernest: Is it in "Gehenna" that the souls do not die?

Frank: It's in "Gehenna" that souls do die, and in fact, are sure to die. It's in "Gehenna" that God destroys the soul as well as the body.

Ernest: But Frank, the worms do not die, the Bible says so.

Frank: But the Bible doesn't say that the souls are worms. The Bible doesn't even hint such a thing—

Ernest: Now listen, Frank. This passage is speaking of those who go to "Gehenna"—or hell—and then it speaks of the worms which are in hell. Why are the worms mentioned at all if they have nothing to do with the wicked?

Frank: Well, let's examine this passage very carefully now, and see what we find—

Ernest: Isn't that what we've been trying to do?

Frank: Perhaps, but it has taken all this time to convince you that souls are not some sort of wiggly worms. Ernest, this word "Gehenna," here translated hell, is the Greek equivalent of the Hebrew word meaning "Valley of Hinnom." This Valley of Hinnom was in reality the garbage dump of Jerusalem. All the offal and refuse of the city was dumped into the Valley of Hinnom for destruction. Fire was constantly kept burning in this valley in order to destroy the garbage, hence Jesus refers to it as "unquenchable fire." Everything that went into that valley was destroyed, but nothing was tormented. No one was permitted to throw anything into it that was alive. Brimstone was sometimes added to the fire in order to make the destruction more complete.

Ernest: But Frank, if "Gehenna" was nothing but a garbage dump, why did Jesus say that human beings would be cast into it to be burned?

Frank: That's the important part of it. In addition to the offal of the city being burned in "Gehenna," criminals who had been put to death,—particularly those who were considered unworthy of a resurrection—were also thrown into "Gehenna." Thus, this valley was a very fitting symbol of the everlasting destruction of wilful sinners, and it was in this sense that Jesus referred to it. The Bible declares that Hades will give up its dead in the resurrection, and these, if obedient, will receive the Kingdom blessings of everlasting life. But those who now, or at any other time, are by the Lord condemned to "Gehenna," are everlastingly destroyed. This is what the Bible refers to as the "Second Death." It doesn't mean, of course, that all wilful sinners will be taken to the literal Valley of Hinnom in order to be destroyed, but is rather a picture of the everlasting destruction of all the incorrigible.

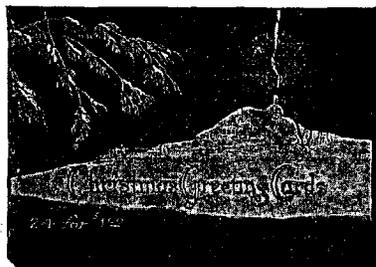
Ernest: Frank, that seems simple enough when explained. But what about the worms that do not die? With all the fire and brimstone, how could even a worm continue to live? What are the worms? What are they doing in hell? If the fire is a symbol of destruction, why aren't the worms destroyed?

Frank: The worms are mentioned in order to intensify the picture of destruction. The worms, of course, are not the so called immortal souls of the wicked, but are simply the worms that always infest and feed upon dead carcasses when they are left exposed to the elements. The Valley of Hinnom was deep, and offal cast into it did not always reach the fire at the bottom, but in all such instances the ever-present worms would complete the work of destruction. So you see, Ernest, Jesus emphasized most emphatically the fact, as elsewhere taught in the Bible, that, "The wages of sin is death," and that the wicked will be everlastingly destroyed.

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This boxed assortment contains 24 cards and folders of various styles and sizes, including lithographed designs, die stamped, and cards with steel die text. Envelopes are supplied for all, some lined and some unlined. All cards and folders have exquisite designs, delightfully done in

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These pins and buttons are small and neat. The hand cut red cross and gold wreath stand out beautifully..\$2.00

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100 cards, envelopes (2 kinds) with name printed...\$4.00
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SCATTER THE BLESSINGS

Those who are rejoicing in a knowledge of God's glorious plan of salvation will want to share their blessings with others.

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We are able to supply these books—in magazine form, complete—for \$7.50 a hundred copies, \$4.00 for fifty, \$2.25 for twenty-five and \$1.00 for ten—mailing charges prepaid. Address all orders to:

THE DAWN 251 Washington Street
Brooklyn, N. Y.

TALKING THINGS OVER

A NOTHER month has gone by; and to every sincere follower of the Master it has been, like all others, a month filled with rich blessings from the Lord—blessings of prayer, of fellowship, of waiting on the Lord, and of service to Him. To the extent that the Christian enters into and enjoys all these privileges he grows in grace and in the likeness of the Lord. And how heart-cheering it has been to continue feasting upon the divine Word, and to follow in the way of righteousness outlined therein!

While the special convention season is over for the year, there nevertheless has been some very encouraging gatherings during the month—encouraging from the standpoint of the fellowship enjoyed, as well as in the opportunity afforded to repeat again the “old, old story; for some have never heard, the message of salvation from God’s own holy Word.”

The Los Angeles Convention

On Sunday, October the first, there was a very successful gathering of the friends at Los Angeles, California. A letter from their class secretary tells about it, as follows:

“The joys and blessings received from our convention a few days ago still buoy us up, and we feel that we shall look back to it with happy memories even though we have turned our eyes forward and upward in anticipation of that greater convention and assemblage with our dear Master, which will never end. How fortunate are we that we can assemble with those of like precious faith, and we sometimes wonder if we do have the proper appreciation of this blessing.

“There were 170 friends assembled for the afternoon sessions, which filled our hall in the Odd Fellows Temple to capacity. We had planned to use this hall for Brother Pollock’s public lecture in the evening, but readily saw that it would be too small. We then arranged for the use of a larger hall, which held the audience of 210 very comfortably.

“The attached sheet listing names and addresses of those interested in THE DAWN is self-explanatory. We trust that you will secure many subscriptions as a result.

“We acknowledge your card of September 28th, and are happy to know that you are securing good results from the trial subscriptions. If submitting names, as we do, has helped to increase the circulation of your splendid paper, then we are happy and also thankful for the opportunity you have given us to spread the word of Truth. May credit go to Him who has made these things possible.”

The Washington, D. C., Convention

In Washington, D. C., on Saturday and Sunday, October eighth and ninth, another group of friends assembled. From one of the speakers, who served at this convention as well as at a number of other places en route, we have the following interesting report, not only of this one convention but of his trip

as a whole. Brother C. P. Bridges, the writer of this letter, is taking a short trip through the Middle West, and our prayers go with him that the Lord may richly bless his ministry. His letter follows:

“Having just returned from a short pilgrim trip, I feel that a report might be of interest. I have made many pilgrim trips in the past years, but this was different from any of the previous ones. Most of the pilgrims in late years have made it a point to give talks only for the class. This indeed was my thought as I started on this trip, but I had not gone very far before I found I would have to change that plan.

“In Chester, Pa., I expected to meet a few friends to whom I would give a class talk, but to my surprise there were many who came to the meeting who knew nothing about the “plan of the ages” as it has been unfolded to the church, and so it was necessary for me to include in my talk an explanation of much of the plan.

“In the audience there were some nominal church-members. One who was very active in his church, seemed much interested in what I had to say. At the close of the talk I gave opportunity for those who desired to ask questions. This man asked several, and as we closed the meeting he thanked me and said that I had explained many things he had never understood before. There were others who asked questions on some of the “fundamental” doctrines, and I explained what we understand to be the Bible’s teaching on these things. These newcomers were greatly interested, and seemed satisfied with the answers.

“The same thing happened in Wilmington, Del. The friends had prepared for a meeting in the afternoon, and they also had invited some others whom they thought might be interested. Among them was a young woman college graduate. I therefore arranged my talk so that it would be in the nature of a Bible study, covering some of the “plan.” This woman was very much interested, and asked several questions.

“In the evening I thought surely I would speak only to the friends, but again there was a house full of strangers, anxious to hear about the Truth. There were twenty-seven present. The young woman above mentioned came again and brought her husband—he also being a college graduate. At the close of the evening talk I again gave opportunity for questions, and he asked several. He is a member of a Men’s Bible Class in one of the churches. I have heard since that he went straight to his pastor about some of the truths discussed, and the pastor admitted, ‘Yes, he is right in those things.’”

“The same thing took place in Dover, Del., and in Woodbury, N. J., also in Chesapeake City, Md., and in Lincoln University, Pa. At all of these places I had planned to give talks for the friends only, but there were so many persons present whom we call “strangers” to the Truth that it was necessary for me to talk in all these places on some features of the plan. There were some who had never heard about any of these things before, and they expressed a desire for further information. To these we are sending literature, which we believe will be helpful to them.

"I therefore recommend to the friends everywhere that whenever a pilgrim is sent to them they should arrange for cottage meetings to which they may invite friends or neighbors whom they think might be interested. This is one very good way of giving a "witness" to this gospel that our Saviour has committed to us. It seems that instead of opportunities for giving out the message having stopped, there is evidence that the field is actually enlarging. Undoubtedly it would be advisable for the friends to put forth more effort to give a witness to the truth, especially whenever a pilgrim is sent to them. If it is possible, they should arrange to have a meeting in some hall; but if this is not possible, then at least try to have a semi-public meeting. Our recent experiences induce me to make this suggestion **emphatic**.

"We were privileged to be in Baltimore, Md., for three days, and were pleased to see the interest that the friends there are manifesting; also their deep desire to be used of the Lord in this work of witnessing to His glorious plan.

"From Baltimore we went to the convention in Washington, D. C. This was a very spiritual convention, and we feel that it has done much good in the way of increasing the interest of the friends there and elsewhere—especially in stimulating their desire to be used of the Lord in His service. There were those who expressed to us their determination that when they returned to their home class they were going to put forth more effort than heretofore to do some public witnessing.

"From Washington we returned to Baltimore by request, to speak to them on Sunday evening. There were fifty-six present at this evening service. The class there gave me an order for a large number of tracts to be sent for free distribution.

"I next returned to Wilmington by request, where the brethren again had arranged for a cottage meeting, to which they had invited some of those who were not much acquainted with the truth. At this service I gave a talk on "The Resurrection," which was well received. Among those who attended were quite a number who gave me their names for further literature explaining God's plan of the ages.

"I feel that the Lord richly blessed us in this little service, and I believe that we should be encouraged to put forth still greater efforts in this day to fulfill His command: 'Preach the Gospel to every creature.'

The Stevens Point, Wisc., Convention

"There were about seventy-five present at the recent Convention at Stevens Point, Wisconsin, some of them from as far away as 165 miles—all alert and hungry. The Polish friends said that if we had been able to have a Polish speaker with us, there would have been upwards of 100 present. Many of those in attendance were tired of the husks of organizational bondage, and seeking their former liberty in Christ and some spiritual food to appease their soul-hunger.

"Brother B. W. Webster of Green Bay acted as Chairman, and Brother Gustave Nybeck of Minneapolis was the principal speaker, and the ministries of all were much enjoyed.

"The spirit and interest manifested by all, both English and Polish brethren, was characteristic of these gatherings in the past, before Brother Russell's death. Some of the Polish brethren spoke in the testimony meetings and led in prayer in their own language, with a vigor and spirit that was impressive of the unity of faith enjoyed by all that have come to know the Truth in Christ that makes us free. Never have we felt more like emphasizing the importance of the words of the

Psalms (Psa. 50:5) "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice."

The Boston Convention

"The Boston, Mass., Ecclesia held a one-day gathering on the 8th of October. This convention was served by Brothers Friese of Springfield, Mass., Oberg of Worcester, Mass., and Eddy of Providence, R. I., as well as others. These brethren emphasized the importance of faith, love and obedience. Brother Eddy called attention to the fact that what we do in return for the Lord's wonderful provisions for us is not for the purpose of earning further favors from Him, or of justifying ourselves by works, but to show our appreciation to the Lord, and to demonstrate our love and loyalty to Him.

"There was a public meeting at three o'clock, which was well attended. At the close of this meeting an announcement was made that there would be another meeting at five o'clock, and a goodly number of the public remained over and gave much evidence of deep appreciation for what they heard. Twenty-five copies of **The Divine Plan of the Ages** were distributed in connection with the public meeting."

The Newark, N. J., Convention

"As with other conventions, its actual beginning was not at 10 o'clock Sunday morning. The real beginning of this convention was when a few brethren in Newark and vicinity, because of their longing to meet with others of like precious faith, decided to arrange for this 'get together,' in order to comfort and encourage one another. With considerable effort a suitable hall, within the financial reach of the friends, was secured.

"Those interested in the spiritual welfare of all their brethren, did what they could to locate the "mourners in Zion," and to encourage them to attend the convention—and besides, a general invitation was sent out for as many as possible to attend. A desire to "comfort all that mourn" made willing feet and hands to prepare and distribute suitable literature for advertising a public meeting.

"It was because of these consecrated efforts that about fifty of the friends gathered Sunday morning October 15, to hear Brother Magnuson give the first talk of the convention. Brother Magnuson spoke on the "Witness of the Spirit," and presented an excellent outline of what is involved in being guided by the spirit of the Lord, and how the Lord's spirit witnesses with our spirits that we are the children of God. He pointed out that no one could expect to have the witness of the spirit unless he follows faithfully the explicit instructions of God's Word concerning the duties and obligations of the Christian.

"Next to speak on the program was Brother J. G. Kuehn. He called attention to the great fact of our justification through the shed blood of the Redeemer. He used the parable of the sower, to illustrate the many ways by which the Christian's growth is hindered, and then urged that we put ourselves more fully into the Lord's hands, and from Him seek grace and strength to help in times of need.

"Brother Sachtleber, chairman of the convention, introduced Brother Bridges as the leader of the afternoon testimony meeting. The general theme of this meeting was based on the text, "Having faith in God."

"The public meeting was addressed by Brother Hudgings, and the subject was, "The Coming World

Dictator." About 150 attended this meeting, and much interest in the message was manifested.

"Following the public meeting a "closing talk" was given in which the importance of living up to our consecration was emphasized. But even after the convention was "officially closed" many of the friends lingered for further fellowship. All felt that a very profitable day had been spent to the glory of God. The effort in Newark continues with a series of three follow-up meetings."

Letters of Interest

During the month we have received the usual number of encouraging and interesting letters. We are glad to give space to a few of them as follows.:

No Reason Now to Hold Back

"I just received your mid-month leaflet, dated Sept. 15th, and I like it. It seems to me it would be good for general distribution and I'm wondering what you could supply a hundred of them for. And do you have that tract "Nothing Can Hold Back the Dawn"?"

"With every week that goes by I feel more guilty and sneaking for my past failure to show forth the praises of Him who hath called me out of darkness into His marvelous light. I have been hesitant for sometime, as I was not quite sure of our position; but I no longer have that excuse for inaction. The absolute verity of the things we believe is now Demonstrated—You Know "Q. E. D."—so that there is no longer a shadow of doubt. The things that we have expected for forty years are occurring with startling fidelity to the prophetic picture, as pointed out by dear Pastor Russell and his co-workers.

"As I write this I feel as I believe the disciples did the day following the demonstration of Jesus' resurrection: Doubts have flown; and I have an almost irresistible desire to go tell the wonderful story to a distracted, bedeviled world. Nothing shall prevent me from doing something from now on, to let the world know of the only hope for a sane solution of its troubles. So I am asking that you send tracts that I can distribute hereabouts.

"Let us pray for each other, that we may be faithful to the end! 'Now, speak unto the children of Israel' that they go forward! You should be thankful for the great privilege you have of serving the Lord's people through THE DAWN. I am sure that many are praying that you shall be kept in the straight and narrow way of Truth."

In Reply

"Your letter received and was very much enjoyed. We are glad to note your zeal for the Truth, and we are sending you 10 copies each of what we consider our best tracts, which are being used by the friends throughout the country for free distribution.

"We are supplying these tracts free to the friends if they are not in a position to pay for them; but if some of the friends wish to contribute toward the printing, they cost about \$1.50 per thousand for the single page tracts and \$2.00 per thousand for the double tract.

"We keep a large supply on hand at all times at the disposal of the friends who desire to engage in this service, and we will be glad to send any you would like to use."

Photo Drama Still Working

"Inclosed find \$1 Money Order for my own subscription to THE DAWN—also you will note an additional name below mine to whom please send a regular one

year subscription. . . . Also note for us if any additional subscriptions come from this point in Arizona. We are showing the Photo Drama of Creation and this subscription is from a very isolated section of Arizona, in cattle range country—yet we had 100 in attendance. This lady wished a paper to start a Sunday School class. We felt that THE DAWN would meet her needs very well.

"At a later date I will send you a report of our little class's activities in our Master's service here in the past year. To date our showing of Photo Drama in sixteen places has brought an attendance of 1800. This also is in widely scattered country. We enclose a sample of advertising card passed out at schools to children which brings excellent results in adult attendance. Schools are easily obtained. C. C. C. camps also respond well.

"It would interest you to know that our growth as New Creatures has been in proportion to our activity in His service. We find more opportunities than we can serve in all lines of work. May the Lord bless your efforts to serve His Truth."

We are glad indeed to note the interest manifested in the Photo Drama of Creation. Friends living in the New York district will be glad to know that there will be a showing of these pictures in Brooklyn during the month of November. For information, write to Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N. Y.

Bible Chronology is Sound

A reader comments as follows on the historical articles on Egypt which are now appearing in this magazine:

"We always enjoy every department of THE DAWN, and its constant upholding of 'The old, old, story' of God's Word. I note, however, that your articles on Bible chronology seem to advocate a new chronology, different from the old chronology given us by 'that servant!' Is this correct?"

No, THE DAWN is not advocating a new chronology; in fact, the articles which we are publishing on "The Mystery Land of the Pharaoh" are not primarily treating Bible chronology, but are discussing Egyptian history as found on the monuments and papyri of that ancient land. And wherever their history has a bearing upon Biblical narratives, of course that fact is pointed out; and an honest attempt is made to see if the dates agree—but there is no question but what Bible chronology is correct.

The chronology generally accepted by Bible Students depends upon the historical accuracy of the 536 B. C. date. Within the last few years the accuracy of secular history has been more fully verified in regard to dates much farther back than 536 B. C., and the only purpose THE DAWN has in discussing the matter is to give its readers whatever information that may now be available. We receive much favorable comment indicating that this effort is appreciated.

Some may prefer to ignore the findings of historians, even where their dates are said to be astronomically verified; while others may feel that all discoveries should be duly considered. THE DAWN leaves the reader to his own conclusion.

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:

Vineland, N. J., Dec. 3, Grange Hall, Wood near 7th, 3 P. M.
Philadelphia, Pa., Dec. 3, Batley Hall, 2748 Germantown Ave., 7:30 P. M.

BROTHER B. BOULTER:

North Brookfield, Mass., November 5
(see convention announcement)

BROTHER C. P. BRIDGES:

Rochester, Pa., November 1
Youngstown, Ohio, November 2
New Sharon, Pa., November 3
Cleveland, Ohio, November 5
Lorain, Ohio, November 7
Detroit, Mich., November 9
Flint, Mich., November 10
Saginaw, Mich., November 12
(see convention announcement)

Port Huron, Mich., November 13
London, Ont., November 14
Niagara Falls, N. Y., November 15
Buffalo, N. Y., November 16
Ithaca, N. Y., November 19
Springfield, Mass., November 22
North Brookfield, Mass., November 23
Worcester, Mass., November 24
Lynn, Mass., November 26

BROTHER C. F. GEORGE:

Duquesne, Pa., Dec. 3, First Street, 10:50 A. M.

BROTHER W. F. HUDGINGS:

North Brookfield, Mass., November 5
(see convention announcement)
Vineland, N. J., Nov. 12, Grange Hall, Wood St., near 7th, 3 P. M.
Philadelphia, Pa., November 19, 26, and December 3, Batley Hall, 2748 N. Germantown Ave., 3 and 8 P. M. first Sunday, other Sundays, 3 P. M.
Pottstown, Pa., Nov. 26, City Hall.
(see convention announcement)

BROTHER J. T. JOHNSON

New Kensington, Pa., Nov. 12, Odd Fellows Hall, 3 P. M.

BROTHER J. C. JORDAN:

Duquesne, Pa., Nov. 19, First Street, 10:50 A. M.

BROTHER E. W. KEIB:

Beaver, Pa., November 12, 3 P. M.

BROTHER GEORGE KENDALL:

Brooklyn, N. Y., Nov. 1, 251 Washington Street, 8 P. M.
New York, N. Y., Nov. 2, 241 W. 71st St., 8 P. M.
Rutherford, N. J., Nov. 3, 112 Mountain Way, 8:15 P. M.
North Brookfield, Mass., November 5
(see convention announcement)
Park Ridge, N. J., November 7
Newark, N. J., November 8
Bellville, N. J., November 9
Plainfield, N. J., November 10
Philadelphia, Pa., November 12,
(see convention announcement)
Baltimore, Md., Nov. 12, Eden & Hoffman Sts., 8 P. M.

BROTHER J. G. KUEHN:

Vineland, N. J., Nov. 26, Grange Hall, Wood St., near 7th, 3 P. M.
Philadelphia, Pa., Nov. 26, Batley Hall, 2748 Germantown Ave., 7:30 P. M.

BROTHER OSCAR MAGNUSON:

Mt. Kisco, N. Y., November 5
Philadelphia, Pa., November 12,
(see convention announcement)

BROTHER J. W. REIMER:

Newark, N. J., Nov. 5, Herman Hall, 589 Orange St., 3 P. M.
Philadelphia, Pa., November 12,
(see convention announcement)
Pottstown, Pa., Nov. 26, City Hall.
(see convention announcement)

BROTHER J. I. VAN HORN:

New Kensington, Pa., Nov. 26, Odd Fellows Hall, 3 P. M.

BROTHER G. M. WILSON:

Duquesne, Pa., Nov. 5, First St., 10:50 A. M.
Youngstown, Ohio, Nov. 12, Guthrie Home, La Belle Ave., 2 P. M.

BROTHER E. F. WILLIAMS:

East Liverpool, Ohio, November 12

BROTHER NORMAN WOODWORTH:

North Brookfield, Mass., November 5
(see convention announcement)
Philadelphia, Pa., November 12,
(see convention announcement)
Vineland, N. J., Nov. 19, Grange Hall, Wood St., near 7th, 3 P. M.
Pottstown, Pa., Nov. 26, City Hall.
(see convention announcement)

BLESSED RESULTS OF SPIRIT'S INFILLING

The following comforting thoughts are from the June 15, 1916 Watch Tower:

"The Christian is not to be like the worldly who seeks to drown his troubles and afflictions in drink or in pleasures, dissipations and frivolous diversions; but in every trouble he is to fly to the only true source of solace and comfort and strength. This will drive away all anxiety and give him rest and peace even in the midst of trouble. Like the fabled halcyon, which built its nest and brought forth its birdlings in the midst of the sea, the true child of God can be at rest even amidst the billows and storms of life, and can prosper as a New Creature and accomplish all the good pleasure of God's will.

"The unwavering trust in the Lord, this abiding rest of soul, this zeal in God's service, is a matter of growth. 'They go from strength to strength,' the Psalmist declares of the inhabitants of Zion. 'First the blade, then the ear, after that the full corn in the ear,' said our Lord of this class. (Psalm 84:7; Mark 4:28.) Notwithstanding the difficulties of life, these can continue to make melody in their hearts unto the Lord. They rejoice no matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to His promise, all things are working together for their good. To attain this development is to be filled with the spirit; and each consecrated disciple of Christ should reach this plane."



Thanksgiving

“O give thanks unto the
Lord; for He is good: for
His mercy endureth
forever.” - Psa. 136:1