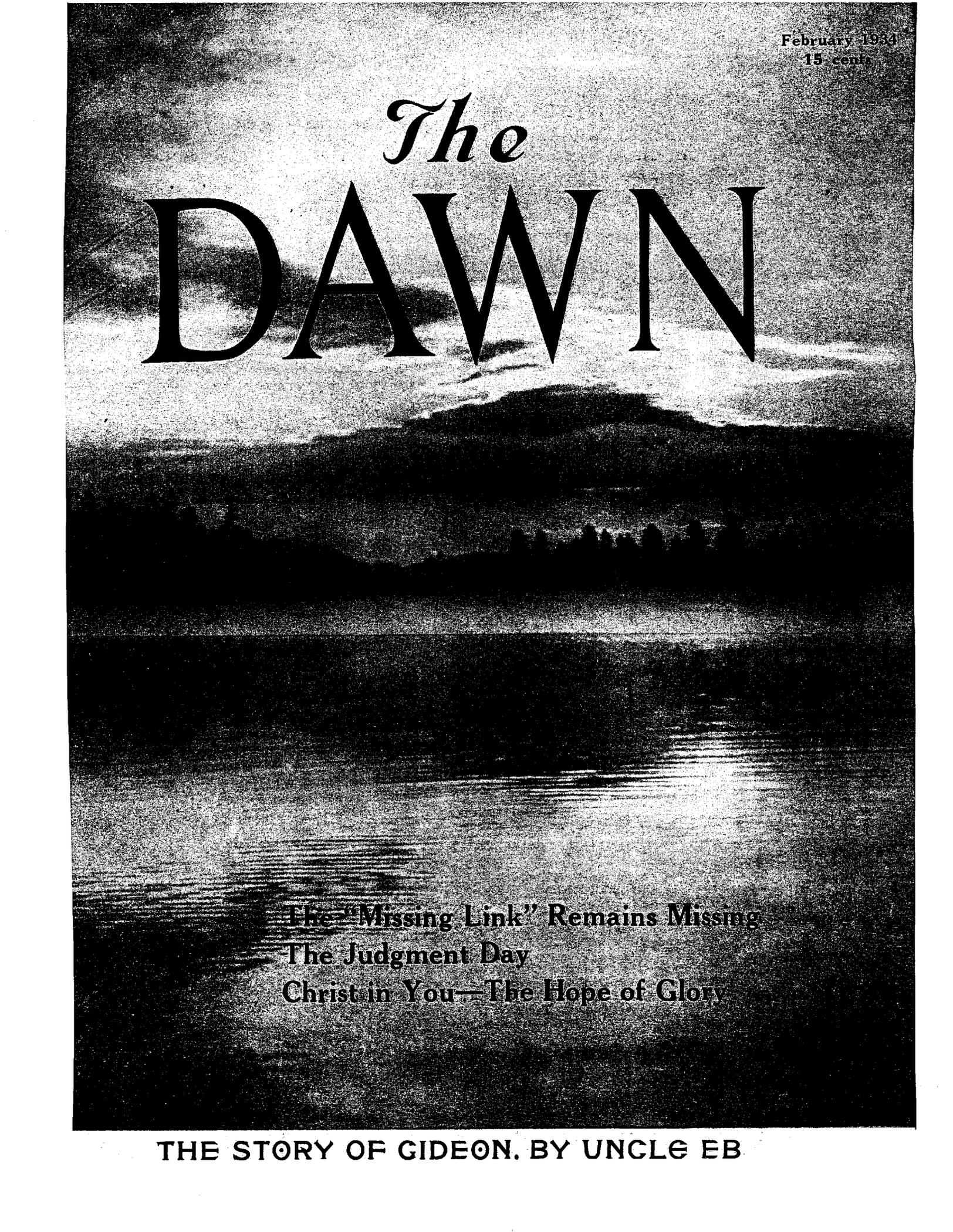


February 1934
15 cents



The
DAWN

The "Missing Link" Remains Missing
The Judgment Day
Christ in You—The Hope of Glory

THE STORY OF GIDEON. BY UNCLE EB

Contents

	Page
<i>Issue of February 1934</i>	
NEWS AND VIEWS	1
SCIENCE AND THE BIBLE	
The "Missing Link" Remains Missing	4
"Historical Canons Criticised"	7
THE CHRISTIAN LIFE	
Christ in You—The Hope of Glory	10
The Law of Retribution	15
The Prayers of David	16
An Open Letter to a Seventh Day Adventist	19
OUR BIBLICAL DIALOG	
The Judgment Day	22
INTERNATIONAL SUNDAY SCHOOL LESSONS	
Putting God's Glory First	25
Timely Warnings	25
Jesus' Power to Help	26
The Twelve Went Forth	27
Jesus' Testimony Concerning Himself	27
CHILDREN'S HOUR	
The Story of Gideon	29
TALKING THINGS OVER	
Convention Reports, etc.	31
SPEAKERS' APPOINTMENTS	33

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

Convention Announcements

Monthly Convention, Saginaw, Michigan.

There is a convention held once a month in Saginaw, usually on the first Sunday. These meetings are always held from 10:45 to 4:30, and lunch is served in the hall at noon. Full details can be obtained by writing to the Secretary, Mr. C. A. Sundbom, Route 4, Sheridan Road, Saginaw, Mich.

Waukesha, Wisconsin, February 18.

This gathering will be held at the Odd Fellows Hall, Clinton and South Streets, meetings to begin at 9:45 A. M. and continue all day and evening. Lunch will be served in the hall. We are requested to announce that speakers will be present from the new class of Chicago Bible Students, and elsewhere, and that a real spiritual feast is expected. All are cordially invited. For further information address the class secretary, H. D. White, Route 1, Box 10, Waukesha, Wisc.

Richmond Hill, N. Y., February 25.

This one day gathering will be held at the New Civic Hall, 113-10 Liberty Avenue, Richmond Hill. The convention opens at 10:00 A. M., continuing until 5:30 P. M. Lunch will be served in the hall at noon. An advertised public meeting is being arranged for 3 o'clock in the afternoon. This convention is being sponsored by the Associated Bible Students of Brooklyn. It is expected that a goodly number of the ecclesia will attend the convention as well as friends from other sections of lower New York state and from New Jersey. All who can possibly attend are extended a cordial invitation.

There will be advertised follow up meetings at 3 o'clock on the three following Sundays.

Hungarian Convention, Brownsville, Pa. March 3 and 4.

All sessions of this convention will be held in Eagle Hall, for further information, address Mr. Peter Hazy, P. O. Box 757, Perryopolis, Pa.

Chicago Brethren Glad to Serve

We are in receipt of a letter from the secretary of the Chicago Bible Students, in which we are informed that the elders of that ecclesia are available for serving other friends and ecclesias adjacent to Chicago, particularly over the week-ends.

We are glad indeed to pass this information on to the Dawn readers as we can recommend these brethren as being loyal to the Truth and well qualified to serve the brethren as well as the public. Possibly some of the ecclesias within reach of Chicago may desire to arrange for monthly or other regular service from these brethren. All requests or communications regarding such service should be addressed to the secretary, Mr. Irving C. Foss, 5944 North Knox Avenue, Jefferson Park P. O., Chicago, Ill.

Immersion Service in Los Angeles.

This service will be held in the Christian Church, Hope and 11th Streets, on Sunday, March 18. For hour of service, and other details, address the class secretary, A. W. Abrahamson, 2432 Rimpau Blvd., Los Angeles, Calif.

Erratum

On page 32 of the January Dawn, the line at the extreme right, giving the total of General Fund, should show \$358.25 instead of the figure given.

Speakers' Appointments

(Continued from page 33)

BROTHER J. C. JORDAN:

East Liverpool, Ohio, Feb. 11

BROTHER E. W. KEIB:

Duquesne, Pa., Feb. 11

New Kensington, Pa., Feb. 25

BROTHER HENRY KRUEH:

Washington, D. C., Feb. 18

BROTHER J. G. KUEHN:

Newark, N. J., Feb. 18, Herman Hall, 589 Orange Street, 3 P. M.

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

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

BROTHER OSCAR MAGNUSON:

Easton, Pa., Feb. 4

Passaic, N. J., Feb. 11, Carpenter's Hall, Jefferson St. & Hoover Ave. 7 P. M.

Richmond Hill, N. Y., Feb. 25

(see convention announcement)

Philadelphia, Pa., March 4, Batley Hall, 2748 Germantown Avenue, 3 and 7:30 P. M.

BROTHER EDWARD MAURER:

Duquesne, Pa., Feb. 18

BROTHER C. W. McCOY:

Cheney, Wash., Feb. 11

BROTHER J. W. REIMER:

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

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

BROTHER WALTER SARGEANT:

New Bedford, Mass., Feb. 4, 3 P. M.

Passaic, N. J., Feb. 18, Carpenter's Hall, Jefferson & Hoover Avenue, 7 P. M.

Richmond Hill, N. Y., Feb. 25

(see convention announcement)

BROTHER J. I. VAN HORN:

Duquesne, Pa., March 4

BROTHER E. F. WILLIAMS:

East Liverpool, Ohio, Feb. 25

BROTHER G. M. WILSON:

Beaver, Pa., Feb. 11

BROTHER NORMAN WOODWORTH:

Little Creek, Del., Feb. 4

Pen Argyle, Pa., Feb. 18, 3 P. M.

Richmond Hill, N. Y., Feb. 25

(see convention announcement)

Richmond Hill, N. Y., March 4, New Civic Hall, 113-10 Liberty Avenue 3 P. M.



News *and* Views

February's Outlook

FEBRUARY first finds much of the northern hemisphere in the midst of a cold and stormy winter. During such a period the people require food of the most nutritious kind and in sufficient quantities to maintain the vital forces. But notwithstanding the efforts of governments and charitable agencies the great masses of the people, collectively called the 'consumer,' are generally in dire straits at the present time. Just what position the consumer really is in today is thus described in a recent article appearing in *Scribner's Magazine*, from which we take the following:

"It appears that the Consumer is faced with an exceptionally precarious situation. His well-wishers tremble for him; he trembles for himself; the Consumer's Advisory Board of the N. R. A. is one big tremble. Anti-trust laws are held in abeyance under the dispensation, thus tending to deprive him of whatever benefits free competition has afforded him in the past. Trade-association control of prices . . . makes for greater possibilities of monopoly and quasi-monopoly than the nation has hitherto known. Meanwhile the Administration is deliberately fostering higher prices, assuring us that they are necessary, inevitable, and to be expected. What, the tremblers cry, is to prevent unconscionable profiteering in a situation with monopoly encouraged and higher priced levels blessed?

"The outlook seems dark indeed. It may well be that in the next few months the Consumer will be put upon one of the toughest spots in his whole career. Despite the earnest solicitations of the Administration, the decent cooperation of many business men, the very considerable amount of protective competition that still remains, and the screams of the Blue Eagle, the Consumer may find himself paying unprecedentedly onerous prices for unexpectedly shoddy goods."

Not only is the Consumer faced with uncertainty; but nationally and internationally the world is faced with problems that are far from reassuring. Indeed, there is a great deal of "looking forward with fear" on the part of all classes. As an example of this we quote from the *Saginaw Daily News*:

"The world has not been made safe for democracy. Russia

is ruled by the iron hands of a small band of Bolsheviks, and liberty has disappeared. Italy is ruled by a small band of Fascists, and liberty, as Americans understand it, is unknown. Germany is ruled by the Nazis, and adds to the loss of all liberty a terror that strikes savagely not only at German Jews, at socialists, communists and trade unionists, but at every man of liberal or pacific views.

"Jugoslavia, aggrandized as a result of the war, is ruled by a king-dictator. Hungary is ruled by a small band of Magyar land-owning nobles. Poland is under the dominion of Marshall Pilsudski. Turkey is bossed by Mustapha Kemal. Japan is under the thumb of military and naval martinets who do not stop at murder to stifle opposition. Spain, now a republic, wavers before a dubious future.

"Only a few countries still cherish liberty and offer to freedom and an easy home—the United States, Great Britain, France, Holland, Belgium, Switzerland, Czechoslovakia and Scandinavia. The kings, the princes and the dukes have almost vanished, but in their place have arisen dictators and ruling cliques. Today, fifteen years after the 'war to end war' a new world war is at least as likely as it was in 1914. Nations not bound by the various peace treaties are arming as never before.

"France is armed to the teeth. So are her allies and friends. Poland, Czechoslovakia, Jugoslavia, and Rumania. Italy is fully armed, and talks of 'privacy.' Russia is fully armed in a new 'socialist nationalism.' Japan not only is armed but using it arms to wrest Manchuria from the helpless Chinese and press on to what may be a major conflict with Russia. The United States is increasing its navy, and Britain is preparing to increase her air force."

Sacred Manuscript Purchased

THE British government has recently purchased from the Soviet government the Codex Sinaiticus, one of the oldest and most famous manuscripts of the Bible. It dates back to the fourth century after Christ. Another manuscript, equally as old, is in the Vatican at Rome. Next to these two is the Alexandrine manuscript, which dates back to the fifth century. Both manuscripts, Sinaiticus and Alexandrine, are now in the British Museum, side by side.

The British government is to pay Russia the neat little sum of \$514,000 for the Sinaitic manuscript. Dr. Rosenbach, commenting on the matter, says:

"This is the greatest transaction in the history of printed or written antiquities. It is surprising that the British Museum was able to acquire it for about half a million dollars in view of the fact that the Soviet government asked \$1,250,000 for it of me. It gives the British Museum two of the original Bible texts now in existence upon which the Bible of today is based."

The proof of the antiquity of the Sinaiticus is in its fourth century Greek characters, without accents or punctuations—which were a later invention. The writing is on vellum or parchment, and covers 148 large pages. It shows that it was done by four different hands. The great value of these manuscripts in the minds of those who pay such fabulous prices for them consists in the fact of their antiquity, and scarcity. The true Christian, however, realizes that far greater importance than that is attached to the Word of God. The Christian realizes that God has had a hand in protecting the message of truth against which so many destructive attempts have been made. Probably no other book in the world has had more enemies, or has been more misrepresented by its friends, than the Bible. Yet it has lived on through the centuries, and still constitutes the only true guide to the Christian. The Christian today, above all other times, needs to look well to his guide, and to make sure that other influences, no matter how alluring, are not leading him from the path of righteousness and truth.

More Spurious Relics

AN ARMENIAN monk was recently photographed holding the traditional spear head with which one of Pilate's soldiers is said to have pierced the side of Jesus. In the same magazine where this is shown is also exhibited a picture of the cathedral at Mtzyet where it is claimed that the coat worn by Christ at the crucifixion is buried. The picture of the spear head gives the impression that it is remarkably well preserved to be nineteen centuries old; and as for the coat, it is news to us that Christ wore a coat at His crucifixion and burial. The Scripture says that the soldiers drew lots for His coat and took it from Him. As for the "vera crux," the cross on which Jesus suffered, it seems that enough pieces of this have been sold to build a house. Truly the people have been "fed to the lion" of greed in the name of religion. When the world learns the real significance of the crucifixion, people will care nothing about spurious relics. Men will then rejoice to know that from Calvary's cross has come, resurrection joy and blessings to the entire human race.

Where Is the Soul?

THEODORE KRAUSE and Byron De Fee of Chicago were found "dead" of carbon monoxide poisoning. Formerly these men would have stayed dead, but Doctors Connor and Barwasser of Chicago knew the latest means of resuscitation. They injected a solution of aniline dye and methylene blue into the blood vessels of the "deceased," and as a result both men came back to life. Asked just what it felt like being "dead," both declared that they knew and felt absolutely nothing. Arthur Brisbane, in the New

York *American*, has asked the following interesting questions:

"What does the soul do when the body is technically dead? How long does it wait around to make sure there isn't some recent scientific discovery that will bring it back?"

"When the heart stops and the body 'dies,' does the soul start on its journey, and then come back, in case of sudden recovery, or does it wait a definite time before leaving, to make sure?"

When people come to learn what the soul actually is, there will be no need of such questions. The Bible states that the soul is man in his entirety. When God created man, he BECAME a soul (Gen. 2:7), not *given* a soul. He did not receive some impalpable entity denominated a soul. When man dies, the soul dies, and will stay dead till the resurrection.

The theory that the soul is an immortal something that exists inside of the body, yet separate from it, constitutes the foundation of practically every false doctrine in the world. It had its beginning in the Garden of Eden, when Satan, the great deceiver operating through the serpent, conveyed the thought to Eve that God had misrepresented the facts when He had said that death would be the penalty for sin. "Thou shalt not surely die," was Satan's false statement, and practically the whole world has accepted the thought, and have based their religious theories upon it.

An article appeared recently in the Hearst Sunday Magazine in which is quoted a purported conversation carried on with the soul of Thomas A. Edison. All efforts to talk with the dead are based on the false theory that there is no death. Many of the supposed conversations that are carried on with those who have died are purely the imagination of someone's mind. The Scriptures reveal, however, that there are spirit beings, unseen by the natural eye, which exercise a certain influence over human beings, who are willing to act as mediums; but the Christian is specially warned against such influences.

Ever since Satan perpetrated the falsehood, "Thou shalt not surely die," he of course has lost no opportunity to prove that he was right. For this reason he has used wicked spirit beings to palm themselves off as the departed spirits of those who have died. It is from this source that the apparently authentic spirit communications have come. Very valuable instruction is given to God's people in regard to this in Isaiah 8:19, 20, as follows:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this world, it is because there is no light in them."

"Is the Oxford Movement Safe?"

AN ARTICLE under the above caption appeared in the December issue of *The Sunday School Times* setting forth some very interesting observations relative to the more or less new and popular religious effort generally known as the Oxford Movement or the "First Century Fellowship." Like a great

many other movements now becoming popular in the world, Mahatma Ghandi as its spiritual leader, votaries of the Oxford Movement bank much on the wonderful "experience" which they claim to have as a result of participating in this "fellowship."

Just as Ghandi's disciples can be as enthusiastic about what he has to offer them whether they believe in Christ, or some heathen Deity, so in the Oxford movement, there does not seem to be any great necessity for doctrinal discrimination. This seems to be true of many of the new theories now being advanced throughout the world. Concerning one of them it is said that it can be accepted without effecting ones' membership standing in any church in Christendom. From the Bible Student's standpoint this is not a very good recommendation. Certain it is that a hearty acceptance of the gospel of Christ, and activity in preaching that gospel, will soon force the believer to be very unwelcome in any of the nominal churches. Indeed, the call to such is, "Come out of her My people that ye be not partakers of her sins, and receive not of her plagues."—Rev. 18:4.

The editor of *The Sunday School Times* tells of a conversation he had with Dr. Buchman of the Oxford Movement. In this conversation the good doctor affirmed his belief in the necessity of Jesus' death as an atonement for sin, and explained why he had very little to say about this or other doctrines in a public way. On this point *The Sunday School Times* explains Dr. Buchman's position as follows:

"However, Dr. Buchman explained, he never touched any doctrines in any of his meetings, as he did not wish to upset or offend anyone. What he was after was to get people to have an *experience*, and to share it with others."

The editor of *The Sunday School Times* makes a very interesting observation on the subject of "Experience," as follows:

"'Experience' is the acknowledged message and basis of the Oxford Group Movement. Belief in any Scriptural doctrine is intentionally ignored—not denied, but set aside as something that can only come, in many cases, after experience. The guidance of the holy spirit is especially stressed as of vital importance in every day living. Now the holy spirit says: 'Faith cometh by experience.' Is it truly a First Century Fellowship that puts aside the plain teachings of the holy spirit and substitutes something else?"

This observation is much to the point, yet it seems to be a failing of human nature to put more reliance on something that is seen or heard or felt, than to accept by faith the plain statements of God's Word. So deceptive is this "Experimental Religion," as it has appeared in many forms and under many guises down through the ages, that those who become engulfed in it tell us that unless we have had the "experience" we are not capable of judging its merits. This has always been one of Satan's strong delusions. The Lord's people will do well to be on guard against all theories that exalt "experience" to a position of paramount importance, and relegate the doctrines of the divine plan to a subordinate place in the life of the Christian.

From Many Sources

Not alone from the Oxford Movement comes the magnifying of experiences as the real fundamental of truth. A variation of the same theory is being popularized by what is known as the Rosicrucian Order

—Amorc. This organization openly claims connection with the oriental mystics of the past and present. In announcing one of the Rosicrucian books, a "Friar" of that organization says:

"I would quickly and easily point out how you can master many of the obstacles that now stand between you and the success you wish to attain. I would show you how there is a mysterious power and unlimited creative forces in your own being that will enable you to rise to heights unsuspected by you."

In an advertisement of another of their books the thought is set forth that this mysterious power is comprehended in "the story of man's awakening to the God within himself." The Rosicrucian claim that Jesus was the outstanding exponent of the "mystery teaching" in His day, but in order to prove their point they find it necessary to make additional claim that Jesus established a secret school of 120 men and women to whom he revealed these mystic teachings. Concerning this school, the later developments along the same line, the *Rosicrucian Digest* says:

"In this school the great 'mysteries' of the Christian doctrines were taught. . . The disciples and missionaries who went out into the world after Jesus had closed His great work were careful to preserve the secrecy of these mysteries and to reveal them only to certain groups in different sections where true churches were established and authorized. The first united seat of Christian authority known later as the great Roman Church followed out the ancient system established by Jesus and had an outer circle of worshippers and an inner circle of worshippers and students of the secret mysteries. . .

"In recent years many high and learned theologians representing the various Protestant denominations have stated in their annual conclaves of Christian leaders that the success of the Christian church today will depend upon how rapidly and how completely it reverts to the ancient system and takes out of its musty archives and moldy crypts the hidden, concealed, and very important mystery teachings that should have been revealed through all of the past centuries."

And then, in the same article, the claim is made that the Rosicrucian Order is a direct descendant of that Jewish sect known as the Essenes. Concerning the Essenes, the International Bible Dictionary has this to say:

"The derivation of the name is obscure. It probably means pious or saintly. As a sect the Essenes were distinguished by an aspiration after ideal purity rather than by any special code of doctrine. There were isolated communities of Essenes which were regulated by strict rules, analogous to those of the monastic institutions of a later date. . . Purity and divine communion were the objects of their aspiration."

It is indeed interesting to note how this "ancient philosophy of the East" is flooding the world in so many different guises. But while it may appear under different banners, it has certain earmarks by which it can be identified, and happy is the Christian if he is able to recognize it and arm himself—with the whole armour of God, the truth—against it. One of those earmarks is that of discounting the importance of doctrine. Another is that of the glorious "experience" that awaits those who are initiated into the mysteries. Another is the allurement of the supposed possibility of tapping in on a hidden inward power which will enable us to accomplish things that are otherwise impossible. These and other fundamentals of "Experimental Religion" are unscriptural and unchristian. The claim that Jesus was one of its chief exponents does not make it so.

SCIENCE AND THE BIBLE

THE "MISSING LINK" REMAINS MISSING

(*The Antiquity of Man—Part II*)

HERETOFORE we have considered the arguments which have been advanced in behalf of the remote antiquity of the human thigh bone which forms a part of the so-called "Java ape-man" collection of specimens. We have seen, according to the admissions of no less an authority on evolution than Prof. R. S. Lull, that a remote antiquity for this human bone cannot positively be assigned merely upon the degree of its fossilization; nor can such a conclusion be deduced from the mere fact that it was found in association with fossils of extinct animals, nor from the apparent "tertiary" age of the stratum in which it was buried.

This thigh bone, however, had a protuberant growth on it at one point, and was, to this small extent, different from a normal modern human femur. This deviation has been pointed to by Dr. Dubois and others as evidence that it did not belong to a modern true man, but to a primitive anthropoid creature that had not yet advanced to the "true man" stage of evolution. Prof. Lull also suggests that such anatomical deviations from modern types may be evidence of remote antiquity; but he admits that it is by no means an infallible test, for it may be due to disease. In the case of the Java specimen, it may have resulted from syphilis.

Indeed, some authorities are disposed to ascribe all such structural departures, to pathological abnormalities—cretinism or acromegaly, for example. Cretinism is due to insufficient development of the thyroid gland; and may result from lack of iodine in the atmosphere—as in Alpine districts, where cretinism is very prevalent today. Acromegaly is due to an impairment of the pituitary gland, which leads to an overgrowth of bone and other abnormalities. It is possible that the population of whole districts may be affected similarly, because of peculiar external conditions which commonly surround them; and it is conceivable that under such conditions, which may have existed for a long time in certain regions during the past, such afflictions may have become hereditary for successive generations, resulting in an apparent "race" of monstrosities.

Neanderthal Man

According to some authorities, the "Neanderthal" group of skeletons represents just such a type of acromegalous monsters. When the first Neanderthal skeleton was found in Europe some years ago, leading anatomists agreed that it was merely an individual monstrosity caused by dis-

ease. But later several similar skeletal remains were found in southern Europe and also in North Africa, thus showing that an actual "race" or family of such monsters once existed in these regions. A study of these remains also convinced anatomists that the Neanderthal men must have been brutish savages. They were stooped, with head thrust forward, and knees bent, thus causing them to walk with a shuffling gait; and their eyes peered out from under unusually prominent orbital rings.

There is nothing about these Neanderthal skeletons, however, to show kinship with the ape; they are entirely human, although there are no men like them on earth at the present day. Even evolutionists admit that the Neanderthaler could not have descended from the so-called Java ape-man, **pithecanthropus**; because the thigh bone of the latter group calls for a creature that walked erect like man of today, while the Neanderthal man was stooped. Nor could **pithecanthropus** have descended from the Neanderthals, for the latter lived in much more recent times. Furthermore, the cranial index of the Neanderthal men is very high, as compared to the low index of **pithecanthropus**—whose skull cap is probably that of an extinct species of chimpanzee, as heretofore explained.

Although the Neanderthaler's brain capacity was large, yet his thinking processes must have been peculiar; for his head was developed occipitally, with the frontal portion measurably stunted. Here, then, we have a whole family of veritable monsters; akin to normal men of high intellect, but larger, and deviating therefrom in several marked respects. How shall we account for them? It seems fully as reasonable, and much more simple, to say that they came about as a result of some glandular disease like acromegaly—working through several successive generations under climatic, dietetic, or other physical conditions conducive thereto—as it would be to insist that we have here an example of one of evolution's blind, bungling experiments toward creating a true human being.

The Piltdown "Dawn" Man

In the preceding installment we referred to Dr. Henry Fairfield Osborne's open repudiation of his earlier faith in **pithecanthropus** as a "missing link"; but this does not imply his conversion away from the evolution viewpoint. On the contrary, he is still looking for man's primitive ancestor. In fact, he seems to believe that the "missing link" is already pretty well identifiable in the Piltdown frag-

ments found by Dawson, in England, a few years ago; and which he refers to as the "Dawn Man," or **Eoanthropus Dawsonii**.

His careful reexamination of these dubious relics—so dubious that they were readily rejected as evolutionary evidence by other competent scientists—now convince Dr Osborne that earliest man emerged upon this planet some million and a quarter years ago! This more than doubles even the hastily assumed antiquity of the "Java ape-man." But Curator Gerritt S. Miller, of the Smithsonian Institution, an equally eminent authority, places the Piltdown **eoanthropus** in the same category as the Java **pithecanthropus**—pronouncing both of these groups to be mere collections of bone fragments "too incomplete and uncertain" to warrant any definite conclusions as to their significance.

There seems to be a strange and inexplicable fascination in this hunting game of the scientists for the elusive "missing link"—a search which has taken them with unabated ardor out into the hidden fastnesses of the Gobi Desert, up into the Alpine heights, down across the yawning Sahara, and into the African wilds beyond; as well as into many other lands in both hemispheres—at great expense of time, effort and money, notwithstanding the meagerness of returns and the frequency of disappointments, as one after another of their prematurely heralded "missing links" has turned out to be but another embarrassing mistake.

North American Discoveries

Still the hunt for the "missing link" goes on. It has turned now to the **North American Field**, which already has been quite thoroughly combed—yet not one single bona fide specimen has been found to date. True, time and again "important finds" have been announced; and these have been played up in spectacular fashion in the newspapers and magazines as "positive proof" of man's remote antiquity upon this continent—but each and every one of these "finds" has been discredited after closer scrutiny of the evidence by the experts.

Among these widely heralded American discoveries was the "Calaberas skull" of California; the "fossil man" of Vero, Fla.; the Natchez pelvic bone; the Trenton crania; the Lansing (Kans.) skeleton; the Nebraska "loess man"; the southwest Colorado man; the New Mexico man, etc. Quite recently, near Scott's Bluff, Nebraska, primitive tools were found, which had been fashioned from the bones of extinct elephants and **bison antiquus**. And these tools were accepted by many educators as proof that man inhabited this locality at least half a million years ago.

But what positive proof do we have that these faunal species of animals became extinct in North America at such an early date? None! Unmistakable Indian portraiture of mastodons (now extinct) have been found, and some ethnologists also claim that the historic Indian "thunder bird" myth is a vague tradition from the days when mammoths roamed the wilds of some sections of this continent and were hunted by the Indians. Quite recently

Dr. W. B. Scott, professor of geology and palaeontology at Princeton University, made the discovery of a complete mastodon skeleton, near Quito, Ecuador. This skeleton bore marks of having been killed, and no indications of great age; and Dr. Scott said that he is convinced that the animal had been killed in typical Indian fashion at a date not exceeding five centuries ago! He deduces therefrom that the now extinct mastodon must have been contemporary with historic aborigines, in some sections, almost down to the time of the discovery of America by Europeans.

No Prehistoric Americans

The consensus of opinion among well informed archeologists is that the American Indian has not inhabited this continent but a few thousand years at the most, and that there is no bona fide evidence of any prehistoric predecessors of them on this hemisphere; but that they are related to the Malays who must have migrated from Asia, either by way of the Behring Strait or over the Aleutian chain of Islands, which may have formed an uninterrupted land bridge between Asia and North America within historic times. Certainly every effort to assign to them or to their ancestors an extreme age, has failed of proof.

The evidence for the remote antiquity of the "Southwest Colorado Man" consisted merely of tooth marks on extinct flora which appeared to correspond with human teeth. But no less an authority than Dr. Alex Hrdlicka, head of the U. S. National Museum, has identified these so-called "human" tooth marks with those of a small extinct species of Eocene horse. Dr. Hrdlicka has also prepared a special bulletin (No. 66) on "Recent Discoveries Attributed to Early Man in America," in which he discusses these various mistaken "finds" aforementioned.

Prof. R. S. Lull also sums up the situation in similar fashion. After mentioning that numerous human bones and artifacts have been found in North America in association with "Pleistocene" mastodon and **bison antiquus**, and which also agree with the said extinct animal bones in their degree of fossilization, he then nevertheless admits that "the anatomical test does not corroborate the other criteria in point of antiquity, for each specimen presents features in no way different from those of existing North American Indians." In short, the factual tests applied by true science, serve to refute the wild theories of evolutionary geologists and palaeontologists, both as to the antiquity of these extinct mammal species and as to the age of the strata which contain them. These bones are those of modern Indians; and not even the evolutionists believe that Indians have dwelt here for 500,000 years—the age hastily ascribed to some of these North American "finds."

Other Hasty Conjectures

Nevertheless the search for proof of human antiquity continues to be pushed with indefatigable zeal. Only last autumn Edgar V. Howard, a Phil-

adelphia archeologist, reported a "find" in New Mexico, of a skillfully chipped spearhead and the remains of a camp fire, in association with the bones of elephants and camels; whereupon he conjectured that the man who made the spearhead and the campfire must have lived there at least fifteen or twenty thousand years ago. But if, as asserted by Prof. Scott above mentioned, even the now extinct **mastodon** lived on this continent as late as five or six centuries ago, it should not be surprising if we occasionally should find modern Indian spearheads and arrowheads, and the ashes of campfires, in the same strata which contain the bones of elephants and camels. A few of these may have roamed the western plains of North America until not so long before the coming of the white man to this new world.

But to each successive "find" a remote antiquity is invariably assigned—otherwise it would not make exciting "copy" for the Sunday supplements, nor lend any support to the Darwinian hypothesis. Each specimen is acclaimed by the discoverer as a new species of **homo**, and he is given a geological Latin name to correspond. For example, we have the Peking man, called **Sinanthropus Pekinensis**; the Mt. Carmel men, **Paleanthropus Palestinus**; also the Oldoway man, of the Lake Victoria region. Then there is the Lloyd's skull, dug up in London and endorsed by no less an authority than Prof. G. Elliot Smith. Only the back part of this skull was found, and there was no way of determining whether the forehead may have been high or low, or what the brain capacity might have been. Nevertheless Prof. Peake, of Oxford, feels sure that "it must have been a creature of low intelligence."

It seems that every shred of hypothetical evidence is eagerly welcomed, if it serves to suggestively uphold the theory of human evolution and appears to cast discredit upon the Bible story of Adam's creation and fall. Yet the entire Darwinian theory of man's remote origin and slow progress, from primitive savagery on up to civilization, rests upon the flimsiest of foundations. All the actual evidence is directly to the contrary. We find at the very dawn of recorded history, in the thickly populated regions, not a primitive development but as high a plane of civilization as was ever reached in later times, until the modern era of printing and other mechanical inventions for increasing knowledge supervened. Furthermore, the archeological evidence shows that the average brain capacity of ancient historical men was fully on a par with our own of today—while all evidence of "prehistoric" men is admittedly incomplete, and rests upon misconception and conjecture.

Errors in Computing Sedimentation

The antiquity of most of the "finds" is simply assumed from their depth below the surface; and the age of their level is estimated by a wholly arbitrary geologic scale, based upon the present rate of terrigenous deposits in certain localities. And because under ordinary modern conditions sedimentation

takes place slowly, the prehistorians assume that this rate has been uniform throughout terrestrial history. They seem to quite disregard the fact that under flood or catastrophic conditions the rate of deposit is vastly accelerated. Thus in the Somme Valley, where it is now known that the forests disappeared only a few centuries ago, and where peat now grows at the slow rate of less than two inches a century, the investigators at first insisted that the fossil flora and fauna at the bottom of these peat beds must be many thousands of years old, since they now are nearly 30 feet below the surface.

These enthusiasts overlooked the now well known fact that under dense forest and swamp conditions (as once prevailed in the Somme Valley) peat grows so rapidly that within a century it may add two or three feet, not inches, to its depth. This was proven when eventually there was found, near the bottom of these same Somme peat beds, relics of Roman pottery, Roman bricks, iron tools, and a **boat**, which showed that as late as the early Christian era these beds were actually navigable lakes.

The same error in calculation was made by the prehistorians in England, Scotland, Ireland and Denmark, where the age of the peat bogs was erroneously estimated on the basis of their present growth of an inch or two a century. Yet deep down in these beds have been found Roman roads; and in Ireland, at a depth of 20 feet, was found a relatively modern pair of well made double-soled shoes and a crock of butter! They are admittedly only a few centuries old; but according to the scale of estimates adopted by Sir Charles Lyell, father of "orthodox" uniformitarian geology, these relics should be at least 16,000 years old! Thus it is seen that the more critically one enquires into the actual evidence on which the prehistorians have based their exaggerated estimates of human antiquity, the less convincing it is found to be.

(To be Continued)

BIBLES

- C047C** Black Leather; flexible divinity circuit, round corners, red under gold edge, with marginal references, maps and concordance, minion type, size 5x7 1-8
An excellent Bible for the price.....\$2.50
- 55X** Red, green or maroon fabrikoid with harmonizing colors under gold edge, india paper, without references, maps in back, brevier type, size 5 1-2x7 1-4
A book beautiful in appearance.....\$1.75
- P47** Black leather, flexible, divinity circuit, round corners red under gold edge, without references or margin, bold minion type, size 4 1-2 X 6.....\$1.60

BIBLE HELPS

- A-K** The Divine Plan of the Ages—Karatol binding, thin paper, dark blue cover..... 30c
- A-P** The Divine Plan of the Ages—paper binding.... 25c
- A-D** The Divine Plan of the Ages—magazine form.. 15c
Inquire about prices in quantity for the above.
- M-P** Daily Manna for the Church, blue paper cover, a text for each day in the year..... 25c

THE DAWN

251 Washington Street, Brooklyn, N. Y.

"HISTORICAL CANONS CRITICISED"

JERUSAL of current numbers of THE DAWN'S interesting serial on "The Mystery Land of the Pharaohs" has impelled me to write this article, partly to express appreciation of what is undeniably a sincere effort to place before the minds of your readers, faithfully and without bias, certain considerations from the annals of secular history which are of interest to the Bible student.

It also is my desire, at the same time, to offer a few friendly criticisms thereon, and to present for the consideration of *Dawn* readers certain additional facts which, it is hoped, may have a tendency to re-establish faith in the Bible chronology as presented in *Scripture Studies*, which, we are sure, a large number of your readers believe to be correct; and upon whose correctness, it must be admitted, depends a considerable and important part of that which we recognize as "Harvest Truth."

First, let me reiterate what has been said many times in the same connection—that any change in the Bible chronology, either by 19 years, or by any number of years whatever, must obliterate the time parallels or "doubles," which have for many years been a source of comfort and joy to spiritually minded saints; and which were evidently arranged by divine Providence so that those having faith in God and in the integrity of His Word might know of a surety which is the true chronology, and that they might be given the added assurance, in the "evil day," of knowing that God has a precise and orderly Plan, which is surely and grandly moving forward to completion.

Any presentations, therefore, which tend to lead to the conclusion that this chronology must be abandoned, will, whether we wish it so or not, prove to be weakening to faith, in an hour when it seems clear that genuine faith in God and in His Word and Plan, are at a premium. The matter is, therefore, a serious one.

Let us therefore present, first, a few points from Scripture, tending to show clearly and unmistak-

The accompanying article, which will be concluded in our next issue, is a contribution from one of our readers; and is intended as a friendly but frank criticism of the historical data presented in our serial on "The Mystery Land of the Pharaohs" now running in this magazine. Not wishing to devote too much space in any one issue of THE DAWN to this subject, important though it may be, we are withholding the concluding articles of the series until both sections of this contributed article have been published. The next installment of the Mystery Land series will be in the nature of a summary of the chronological data and harmonies already presented. You will be more than ever interested in reading them after reading these friendly criticisms of the preceding articles.

THE DAWN is a journal that is devoted to the cause of truth. It is not given to vain controversy or baseless speculation on any subject. It believes, however, that this discussion, though technical, is of interest and profit to our readers; and therefore is pleased to present both sides of the issue and let each one decide as to the merit of the respective viewpoints.

ably what is the Bible teaching on the subject of the 70 years of desolation and sabbath keeping of the land; and then follow with some facts and figures suggestive of the possible causes for the discrepancy of 18 or 19 years between portions of secular and sacred chronology; after which I hope to be able to show, quite conclusively, that the latter chronology, which has been proven to be correct in so many ways that appeal to the consecrated mind and heart, can also be *astronomically* verified, and is worthy of the utmost confidence.

Captivity and Desolation

The proof texts to which I wish to invite attention will show, first, the conditions under which, according to the Law, the land might keep sabbath in the event of Israel's failure to properly observe this feature of the Law; and, second, certain texts will be quoted which show that those divinely prescribed conditions were in fact fulfilled upon Israel and the land, and for how long. These texts are:

- (1) "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."—Lev. 26:33-35.
- (2) "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."—Jer. 25:11
- (3) "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years."—2 Chron. 36:20, 21.

The first text shows that Israel's neglect of the sabbath feature of the Law would result in an *enforced* period of sabbath-keeping, the length of which is not given. The conditions under which the land would keep sabbath as here foretold are, first, that the land should be desolate and their cities waste; and, second, that Israel should be removed into their enemies' land. The language here is very definite, and there would seem to be no reasonable doubt or question as to its meaning.

In the second text it is to be noted that the foregoing two conditions are covered by Jeremiah's prediction, viz., desolation of the land, and servitude or captivity in Babylon—their enemies' land; while the additional information is here given that this servitude must continue for 70 years.

In the third text it is indicated that the predicted sabbath-keeping of the land, and Jeremiah's period of servitude and desolation are the

same. The identity of the two is here established beyond question, for all who have faith in the testimony of the inspired Word of God.

Theories Refuted

The foregoing texts of Scripture seem definitely to refute three theories which have been put forth respecting Israel's servitude, and the desolation and sabbath-keeping of the land, as follows:

First, the theory that the period of captivity in Babylon and the period of sabbath-keeping are different periods. This cannot be correct, for, according to the third of the above proof-texts they are identical. Jeremiah, it will be remembered, had predicted a desolation and a servitude of 70 years, but had not mentioned sabbath-keeping. Moses had predicted that Israel would not let the land rest in their sabbaths when they dwelt upon it (Lev. 26:35), and that the enforced sabbath-keeping and desolation would ensue. And the passage in 2 Chron. 36:20, 21, informs us that Jeremiah's predicted 70 year period was divinely provided in order that the land might rest and enjoy her sabbaths; for they "were servants (in servitude or bondage, as predicted by Jeremiah) to him . . . until the land had enjoyed her sabbaths."

Second, these texts prove the theory erroneous, which holds that the land could be enjoying her sabbaths while the people dwelt upon it. Such a possibility is excluded by Moses in the text quoted; for, "then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land."

Third, these scriptures seem to dispose of the theory which suggests that, since 19 jubilees had, in some fashion, been observed by Israel in the land, only 51 such jubilees of the total of 70 remained to be kept; and that the expression, "to fulfill threescore and ten years," may signify the fulfilling of only the remaining 51 jubilees not yet observed (70-19 equal 51).

Moses, however, in his office of Prophet, had shown that Israel would not permit the land to rest in their sabbaths so long as they dwelt upon it. The inference is

therefore clear that the enforced period of sabbath-keeping must include the entire predestined number of 70 years. Furthermore, Jeremiah had not mentioned any 51 year period of desolation; his words clearly justify the inference that the period of desolation would be 70 years; and no Bible student would ever have thought of a 51 year period of desolation, except out of deference to Ptolemy's Canon, which allows for only about that number of years from the overthrow of the kingdom of Judah, to the decree of Cyrus (536 B. C.) which permitted the return of the Jews to their land.

In Part VI of the serial referred to, and under the subhead Ptolemy's Canon Authentic," it is stated that, "This Canon was compiled by learned Greek and Egyptian historians in the third century B. C., at Alexandria, Egypt, under Ptolemy III." We further read, "Inasmuch as Ptolemy's Canon was compiled not so long after the events which it mentions, and since its compilers had at their disposal the collection of historic records of that great library at Alexandria, therefore the dates which it gives should be quite accurate."

Possibly we do not quite get the thought here intended, but I deem it appropriate at this juncture to point out that the Ptolemaic Canon was not tabulated in the third century B. C., but is a work of one Claudius Ptolemæus, an eminent Egyptian astronomer and geometer, who lived in the second century A. D., about nine centuries after the time of the events which comprise the beginning of his canon. Ptolemy, therefore, in his efforts to fix the dates of his kings, especially those of the earlier portion of the canon, could only search the records of a distant past, even as historians do today.

Yet the notion prevails that the Ptolemaic Canon is accurate because "astronomically verified"; and historians of today, in lieu of more reliable secular sources, and unwilling to accept the chronology of the Bible, have generally accepted Ptolemy's conclusions as correct.

Testimony of the Eclipses

In reference to the method of date-fixing by means of eclipses of the sun or moon, it may be stated that such a method is of great value when the exact time, place of observation and degree of obscuration are known, but in the absence of these data absolutely nothing conclusive can be proven by this method.

The question may therefore appropriately be asked, were the ancients given to precision and accuracy in the observation and recording of celestial phenomena? For answer let us note the following words from a work on "Total Eclipses of the Sun," by Mabel Loomis Todd, page 89 and 90.

"Accuracy in minutae, like noting the beginning and end, precise date and duration, and locality of observation, seems to be a modern attribute. If these early peoples recorded any natural phenomenon within several years of the actual time, one must be well content. Can anything different be said of the ancient battles? In Persian or Asiatic history prior to the fifth century, a divergence of 25 years is considered of trivial consequence. Even in the case of eclipses mere differences of two or three years do not seem in the least to disturb the old chroniclers."

Again, in "The Americana," in the article under the caption "Eclipse," we read: "The records of the supposed eclipses of the ancient historians are usually very uncertain as to place, time and character of occurrence, and hence have proved of questionable value to the astronomer. The precise circumstances of an eclipse occurring centuries ago, can readily be computed from the modern tables, but the comparison with the vague historical references has apparently contributed but little to science."

As might be expected, we find that while historians are generally disposed to give credence to the "historical" eclipses, and to base their conclusions upon them, we also find, as indicated in the above quotations, that astronomers, in whose science accuracy is of paramount importance, are unwilling to take seriously the astronomical observations which have come down

to us from ancient times, even though such observations, if reliable, would be of great value to the astronomer.

The following words from the pen of Professor D. D. Luckenbill, of Chicago University, one of the world's greatest authorities on Assyriology, are full of meaning:

"One soon discovers that the accurate portrayal of events as they took place, year by year during the king's reign, was not the guiding motive of the royal scribes. At times the different campaigns seem to have been shifted about without any apparent reason, but more often it is clear that royal vanity demanded playing fast and loose with historical accuracy." (*Ancient Records of Assyria and Babylonia*, Vol. 1, page 7.)

How clear it is that the annals of ancient secular history are unworthy of much confidence, and that where they are shown to be in conflict with the inspired record of God's Word, they must be set aside by the Bible student as unworthy of much or serious consideration. This is not dogmatism or prejudice; it is the course of sanity and reason in view of the admitted facts, and of the convincing and conclusive nature of the evidences by which the Biblical chronology is established and confirmed.

Ptolemy's Canon

Yet, for the sake of those who are "weak" along this line, or who still are of the opinion that the "astronomically verified" dates of secular history should not be disregarded, let us inquire into the nature of the evidence by which these canons are dated. Let us first consider briefly the Canon of Ptolemy, who lived in Alexandria, Egypt, about the middle of the second century of the Christian Era. In his treatise on Astronomy, known as "The Almagest," Ptolemy gives a list or "canon" of the kings of ancient Babylonia, Persia and Greece, from the eighth to the fourth centuries B. C., giving the lengths of the reigns of the kings of that period as deduced or estimated from the ancient records available to him, including the records, or legends, concerning some eclipses, by which some of his dates are established.

The first of these eclipses is assigned the date 721 B. C., and by this eclipse it is evident that the chronology of the first part of his canon is determined. Hipparchus, an astronomer of the second century B. C., is said to have referred to this eclipse, and it is evident that Ptolemy made use of the records of Hipparchus. Modern calculations show that a total eclipse of the moon did occur on March 21st, 721 B. C., and that it was visible at Babylon, supposing that weather conditions were such that the eclipse could be observed.

Now, there is no difficulty in determining from the Modern tables, the exact time and characteristics of the eclipse of centuries ago; but there is a very grave difficulty in the matter of identifying the calculated eclipses with the vague and uncertain records of the past.

As shown above, where there is accuracy of detail in observation, the identification is easy, and the dates of such eclipses of history as are accurately recorded, can be fixed with certainty. But in the absence of these details, nothing whatever can be proved, for eclipses occur every year, and all of them are visible over large areas of the earth's surface. No less than two eclipses can occur in any calendar year, and the number may be as high as seven.

Did Ptolemy, then, have sufficient data at hand to positively identify his legendary eclipse with the calculated eclipse of B. C. 721? The answer can only be that it is hardly possible that he could have possessed any precise, accurate and trustworthy records on this or any of the eclipses used in the early part of his canon; and the Scriptural evidence is clear to the effect that Ptolemy is in error here by about 19 years; and it is, at least, interesting to note that if we look back to the year 740 B. C., exactly 19 years prior to the date fixed upon by Ptolemy we find that another eclipse of the moon occurred on the same night of the same Babylonian (lunar) month, i.e., about Nisian 15th, B. C. 740.

For the information of the reader it may be stated, further, that according to the tables of Oppol-

zer, in his "Canon of Eclipses," the lunar eclipse of March 740 B. C. was a partial eclipse, but was nevertheless a very near approach to totality, (11 digits) and occurred in the early morning hour after midnight, Babyion time. If Ptolemy, in preparing his canon, had decided upon the date 740 B. C. as the time of his first eclipse, there would have been substantial agreement between his dates and those indicated in the Bible chronology. He no doubt did the best he could with the data available.

But, it may be added, did not Ptolemy furnish us with the date of the decree of Cyrus in 536 B. C. with which the Bible is in agreement, and about which there is no dispute? Yes, the fact that a portion of Ptolemy's Canon is in error does not necessarily signify that it is all in error. The evidence is, that Ptolemy had accurate information from various sources, which enabled him to correctly fix this date, and the eclipse data covering this period also seem to be definite; and the eye of faith will have no difficulty in seeing here the hand of the Lord, for when divine Providence points us to secular history for needed information, we may rest assured that the necessary records to secure such information will be adequately safeguarded.

Assyrian Eponym Canon

It is necessary that I refer to the Assyrian Eponym Canon which, it is alleged, verifies the canon of Ptolemy. Assyria, let us note, was the land of Assur (Gen. 10:11), of which Ninevah was one of the principal cities. Through a period of several centuries the Assyrians had a custom of naming each year after some prominent official in the realm, and the lists of the names of those officials are known as the Eponym Canon, and such lists furnish the ground-work of Assyrian chronology.

In this connection I must mention the claimed agreement of these two canons in reference to the lunar eclipse of 721 B. C., noted above. We quote from the article, "The Mystery Land of the Pharaohs", Part VI, "The same canon (Eponym) shows that another

(Continued on page 28)

THE CHRISTIAN LIFE

CHRIST IN YOU — THE HOPE OF GLORY

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:27.

THOSE of us who are privileged to be living down here at the end of the age, when the fuller light of truth is shining upon the divine Word—that glorious light of the divine plan—can truly exclaim with the poet,

"Happy Zion: What a favored lot is thine!"

Indeed, the Christian today who can view the sacred Word from the vantage point of revealed truth—the truth of the gospel—has many things for which he can be thankful, and not the least of these is that he has learned to "rightly divide the Word of truth." By this proper method of Bible study it becomes more and more apparent that a correct understanding of any passage of Scripture depends upon at least two important factors. (1) Any given text must be understood in harmony with its context, and (2) It must be interpreted in harmony with the general purpose or plan of God as it is centered in the gospel of Christ—the Messiah gospel. To ignore either of these important factors in our study of the Bible is to expose ourselves to almost any sort of whim or notion that we might formulate in our own minds, or which might be suggested to us by others—"blown about by every wind of doctrine."

A good example of the importance of this proper method of Bible study is found in what is perhaps the best known and most frequently quoted passage in the Word: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." (John 3:16) This beautiful text, simple though it is, would mean practically nothing to us, were it all we had of divine revelation. It would leave us with the questions: Who is God? Who is His Son? How did He give His Son? What constitutes belief in that Son? What does it mean to perish? What does it mean to have everlasting life? It can readily be seen therefore, that the real beauty and depth of meaning contained in this passage is there because of its setting in the divine plan, and because of the many other wonderful promises and explanations of the divine Word which throw light upon it.

And if we could not understand what is perhaps the simplest text of the Bible apart from our knowledge of the truth in general, how could we expect to properly understand more difficult passages if we ignore the key with which our loving Heavenly Father has so graciously favored us in these closing days of the gospel age? And the text chosen for the major portion of this discussion is no exception to this rule. In fact many sincere and pious persons have built theories on

this very passage which will not stand the test when the light of the gospel is thrown upon them. It might, however, be more proper to say that this text, like many others in the Bible, have been used to prove erroneous theories which already had been formulated in the minds of well-meaning, but misguided religious enthusiasts.

Applying the Divine Measuring Rod

The expression, "Christ in you," could be made the basis of all sorts of speculative theories should we desire to interpret it apart from the general purpose of God as revealed in the Word. But if we are to be honest students of the Bible we will not be permitted to indulge in guess work, or speculation. If, in the case of this text, as with others, God has not been His own interpreter—through His Word—then we may as well admit that we have no idea at all what it means, because it is manifest that it could not possibly mean exactly what it says; for Christ could not literally be inside of every Christian. No, we could not even depend upon some wonderful experience to instruct us in its meaning because this would place the understanding of God's Word upon the basis of "feeling," which is indeed a very illusive and unreliable method of instruction.

Some, by depending upon this method of interpretation, have been convinced that Christ was in them because supposedly, they have been healed of their physical ailments. Others have been equally convinced that Christ was in them because of the "inner voice" of His spirit (what they supposed to be the third person in the trinity) speaking wonderful things to them. Still others, by the same method of interpretation, have supposed that in some mysterious way, through contemplation of the deity their souls have been united with God. In other words, if we are to be guided by our own wisdom, or feelings, in the interpretation of this, or any other passage of the Bible, we can have no assurance at all that we have arrived at the right conclusion, while another, equally sincere, will decide upon an entirely different interpretation. And this, by the way, is one reason why there are so many conflicting opinions and doctrines throughout Christendom. Men, yea, sincere men—and women too—have been too willing to use the Bible to prove their own theories, rather than to permit God, through His Word, to make known to them His own glorious purpose in the gospel of the Messiah.

The gospel of Christ, with the ransom as the foundation, is the divine measuring rod by which all opinions must be judged; and the statement, "Christ in

you the hope of glory," is no exception. The fact that in this text the word "Christ," or "Messiah," is used indicates that it is expressive of some very important feature of the gospel. In the same text (Col. 1:27) this same glorious truth is referred to as the "mystery among the Gentiles." What is this "mystery?" Does the Lord leave us to our own imagination as to what it might be? No! Indeed He does not! By turning to Ephesians 3:3-6 we find beyond any question of a doubt exactly what constitutes this great mystery. We quote:

"How that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by His spirit; *that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel.*"

Were it not the Apostle Paul who had given this explanation of the mystery of Christ many of us would be inclined to say that it seems far too simple to really be the truth. And even though we recognize these as Paul's words, spoken by inspiration of God many have a tendency to attach some hidden meaning to them for which there is no Scriptural justification.

Why a Mystery?

But some may argue, Why call so simple a matter as that a mystery? Surely it is easy to understand that the Gentiles, since Pentecost, can, through faith, enter into the gospel privileges. Yes, it is easy for us to understand it, because to us it is no longer a mystery. It is only in its past aspects that it is referred to as a mystery. Of the present, Paul says, "but now is made manifest to His saints." Surely that which is made manifest is no longer a mystery, but becomes, instead, the "simplicity of the gospel."

A moment's reflection will reveal just why this simple fact was so difficult for the early church to grasp. From the very beginning of God's dealings with Abraham, his natural seed, the promises were restricted to that one nation. All the prophets had been Jews, and the promises had all been given to and through that one nation. "You only have I known of all the families of the earth," was the prophetic declaration concerning God's attitude toward the Jews as well as toward other nations. Even the apostles were so schooled in the thought that the natural seed of Abraham were the only one who could have special blessings from the Lord that it was difficult indeed for some of them to grasp the fact that a change had come. God gave Peter a special vision in order to open his eyes to this great mystery.

The Chief Mystery

It is true of course, that any Gentile, by becoming a proselyte to the Jewish faith, could come in under the Law Covenant arrangement, and enjoy certain privileges with the Jews; but **there was more to this mystery than the mere thought of Gentiles obtaining divine favor—yea, much more than that; God had**

made promise of a coming Messiah, and while the Jews thought of those promises as being descriptive of some great personage that should come and redeem them from under the Roman yoke—which was right—they did not understand the fact that in a sense their whole nation was a Messianic nation, and would have participated with Jesus in the dispensing of the promised blessings had they not rejected the Lord of glory. And herein lies that which was even a greater mystery to the Jews of the Apostle's day; namely, that the Gentiles had an opportunity of becoming, not only the recipients of divine favor, but also a very vital part of the Messianic arrangement.

The Jewish nation, in God's providence, was an "elect" nation, specially chosen of Him, and for a special purpose. God Himself had chosen them, and anointing was to be extended to the Gentiles, but in a much more real sense than it had come upon the typical Messianic nation under the leadership of Moses. The real Messiah had now come, and the anointing that had come upon Him, constituting Him the Messiah—the anointed One—was now coming upon prospective members of His body, designating them as candidates for coming glory, as joint-heirs with the Head. And such riches of divine favor was being extended to Gentiles! What a mystery!

While, as already noted, some of the believers, prior to Pentecost, may have had a more or less vague conception of the fact that in some way the Messiah was to have associates with Him in the Kingdom work, yet there is no evidence that any of them grasped the great fact of the "Christ" body, or company, as it was later outlined by the Apostle Paul in the 12th chapter of 1st Corinthians. This was a very vital part of the mystery, yet so very simple to the initiated. We quote concerning it from "*The Divine Plan of the Ages,*" page 81:

"Christ in You, The Hope of Glory"

"This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by 'Christ in you?' We have learned that Jesus was anointed with the holy spirit (Acts 10:38), and thus we recognize Him to be the Christ—the anointed—for the word *Christ* signifies *anointed*. And the Apostle John says that *the anointing* which we (consecrated believers) have received *abideth in us*. (1 John 2:27.) Thus the saints of the gospel age are an anointed company—anointed to be kings and priests unto God (2 Cor. 1:21; 1 Pet. 2:9); and together with Jesus, their chief and Lord, they constitute Jehovah's Anointed—the Christ."

The meaning of the expression, "Christ in you," is further illustrated by Paul's words concerning the church being "*in Christ*." In Jesus' prayer, shortly before His crucifixion, He used the expression both ways: "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them: that they may be one, even as we are one." (John 17:21, 22.) The thought is that of full

unity in, and cooperation with God, and His eternal purpose as revealed in His Messianic program. It is to this that every member of the Church is anointed.

And there is great glory attached to this. The Apostle Peter tells of the fact that the prophets had spoken of the "sufferings of Christ (the Messiah) and the glory that should follow." The entire church, the body of Christ, is to share in this Messianic glory. Paul assures us of this, as follows: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: by whom also we have access into this grace wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:1-2.

The word "glory" as thus used in connection with the hope of the gospel, must be understood in harmony with God's standards. Jesus, as the head of the Messianic company, was, following His resurrection, exalted to the highest position of glory in the whole universe, even to the right hand of the throne of God. This "glorification" was all involved in the Messianic promises; and it was doubtless because of a partial appreciation of this that the two disciples, through their mother, ask to sit, one on the left hand, and one on the right hand of Jesus in the Kingdom.

Such a hope of glory was justified, provided the conditions attached to the promises were fully complied with. Some of the Jewish disciples prior to Pentecost seemed to grasp this fact to some extent; but for them to suppose that such "glory" could be extended to Gentile "dogs" was entirely beyond their comprehension. Indeed, divine wisdom has purposefully kept this great fact a mystery "hidden from ages and from generations."

Its Practical Meaning to Us

While the mere theoretical fact of this mystery is comparatively easy for the Christian to understand, we would not wish to think of it as a mere item of knowledge, but would rather, on the basis of a correct theoretical understanding of the passage, bring home to ourselves the very practical, and important lessons contained therein, for our encouragement in the narrow way. Much is involved in the matter of being a part of the anointed company—the body of Christ, and we will do well to give earnest heed to these things with which we are so vitally concerned. Not only should we diligently seek to know and to be in harmony with all the conditions of our calling, but we should seek also to encourage others who have this same "hope of glory" to be faithful to their consecration.

As God dealt only with the one nation during the Jewish age, so during the gospel age His special favor is limited to those who "are called according to His purpose." To such He has given the assurance that all things shall work together for their good. But note the conditions of such blanket protection on God's part: "*Called according to His purpose.*"—the Messianic purpose. God has no other purpose, or plan, than that. Those who have not been called according to that purpose, and are not cooperating with God in "His purpose," cannot properly claim this glorious promise. Do we really appreciate the fact that we are

among the few here at this end of the age to whom God has revealed His purpose? Or has this glorious truth become a common thing to us so that we are inclined to consider it as of secondary importance, and temporarily, at least, willing to lay it aside in order to sample the food offered in the feeding grounds of nominal Christendom?

The Apostle Paul (Eph. 3:9) speaks of "the fellowship of the mystery." Surely we can enjoy this fellowship if we have been inducted into the mystery class. But how can light have fellowship with darkness? A brother—a teacher among God's people today—was recently heard to remark that he could enjoy sweeter fellowship with a certain group of nominal church members, than he could with the majority of those who claimed to know the divine plan. It is true, of course, that a mere head-knowledge of the divine plan does not constitute one a real Christian, but it seems sad to think that anyone who once reveled in a heart appreciation of the Messianic purpose, as it is revealed in the gospel, and who has been called according to that purpose, could so far lose sight of its importance as to enjoy fellowship with those who not only have no knowledge whatever of God's plan, but who for the most part are bitterly opposed to the truth concerning it.

We call attention to this here in order to emphasize the fact that when God reveals His plan to us, and has called us according thereto—anointing us as members of the Messianic company—we should appreciate it enough to continue making it the chief thing in our Christian (Messianic) life. This glorious truth is being assailed today from every angle. By an unscriptural use of certain passages of the Bible the simple "gospel of Christ," which is "the power of God unto salvation," is made to appear as mere "milk," suitable only for the undeveloped. Not from one source, only, but from many quarters, comes this same propaganda. But alas, the various ones who have "progressed" beyond the simplicity of the gospel, seem to all have a particular provender of their own upon which they are feeding, and which they suppose to be the "strong meat" of the Word.

The Apostle Paul emphasized the importance of the faith once delivered unto the saints, and of himself he said, "I have fought the good fight, I have finished my course, I have kept the faith"—the "gospel of Christ." Paul warned that there would come a great falling away from that faith, and history shows that Paul was a true prophet. The effects of that falling away are everywhere manifest today. And the same great adversary who first sowed the seeds of error by which he corrupted the simple gospel is, even until now, continuing to promulgate his same subtle deceptions. It is a noteworthy fact that practically every one of the subtle theories that are being advanced today in an effort to draw the saints away from the simple gospel, or to make it appear of secondary importance, can be traced to some one or more branches of nominal Christendom—Babylon. And this is being done in the name of progress, when in reality it is retrogression.

The Hope of Glory

There are three important factors mentioned in our text: First, "Christ in you," Second, "The hope", and Third, the "glory"—the glory that shall follow. We have already seen, that in order to be consistent with the divine plan, and with the testimony of the many Scriptures bearing on the point, we must interpret the expression "Christ in you" as being descriptive of that relationship the follower of the Master bears toward the Messianic purpose—that he is considered a member of the Christ company, and a partaker of the anointing of the holy spirit which came first upon the Head, Jesus, and from Him on down to every member of His body.

We have noted briefly also, something of the "glory" that is attached to this blessed and exclusive relationship with Jesus, and with the divine purpose centered in Him. Nor tongue nor pen can show the vast extent of this glory—"It does not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is." But this glory is not yet an actuality: it is merely a "hope." There is no glory yet for the Kingdom class. Jesus, the Head, while in the flesh, "learned obedience through the things which He suffered." Now His body members, those who have come in under the Messianic anointing—who are dwelling in Christ, and He in them by virtue of their anointing—are filling up that which is behind of the suffering of Christ, for His body's sake which is the church. We are still in the time of which Jesus spoke when He said that, "The Kingdom of heaven suffereth violence, and the violent take it by force." But while the Christian's pathway is still one of suffering and sacrifice, he is encouraged by the "hope of glory" to press on in the narrow way.

And how very vital is this glorious hope. Concerning it the apostle says (Rom. 12:12), "Rejoicing in hope, patient in tribulation." These words indicate clearly that if we are to continue patiently on in the narrow way of sacrifice, it will be necessary for our hope to be bright and firm—a hope in which we can "rejoice." Without this glorious hope—the Messianic hope—the Christian would be like a ship on the ocean without rudder or anchor—tossed to and fro by every wind of doctrine.

This is evidently the apostle's thought in Hebrews 5 and 6. This epistle seems to be addressed to a group who had more or less failed to become thoroughly grounded in the hope of the gospel; although the epistle indicates that the ones to whom it was written were formerly in a much better spiritual condition. The apostle wrote: "Call to mind the former days, in which ye were illuminated when ye endured a great fight of affliction." (Heb. 10:32.) But for some reason they apparently had lost some of that illumination and were therefore "wavering." Nothing will cause God's people to waver so quickly as to lose sight of the glorious hope of the Messianic gospel. In this particular epistle the apostle uses Melchisedec—who was both a priest and a king—to typify the glorious Messiah, and the divine purpose of redemption and restoration centered in Him.

Because they had in a measure lost sight of the glorious reality of the gospel, or perhaps had never clearly grasped it, the apostle said, "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and have become such (even) as have need of milk, and not strong meat." (Heb 5: 12.) Then the apostle says, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this we will do, if God permit."—Heb. 6:13.

Judging from the argument set forth here by the apostle as already noted, the ones to whom he was writing were having difficulty in becoming firmly established in the hope of the gospel. They seemed to be of the kind that "fall from grace," and who need oft to repent, and to make a fresh start. The apostle points out that this would not be the case were they firmly established. He says: "For it is impossible for those who were (really) once enlightened, and have tasted the good Word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance."—Heb. 6:4-6.

Fruit Bearing Necessary

The apostle then goes on to show that had they received the true assurance of faith, and had permitted it to have the proper influence in their lives, they would be "like the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed." (Chap. 6, verse 7.) "But," continues the apostle, "that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." (verse 8) It seems however, that the Hebrews to whom this epistle was written, had at one time, as we have already noted, given evidence of better things, for the apostle says: "But, beloved, we are persuaded better things of you. . . for God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints (the people of His name), and do minister."—Verse 9.

Then the apostle reaches the real crux of his argument, which is, that instead of wavering, and needing "oft to repent", that they continue steadfast. Steadfast in what? Let the apostle answer: "And we desire that every one of you do show the same diligence to the full assurance of hope to the end. That ye be not slothful, but followers of them who through faith and patience inherit the promise. For when God made promise to Abraham, because He could swear by no greater, he sware by Himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee . . . Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us (in

the Abrahamic promise): which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which is within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—verses 11-20.

What a flood of light this throws upon the apostle's statement, "let us go on to perfection!" revealing, as it so clearly does, that the "perfection" of which he speaks is that steadfastness before the Lord which results from a firm grasp of that glorious hope of the gospel—the "hope of glory."

Suffering Comes First

When the Bible speaks of the "suffering of Christ, and the glory that should follow," it sets forth the proper sequence of Christian experience; for Jesus, as well as for His body members. Yes, God tests those whom He exalts to such a high position of glory. Paul assures us of this in Rom. 5:2-5. It is through Jesus that we have access "by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." In order to get the beauty and comfort of the apostle's thought in the remainder of this passage, we will quote from the *Emphatic Diaglott* translation: "And not only so, but we *triumph* also in affliction, knowing that affliction works out endurance, and endurance *approval*, and approval *hope*; and *this hope* is not put to shame, because the love of God has been diffused in our hearts (by the experiences through which He has permitted us to pass), through that holy spirit which has been given unto us."

The point of the apostle's argument is evident. First we must *triumph* in tribulation. We *triumph* in tribulation when we do not permit it to turn us aside from our course of faithfulness to God. We cannot *enjoy* tribulation, but we can rise above it in the sense that we can continue to rejoice in the God of our salvation in spite of it. Like Job, we can say, "Though He slay me, yet will I trust Him." It helps us to *triumph* in tribulation when we know the purpose of it. Paul says that it "works out endurance." And how important it is to have *endurance*! We must not waver, and be unstable. We must take a firm hold upon our glorious hope, so that it will indeed become an anchor to the soul. If we fail to learn *endurance* we can have no assurance of final victory, for only those who "endure unto the end shall be saved."

This is why the apostle says that *endurance* works *approval*. We could have no hope at all unless we had the assurance of God's approval. But as we continue to *triumph* in tribulation, and thus have the assurance that even though we are being disciplined, God is dealing with us as sons, and that we have His approval, it is then, indeed, that we have a "*hope* that maketh not ashamed, because the love of God is shed abroad in our hearts." Indeed, we cannot rejoice in this glorious hope in all its fullness unless that love which motivated God in making such a provision for the church as well as for the world, all of which was involved in the promise made to Abraham, becomes also the all-impelling force in our lives. If the love of God is shed abroad in our hearts as a result of this glorious hope,

then we shall find ourselves interested in the things of God—interested in what He is doing—and desirous of cooperating with Him, and showing forth His praises.

"He that hath this hope in him purifieth himself, even as He, (God) is pure." What greater incentive could the Christian have for purity of conduct, both toward God and toward his fellowman, than this glorious hope of the gospel! In this Messianic program the Christian sees by faith the entire world made pure, and restored to at-one-ment with God, and realizes that even now he must seek to attain that high standard set before him. With such a glorious hope, the Christian will seek to be whole-hearted in his devotion to God and to His purposes. He will not permit anything to stand in his way of full obedience to the divine will. He will be careful in the little things as well as in the big things of life, and will see to it that his whole life is being consumed upon the altar of sacrifice, rejoicing in the fact that even his imperfect works are acceptable through the blood.

The Christian will realize, too, that such a "hope of glory" as is involved in the Messianic purpose—"Christ in you"—cannot be fully realized without divine aid. Knowing the mighty enemies that are arrayed against him—the world, the flesh and the devil—he would be liable to become fearful and begin to waver were it not for the many assurances of the Word to the effect that "greater is He who is for us than all they that be against us." So, beloved, we will continue to press on in the way toward the Kingdom. We will realize that the God of our salvation is the same, yesterday, today and forever; and that His gospel is the same now as when it was first given to the church, that our understanding or misunderstanding, of chronology or other details of God's plan, does not alter our hope in the gospel. And we will continue to rejoice in our privilege of encouraging one another, and so much the more as we see the day approaching.

And while we realize that even the best and all we can do to show forth the Lord's praises is but little, and very imperfect, yet we will continue on, seeking to be more and more filled with the spirit, and looking to the Lord for grace and strength to help in every time of need.

"O Lord, Thy promised grace impart,
And fill my consecrated heart,
My sweetest thought henceforth shall be,
To live, and speak, and toil for Thee."

Wonder of Modern Surgery

AND now they are actually transplanting parts of human organs from one person to another. Years ago surgeons learned to transplant skin from one person to another, but not always with success. But surgery is forging ahead with remarkable strides, and now persons who have lost some gland essential to life and health, may get a new one, taken from someone who has just died and no longer has any use for it. But ere long the Lord will "make all things new."

THE LAW OF RETRIBUTION

(Part IV)

HOW long, O God, how long, before sure and true relief will come to this world that now suffers under the inexorable divine law of retribution? Into the abyss sinks human society. From every direction the surrounding, threatening clouds and tempestuous waves of hatred and resentment close in upon this evil order of things with its waning power of resistance, to engulf it in their fathomless depths.

The next social order must be entirely new from foundation to pinnacle, even as the divine Word decrees: "Behold, I make all things new!" The repulsion against the old order will not permit human endeavor to weld into it anything having the slightest taint of a spirit which laid the foundation of this present order of destruction.

Isn't the world in a hopeless and helpless condition? The effects of six thousand years on the part of man stands as an imperishable monument and witness to the inability of fallen human society to extricate itself from the destructive effects brought about by the original violation of the Divine command in Eden. The despondency caused by this hopelessness has driven many frenzied, heart-broken, agonizing men and women to suicide. Vicious habits and degenerated morals are the shocking effects of that mental unsoundness which the selfish lust for power, honor and whim has wrought. "How art thou fallen, O Lucifer," and all who have followed thine example!

How can such a state of affairs be changed? The most altruistic efforts of the grandest characters of the ages have failed in the task. The natural instincts of man have been measurably diverted by sin; yet the ability of man to think and to will makes possible some changes in abnormal impulses. But in general, man has become caloused and benumbed to the right course of actions; he has become carnal and beastly.

Had man remained obedient to God, He no doubt would have guided human instincts into correct channels of culture, until such a time when the development of intellect amongst all the families of the earth would have reached a point where men's own control of all his instincts would have produced the most favorable results. The cell cultures of the human organism, not having been polluted by sin, thus would have remained in perfect tune with Divine law; and a continuity of their un failing functions, through proper provisions for their sustenance, would have been a guarantee of age-lasting life for all mankind.

Cleansing Crises

So wonderful is the fabrication and interwoven enmeshing of the Creator's physical laws, that with all the disregard, abuse, disobedience, neglect and malicious design of wicked spirits and deluded men, a measure of life and vitality still remains in the blood stream of a dying race. And by a succession of cleansing crises, humanity has survived the depths of the bottomless pit.

In nature there are agencies at work in a multitude

of ways, keeping air, water, and plant and animal life clean from every-accumulating debris. Life itself is so balanced as to make such a natural routine possible. The breathing of *animals* charges the atmosphere with carbon dioxide and reduces its oxygen content; but the *plant* life absorbs the carbon dioxide and increases the oxygen content.

Great cities fill the rivers with pollution, but the bacterial life in the water reduces the polluted conglomerations to the natural simple salts and other mineral and organic elements which constitute the decaying debris. In the human organism, as morbid matter accumulates, bacterial life also increases to destroy it. Thus there develops in the actions of life that which is often spoken of as a "healing crisis". There is a gradual increase of the ratio of morbid matter above the ability of the bacteria to absorb and destroy it; and then from some cause the bacterial activity multiplies and becomes more active, catching up to the increase of polluting effects and reducing them to a lower level, often by severe and painful eliminations of the poisons thus generated.

Among associations and natural groups of people there comes similar periodical cleansing crises of spirit, doctrine and deed. The more sensitive, sincere, studious and heart-searching the group, the less severe the crisis, and the more strong, vigorous and united the relationships which the members will enjoy.

All groups relax into spells of downward trend from original intended ideals initiated by an aroused sense, resulting in actions of reform and heart-searching cleansings of accumulated wrong endeavor and reasoning. Thus we witness the rise and fall of human efforts as they group together for some common cause—the leaders first, and then the rank and file following. Again and again the history of Christians has repeated this same worn process of action. A knowledge of its existence should arm us with insight to all endeavors of the true-hearted, and grant to us a keen and honest response to every true call for doctrinal or other needed reform. Thus with Christians this law of reactions, as it is included in the general law of retribution, works out for their best interest and welfare, as it will for all people.

Reaping What is Sown

The greater the amount of wrong divergence from the right course, the more severe, spectacular and painful the healing crisis. Amongst a group of Christians it may be but a flurry of arguments with attended passions; but with wayward nations it develops into a destructive pestilence of raging human passions, bursting out into wars, revolutions or national disintegration, which must run its course before the constructive healing agents are able to act with the fullest freedom. The law of retribution is a law of reaping that which is sown.

The correct appreciation of the principles of right and wrong becomes blurred, biased, impaired and often totally destroyed. Acts, deeds, habits and

thoughts sink to lower levels. The evil of biased judgment makes many members of a group unconscious of the correcting process, and thus they become self-made victims of systematic deception. When such a cycle of action is reached, as the included processes run their course, the ill effects destroy social, political, financial and religious arrangements. The accumulated debris of wrong, once destroyed, a new arrangement springs up.

We can view the course of sin from the Garden of Eden to the present time as a great and awesome cycle of action. And when the crisis of this great super-cycle of retribution has been reached in the great Battle of Armageddon, the honest-hearted can be enthused; can rejoice and shout for joy; for it is the herald of a new, a cleansed order; and in the now present case it is the establishment of the long promised Kingdom of the Lord Jesus Christ. Let every seeker of meekness and righteousness lift up his sad head; the world is entering into the great healing crisis which humanity needs; which will bring in its wake prosperity, liberty, contentment, peace, happiness and life age-lasting.

Better times will come when the simple laws of God are obeyed. "Thou shalt not kill" is accepted as an ethical formula; yet murder is legalized by des-

tructive wars. "Thou shalt not steal," says the pious one; but he condones the stealing of millions when done by clever business trickery. "Thou shalt not covet thy neighbors goods," is praised as proper; but grabbing the land, home and possessions of the weaker by the stronger is the economic order of the day. "Thou shalt not bear false witness" is a statute upon the law books; but the "lying press" is a by-word in the mouths of millions.

The Dawn is Here

A bright light is arising; it is even now causing the darkness to disappear as the light increases, heralding to us the proof that all soon shall be enjoying the radiant warmth from the rising Sun of Righteousness. A two-edged sword is flashing; it is cutting to pieces the mist and fog of deception and falsehood, and causing all to want to know what is the truth. The spirit of the truth, because of its beneficial and successful results, finally will be the dominating factor in human affairs. Let all who wish to escape the retributive method of correction by a just and righteous God, begin to cultivate in their hearts, right now, "The Spirit of Truth" and of Righteousness.

"Seek meekness, seek righteousness; it may be ye shall be hid in the day of the Lord's anger."

THE PRAYERS OF DAVID

IN PRESENTING this series of articles on the value of prayer it is our purpose, before the series is completed, to examine and discuss practically all of what the Bible has to say on this important subject. Prayer is one of the most important elements in the Christian life yet it is a subject that is very greatly misunderstood. Our presentations on the subject are for the careful consideration of the reader, and we trust will be a help, not only in a better understanding of prayer, but also as an aid to a more successful use of this God-given privilege.

Believing that the model prayer given to the disciples by Jesus should constitute the touch stone, or measuring rod, for the proper understanding of the subject as presented elsewhere in the Bible, we began the series with a brief examination of that wonderfully comprehensive prayer—reviewing it again in a more recent article—and as we continue the series we will, from time to time, endeavor to note the harmony of expression and of sentiment that is found in all the sacred record with that greatest of all supplications to the Heavenly Father. In this article we will look briefly into the prayer life of David—the man after God's own heart—and seek to draw therefrom lessons of encouragement for ourselves.

Many wonderful prayers are recorded in the book of Psalms. One of the most outstanding of these—although it is seldom considered as a prayer—is recorded in the 72nd Psalm. One of the strange things about this particular Psalm is the statement recorded in the last (20th) verse: "The prayers of David the son of Jesse, are ended." It would seem unreasonable to suppose from these words that never again did

David give utterance to prayer. The thought, rather, seems to be that in this particular prayer David had reached such a pinnacle, and that there had revealed to him such a glorious vision of God's loving kindness to the children of men, that for the time it seemed that there could never be anything more about which he would need to pray.

And what is there in this Psalm that reveals such heights of rapture in the vision of answered prayer? Why, simply a prophetic picture of the establishment of the Kingdom of God! Study the Psalm, dear reader, and note the detail with which it describes the blessings of the new Kingdom. It pictures justice being administered to the poor and needy, it portrays the flourishing of the righteous, and depicts all nations giving honor to earth's new King. And for all this it gives the glory to God: "And blessed be His glorious name for ever; and let the whole earth be filled with His glory.. Amen and Amen."—Verse 19.

How like the model prayer are the sentiments expressed in this Psalm! First a solicitation for the honor of God's great name—"Hallowed be Thy name." And then, second in importance, the establishment and administration of God's Kingdom upon the earth for the eradication of sin and its concomitants of poverty, disease and death that follow in its wake. Surely, were the glory of God's name to fill the earth, and there were no sin, poverty, sickness and death, there would seem no further need for prayer; except prayers of thanksgiving to God for the expression of His loving kindness to an undeserving world. No wonder we read that "The prayers of David, the son of Jesse, are ended."

Another Davidic Prayer

A beautiful element of a godly life is revealed in another of David's prayers as recorded in the 3rd Psalm. Here David tells the Lord of the increase of his enemies. Concerning these enemies he says: "Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God." (Verses 2 & 3) But this did not cause David to be dismayed. He knew in whom he had put his trust. He says: "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." Then David assures us that the Lord heard his prayer; and because of this, he says, "I laid me down and slept, I awaked: for the Lord sustained me."—Verse 5.

What blessed assurance! How many of us today, even in the fuller light of the gospel, are living so near to the Lord, and have such explicit confidence in Him, that in the heat of battle, so to speak, we can say, as did David, "I laid me down and slept." True, David's relationship to the Lord was quite different from ours. His faith was based upon the promises of the Law Covenant. These were promises of material protection and blessing to all those who were loyal to the Lord. It was David's confidence in Jehovah as a covenant-keeping God that enabled him to lie down and sleep even while surrounded by his enemies.

The Christian is dealing with the same God, although material protection and prosperity are not directly promised to such. The Christian's enemies are of a different character, but none the less real, or hazardous. The Christian's most formidable enemy is that great "adversary, the devil, who goeth about as a roaring lion, seeking whom he may devour." Satan has, of course, caused the literal destruction of many of the saints, but his chief aim is to destroy them as new creatures. In his onslaughts he too often finds a ready ally in our fallen flesh. The flesh, being opposed to the narrow way of sacrifice in which the new creature is walking, is quick to take advantage of any opportunity to turn aside. It is chiefly through the mind of the flesh that Satan operates in his efforts to destroy the saints of God.

When the Christian prays for protection from his enemies he should ask for wisdom in order to properly identify his enemies. It has often been said that a Christian's worst enemy is himself; and from some standpoints this is true. It is too often true that Satan is able to convince a Christian, that other Christians are seeking to injure him; and hence, in a supposed effort of *self-defense*, he will work much injury to those who, in many cases, are his best friends. If we ask for, and receive, that heavenly wisdom that cometh from above, we will discern the fact at all times, that Satan is the one who is back of all such schemes, and that his purpose is to have the brethren become embroiled in a "civil war," while he himself, the real plotter, hides in the background. If we could always take for granted that our brother or sister in Christ is not our enemy, even though at times evidence may seem to the contrary, it would help us wonderfully to fortify ourselves against the attacks of our *real*

enemies. The Christian has nothing to lose by giving his brother the benefit of the doubt, nor does he gain anything by considering him an enemy.

"Abandon Us Not in Temptation"

This particular prayer of David is very much akin in sentiment to that part of Jesus' model prayer in which the Heavenly Father is petitioned to not abandon the Christian in temptation. The Christian's enemies work largely through the medium of temptation. These temptations may come either from Satan, our fallen flesh or from the world; and frequently all three combine in an effort to turn the new creature aside from the narrow way of sacrifice—the pathway to glory. God answers this prayer, sometimes, perhaps in a miraculous manner—although probably unknown to us—but more frequently through the provisions of His written Word in the way of enlightening the Christian as to the tactics of his enemies, and how to protect himself against them. When God has clearly outlined the path in which we should walk, we cannot expect Him to miraculously protect us if we wander away from that path, and thereby expose ourselves needlessly to the adversary—"Thou shalt not tempt the Lord thy God."

The written Word says, "Resist the devil and he will flee from you;" hence, we could not consistently go to the Heavenly Father and ask for protection from Satan's wiles, if we were allowing ourselves to experiment with his devices. The Scriptures say, "They that will be rich fall into a snare." We could not expect the Lord to protect us, therefore, if we deliberately took ourselves off the altar of sacrifice and centered our attention on the attainment of earthly gain. In other words, God expects us, in seeking His protection through prayer, to first of all see to it that we have taken advantage of all the safeguards He has provided by rendering full obedience to His instructions.

"Pray For Them Which Despitefully Use You."

Under the Law Covenant arrangement David had a right to expect that if faithful to God he would be delivered from his enemies. During the law dispensation God was making pictures and types showing forth the ultimate destruction of all sin and sinners from off the earth, and because of this He many times commanded that Israel's enemies be literally destroyed. Because of this David was quite within his rights in asking (Psalm 4:10) God to destroy his enemies; but such a prayer would be very improper for the Christian.

While the Christian's three worst enemies—the world, the flesh, and the devil—are indeed to be destroyed in God's due time, and the Christian can well rejoice as he looks forward to the final victory over them, yet there are other enemies whom the Christian must love, and for whom he must pray. These other enemies are men and women who have been blinded by the god of this world, Satan, and who, in all good conscience, oppose the way of the footstep followers of the Master. They may, and probably will, say all manner of evil against us, and may seek to injure us in other ways, but if we are real Christians we will

not retaliate, but instead will seek to bless. We will bear these enemies before the Lord in prayer, not to seek their destruction, but to invoke the divine blessing upon them. This we will do in obedience to the Lord's instructions: "Pray for them that despitefully use you, and persecute you."

The whole world of mankind is at enmity with God, and has been since the Edenic tragedy, yet our Heavenly Father has gone right ahead with His plan for the blessing of all. We, as Christians are admonished to be filled and controlled by that same quality of divine love, hence the importance of maintaining an attitude of forgiveness toward our enemies. Nearly all those who oppose the way of true Christians do so because they are under the blinding influence of the great adversary, the devil. We do not have the ability, while in the flesh, to read the hearts of others in order to know whether or not they are sincere; hence, it is unreasonable to suppose that the time will ever come, while the church is still in the flesh, when the Lord would be pleased to have us pray for the destruction of our enemies, as David prayed for the destruction of his.

Let God be the Judge

But even David realized his lack of judgment as to whose destruction he might properly seek through prayer. In a prayer of penitence, he said: "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;) Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust."—Psalm 7:3-5.

Surely such a prayer as this reveals the sincerity of David's heart. Another prayer of David's, revealing a similar heart attitude, is recorded in Psalm 19:12-14. "Who can understand his errors? Cleanse thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." There is a very logical sequence in this wonderful prayer. First an acknowledgment of inability to understand one's own true heart condition. Indeed, the human heart is "deceitful above all things and desperately wicked." It is only as the holy spirit, operating through the written Word, reveals our true heart condition, that we can realize our need of divine help in cleansing it from secret faults. The written Word will have the proper cleansing effect upon our heart if we seek to be guided by its injunctions. The effect of truth is likened to washing—washing by the water of the Word.

If we are sincere in our prayer for cleansing from *secret faults*, we will be on the alert, with God's help, to keep ourselves from presumptuous sins. A presumptuous sin is a sin that has more or less wilfulness connected with it. It is the sin of going directly con-

trary to the expressed will of God. No Christian can afford to do this. The prophet declares that "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose hearts are perfect toward Him." (2 Chron. 16:9) It is only by a sincere endeavor to obey explicitly every single detail of the divine will as it is revealed to us, and in keeping in close touch with the Lord through prayer, that we can maintain a heart that is perfect toward God. And it is only as our hearts are perfect toward Him that He will keep us back from presumptuous sins by showing Himself strong on our behalf.

And if, by divine aid, we are kept back from presumptuous sins, we shall also be "innocent from the great transgression."—the sin unto death.

Thy Will be Done

How fittingly David concludes this prayer. "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." Surely no prayer could be more appropriate for the Christian than this. And how very much in harmony it is with our Lord's prayer, "Thy Kingdom come, *Thy will be done.*" While this is a prayer for the accomplishment of God's purpose in the entire earth, yet we cannot consistently voice such a prayer ourselves without a longing desire, and a strenuous effort, to have God's will done in our own hearts and lives. Yes, we will indeed insist upon "the words of our mouth, and the meditations of our heart" being acceptable to God. We will not only pray to that end, but we will labour and watch as well. We will put off the works of darkness, and will put on the armour of light. We will watch our heart and we will watch the Word, and we will seek to bring every thought and intent of our heart into harmony with the divine Word. It is only as we do this that our hearts will be wholly sanctified to God.

It is because the real sentiments of David's heart are represented in the words of this remarkable prayer that he is spoken of as a man after God's own heart. It is true that David was far from perfect, according to the flesh, but his heart was right. The law (will) of God was his meditation day and night. Can the same be truly said of us? Have we actually gone all the way in renouncing our wills, and dedicating ourselves to God and to His holy will? Or are we still singing "*Some of self, and some of Thee*"? Dearly beloved, the time is short, let us seek the more diligently, and pray the more earnestly, to have *all* the words of our mouths and *all* the meditations of our hearts acceptable to God. Let us watch, let us labour, let us pray, that this glorious condition may be attained and maintained in our lives.

More let me know Thee, Father of light.
 Soon faith that trusts Thee shall vanish in sight.
 Just a brief span and life's sorrows are o'er.
 Then peace, and blessing, and joy evermore.

AN OPEN LETTER TO A SEVENTH DAY ADVENTIST

A number of our readers have asked us to state our views concerning the sabbath question—as to whether the first day of the week, or the seventh day of the week, is the proper one for Christians to observe as a day of rest. The Seventh Day Adventists are among the most prominent of those who believe in observing the seventh day of the week as the true sabbath; so, in answer to the questions that have reached us we publish below an open letter to a Seventh Day Adventist, written a number of years ago by our late Brother B. H. Barton. As this letter expresses our views on the matter, and is written in a kindly spirit, we are glad indeed to republish it at this time.

In order that it might be available for distribution among those interested in the subject, we are also publishing it in tract form. Copies of this tract may be obtained free upon request.

THE question has been placed before us: Do you take issue with Seventh Day Adventism, and if so, to what extent? In reply to this question we say that we do take issue with Seventh Day Adventism; and yet, between our Adventist friends and ourselves there are many points in common. For example, we both look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scriptures. We are both striving to live in the way that will be to the praise and glory of God. We see eye to eye upon the nature of the soul, the penalty of sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then, last but not least, we both see the necessity of suffering with Christ if we would be glorified with Him; and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of these various points on which we are agreed will enable some to realize that what we are about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with others the blessedness and joy which has dawned in our hearts with this comforting light.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first; but we do believe, that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of good things to come. (Heb. 10:1) The atonement day, the passover, the sabbatic years, and the jubilees, etc., were all figures of more important things; so why should it seem strange that the seventh, or sabbath day was typical, any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought, hear Paul in Col. 2:16, 17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

which are a shadow of good things to come; but the body is of Christ." The seventh-day keepers will argue that the sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for example, the day of atonement.

But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals—the new moons—and next the weekly rest days. The Christian has a sabbath, too, but, as we shall see, his sabbath is as much greater than the Jewish sabbath as the substance of a thing is always greater than its shadow.

An Age-Lasting Covenant

One may ask, Did not the Lord in Exodus 13:16 speak of the seventh-day sabbath as being given for a "perpetual covenant"? We answer to this that the very identical language which the Lord used here of the sabbath He uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the day of atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath; but, as some of the Adventist brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "alon," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but not always—the context, in each instance, must determine its exact meaning. For example, in Exodus 29:9 we read that the priestly office was given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But, that it does not properly mean forever in this passage is evident, for Aaron's family lost the priesthood nearly two thousand years ago. Note Hebrews 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly sabbath as He used respecting other Jewish institutions which passed away when their antitype came; so, similarly, may not the Jewish sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matthew 5:17, 18, "Think not that I am come to destroy the Law of the prophets; I am not come to destroy but to fulfil; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled."

But He tells us first that He came to fulfill it, so if it was fulfilled in Him it has passed away. There is a vast difference between a thing being destroyed, and passing away as a result of fulfillment. The

law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed—circumcision of the heart—was set forth, and it is this higher circumcision we must now observe. (Rom. 2:28, 29.) Likewise, Christ did not destroy the Law, or set it at naught, but His perfect life fulfilled its every requirement, as we imperfect creatures could not. Thus He became the inheritor of all the promises of the Law, with power to distribute what He inherited to all who would become His people.

Additionally the Law led to Christ and pointed Him out as the Holy One of whom Moses had said, "Hear ye Him," (Acts 7:37; Gal. 3:24, 25.) Therefore, to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what He came for—to fulfill the Law. Of course, the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things to come, as typical of the blessings promised under the greater than Moses—Christ.

Law Magnified for Christians

Are we to understand, then, that the follower of Christ is not under any law? Not at all. The Christian is under a law, a new law, a higher law. Just as he has a better High Priest, a better sacrifice—a better everything than the Jew had—so he has a better law, and it contains a better sabbath. The Prophet Isaiah foretold that Christ was to "Magnify the law and make it honorable," (Isa. 42:21) and the Christian is now under this magnified law. The Jewish Law said, "Thou shalt not kill," but Christ magnified that when He taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21-28.) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we have, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 2:16.) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due."—Rom. 13:7.

The Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th and 10th commandments, but they fail to realize that He magnified the 4th—the sabbath commandment—also. To the contrary, they believe that He made it smaller. The argument is that before Christ came and died for us, every little act contrary to the sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice—so long as we try to do our best to keep the sabbath—the Lord will pardon and overlook where we come short in our obedience to that command. This, of course, would magnify God's mercy, but would not magnify the commandment. Would it be magnifying the 6th commandment if we should say that before Christ came and died murder was to be severely punished, but since then, if we try to keep the Law—"Thou shalt not kill"—it will be all right if we do kill a man once in a while!

The Christian's Sabbath

Let us now present our understanding of how Christ magnified the commandment concerning the sabbath. The Israelite was to consider **one-tenth** or what he had as holy unto the Lord. But does the New Testament advise the Christian to give a tithe to the Lord? Not once! How much are we, as Christians, advised to give Him? **All that we are and have.** We are to give all that we can in as direct a way as we can, and the remainder is to be given to Him in a more indirect way. For example, we give Him the money we spend for food and clothing because our body belongs to Him and is being used to glorify and serve Him. The food gives us strength to do more for Him, therefore the money we spend for food is spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath." The Jew sang, so to speak, "Some of self and some of Thee," but the Christian sings, "None of self and all of Thee."

Likewise, the Jew gave God one-seventh of His time, but the Christian is to give Him **seven-seventh.** The Lord said, "Ye shall keep My sabbaths and reverence My sanctuary." (Lev. 19:30.) The sanctuary was the holy structure through which God manifested Himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he may be; **every place is a holy place to him.** Similarly every day is a holy day, a sabbath of rest to the Christian. He has a better sanctuary to reverence, and a better sabbath to keep.

But not only does his sabbath differ from the typical sabbath, the nature of his rest differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as **God rested** after He had completed the work of creation, as the Word expresses it: "To enter His rest." God's rest does not mean idleness, "He sends His rain and causes His sun to shine" on the seventh day of the week just as much as on the other days. Then how did He rest? He ceased working for Himself in order to work for man, through His Son. And how do we rest as He rests? By ceasing to work for self in order to work for Him through Christ. "For he that is entered into His rest, he also hath ceased from his own works, as God did from His."—Heb. 4:10.

Let us Labor to Enter His Rest

And then, in verse 11 of this same chapter, Paul continues, "Let us labor therefore," not, let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest." This rest of which the seventh day was a type will not end with this life, but will continue as an eternal rest, begun here and fully consummated in eternity.

Let us digress here to say that God's rest day was not a period of 24 hours, but like the six days of creation, was a long period of time. This, even

in our own language, is a very common use of the word "day," and is thus frequently used in Bible language. (2 Pet. 3:8; Psa. 95:7-10.) While the day of salvation, mentioned in 2 Corinthians 6:2 is already over 1900 years long, so it was with the great days of creation; they were long periods of time. Likewise the seventh day during which God rests, is a long period of time—it is not yet over.

But to return to our subject: In Isaiah 58:13 we have a description of what constitutes Christian sabbath keeping. We must refrain from doing **our own ways**, and from finding **our own pleasures**, and from **speaking our own words**. That is sabbath keeping! **But the Christian must do that every day, therefore every day must be a sabbath to him.**

Every day the Christian is to "speak as the oracle of God." (1 Pet. 4:11.) Every day God is to "work in us to do of His good pleasure." (Phil. 2:13.) Every day "the steps of a good man are ordered of the Lord." (Psa. 37:23.) So again we say, every day is a sabbath to him who liveth "not unto himself." In not this a glorious magnifying of the Law?

We can now see how "Christ is the end of law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say, "The law was added... till the seed should come." (Gal. 3:19.) Then Paul boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come **we are no longer under a pedagogue.**" And we can comprehend why Paul mourns because "ye observe days," (Gal. 4:10, 11) and intimates that the brother is weak who "esteems one day above another," failing to realize that they are all to be counted as days in which the Lord's glory is to be sought. See Rom.—14:1-7.

God's Law Indivisible

We are aware, of course, of how the Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses"; and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is a serious mistake! The whole Law was from God, and therefore was His Law. (Lev. 16:46; Deut. 5:5.) Thus our Savior, in Mark 7:10, quotes one of the ten commandments, and then in the same verse, a law which was not in the Decalogue, and attributes them both to Moses.

Moses, however, was not the author of any part of the Law, but was merely the agent through whom God delivered it. Furthermore, the fact that the Law, which was until John, included the Decalogue as well as the various ceremonial features of the Law, is proved by Paul; who, after saying that, "we are delivered from the law," leaves no doubt as to what he means; for he quotes from the 10th commandment: "But now we are delivered from the law, ... What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law: for I had not known lust, except the law had said, **Thou shalt not covet.**" (Rom. 7:

6, 7.) Paul shows we are no longer under the letter—it was the letter which was on the stone—but under the spirit (the antitype), that which was shadowed forth by the words on stone—the greater law of love. (James 1:26; 2:8.)

When we read, therefore, the New Testament instructions to the Christians, and how they are to keep "the commandments of God," we do not think of letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. See Rom. 8:2.

Paul makes another interesting point in 2 Corinthians 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then, in verse 8, he refers to something which would be accompanied with **more glory**; and, in following this up he shows that when "the glory that excelleth" should come then that which previously had been given with glory—the Law written and engraven on stones—was to be "done away."

Then the apostle (2 Cor. 3:12-16) shows that while Moses covered his face so the Israelites could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as this would prevent us from seeing the more glorious results of this more glorious law upon the hearts and lives of our brethren; and especially as it was reflected in our Elder Brother, the Lord Jesus.—

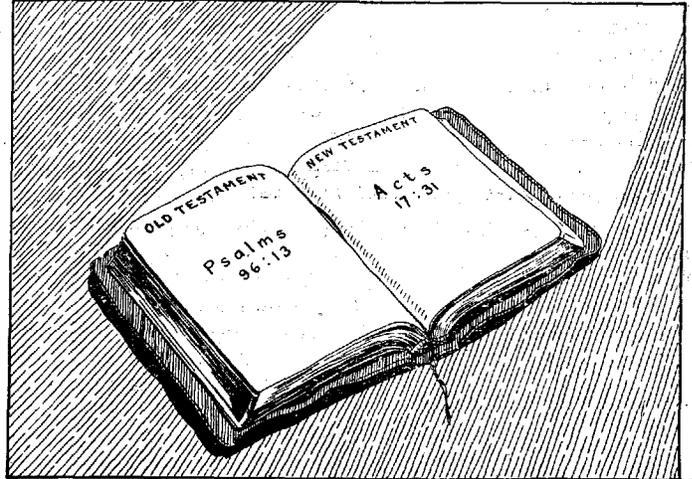
Paul preached on every day

Much more might be written, but we must refrain from more than one or two brief statements. Paul's preaching on the seventh day, etc., is no endorsement of Seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues, and gave Paul an opportunity to tell them of the gospel of Christ. Wherever and whenever Paul found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there; likewise, there were numbers at the market every day, so Paul preached there too, **on other days.**

Just as Paul esteemed whatever opportunities that came to him for making known the truth, so we, today, esteem the opportunities afforded us on the first day of the week, but not because there is a special divine command concerning it. However, it being on the first day of the week that Jesus was resurrected, it seems to be a very appropriate time for God's people to meet together. But, refraining from actual labor on the first day of the week is not to be understood as an indorsement on our part of the many wrong views which have been entertained regarding the subject. It has been a great comfort to us to learn that salvation does not hang on such a slender cord as the keeping of a weekly rest day,

Our Biblical Dialog

THE JUDGMENT DAY



ERNEST: Frank, look at this clipping I have here from last Sunday's newspaper. It quotes Field Marshall Sir Edward Allenby of England as saying that the next war will mean the end of civilization. How does that fit in with the thought that everything on the earth is to be made so peaceful?

Frank: It is fully in harmony with the Bible, Ernest; for the Bible indicates that the promised blessings of life and happiness will come as a result of the establishment of God's Kingdom, and not through the efforts of man. The Bible emphasizes the necessity for the passing away of the present order, in preparation for the coming Kingdom. The convulsion of human passions by which civilization is to pass away is graphically pictured in the Bible as the "melting of the elements," and the "burning up of the world." What Marshall Allenby calls "civilization," the Apostle Peter speaks of as "the world that now is;" and the apostle tells us that its destruction will immediately precede the ushering in of the Judgment Day.

Ernest: Well, I don't know that that brightens up the picture very much. If, after this trouble and turmoil is over, we could expect everlasting peace and happiness, it wouldn't be so bad; but now you tell me that then will come the Judgment Day! Surely nobody wants to see the Judgment Day come. We all want to put that as far away as possible.

Frank: That's because people have misunderstood the purpose and work of the Judgment Day.

Ernest: But Frank, isn't the Judgment Day more or less of a "Doom's Day?"

Frank: No; in fact it will be the very reverse of "Doom's Day" for all except those who refuse to obey the laws of the new Kingdom. About the first time the Judgment Day is mentioned in the Bible is in the 96th Psalm, and it gives us the proper picture. It might be well to read that passage—it will help you to get that

erroneous "Doom's Day" thought out of your head—Psalm 96, beginning at the 10th verse.

Ernest: Thank you, Frank. More and more I am realizing how wonderful the Bible really is. The 96th Psalm—here it is: "Say among the heathen that the Lord reigneth." Say, Frank, this is talking about, Chinese, or Hindus—not Americans—

Frank: O yes, it applies to Americans all right. The word "heathen" in the Bible means the same as "Gentiles." It applies to all except Jews.

Ernest: All right, I'll start over again: "Say among the Gentiles that the Lord reigneth, the world also shall be established"—

Frank: That's the new world, the "World to come, wherein dwelleth righteousness"—

Ernest: "That the world also shall be established, that it shall not be moved: He shall judge the people righteously"—

Frank: From this, you see, the Judgment Day is in the New World, and this agrees with what the apostle, in 2 Peter, chapter 3 tells us—

Ernest: Let me finish this, will you, Frank, and then explain afterwards—"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the fields be joyful, and all that is therein; then shall all the trees of the woods rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth"—

Frank: Does that sound much like "Doom's Day?"

Ernest: I should say not! But Frank, how will the Lord judge the people with His truth?

Frank: I believe that question will be best answered by reading a few Scriptures on the point.

Ernest: Frank, that's the only real way to answer any question. What Scriptures do you have in mind?

Frank: Let's turn, first of all, to the 12th chapter of John, and read the 47th and 48th verses.

Ernest: You know, I like the idea of establishing a connection between the Old and New Testament. John twelve, verse forty-seven; here it is: "And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. . . The words that I have spoken, the same shall judge him in the last day"—

Frank: In this instance, you see, Jesus refers to the truth, by which the people shall be judged, as "His word."

Ernest: But Frank, this text brings us back to the thought of "Doom's Day;" for Jesus here says, "My words shall judge him in the last day". What could be more horrible, or gloomy, than the "last day?" Why, that's the end of everything—

Frank: No, Ernest, it's not the end of everything; but merely the last day of the old, unsatisfactory order—the last period of time in the outworking of God's purposes for the coming blessings of all people. Six thousand years ago man lost life because of sin. During all that time Jehovah has been working out a program for the ultimate restoration of man to life and happiness upon a perfected earth. The death of Jesus was a part of this program. Wherever you find the expression "last days" in the Bible, it always has reference to the closing period in this great plan of salvation, and has no reference whatever to the end of time. The fact is, time will never end. Mankind when restored, will continue to live and enjoy the blessings of a perfected earth forever.

Ernest: But, Frank, how do you know that a "day" is a long period of time?

Frank: The Apostle Peter, in speaking of the Judgment Day, tells us in so many words that it is a thousand years long. That's quite some period of time, don't you think?

Ernest: Well, yes, I suppose it is. Of course, I'm glad that the Judgment Day is to be more than 24 hours long. It always has been a mystery to me how so many people could be properly judged in such a short time. And by the way, Frank, is it possible that the seven creative days of Genesis might not also be long periods of time instead of ordinary sun-days?

Frank: Yes Ernest, it's quite possible; in fact a critical examination of the Genesis account of Creation reveals beyond a doubt that it has no reference at all to ordinary 24-hour days.

Ernest: Well, that's something else worth knowing! Frank, if that's true, the whole world should know about it; for it certainly is hard to believe that the entire universe was created in six literal days. It's a whole lot more reasonable to conclude with the scientists that the creative work covered long periods of time.

Frank: Yes, Ernest, the more we study the Bible, the more we realize that its teachings are reasonable. It's the misconceptions of the Bible that are turning people away from the good old Book.

Ernest: I'm beginning to realize that, more and more.

But Frank, getting back to the subject; I don't quite understand how it is that divine Truth will judge the people in that day.

Frank: Well, of course, His Truth will merely be the standard of judgment. Jesus will be the judge. The Apostle Paul clearly tells us this, in the 17th chapter of Acts, verse 31—

Ernest: I suppose I may as well find the passage and read it. Acts 17, verse 31: "Because He hath appointed a day in the 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." Frank, almost every time I open the Bible, a great big question jumps up at me. Now take this text. It starts out by saying, "Because," "because He hath appointed a day in which He will judge the world" "because" what?

Frank: The preceding verse answers that question. This is an account of Paul's sermon on Mars Hill. He had just called attention to the idol worship of the people, and of the fact that with all their gods, they were really ignorant of the one true God. This was true not only of the Athenians, but has been true of nearly all people. The prophet speaks of the same thing, when he says that "darkness covers the earth, and gross darkness the people."

Now, after speaking of this mental darkness over the world, the Apostle Paul then says: "The times of this ignorance, God winked at, because He hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained." The Apostle's thought is very manifest: God "winks" at the ignorance of the people now, because He has appointed a time for their enlightenment; and that will be the Judgment Day, when all people will be judged by His truth—and the work of judgment will be in the hands of Jesus. Another very helpful text on this point is the 9th verse of the 26th chapter of Isaiah—

Ernest: Well, I must say, that is a wonderful conception of the Judgment Day; but I'll have some more questions before we finish. Now, let's see—you mentioned Isaiah 26:9. Here it is: "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early; for, when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Frank, do you mean to tell me that anyone will have an opportunity to learn righteousness during the Judgment Day? I thought the purpose of the Judgment Day was simply to find out how much or how little righteousness they had learned previous to that time, and to judge them accordingly.

Frank: I'm not telling you anything about it. I'm allowing Jesus, and the prophets, and the apostles, to do the telling.

Ernest: Well, this text certainly does the telling plainly enough—

Frank: And notice, Ernest, how beautifully it harmonizes with the other Scriptures. It begins by saying, "With my soul have I desired Thee in the night." This you see, is the same nighttime of darkness and ignorance that Paul mentions, the time of ignorance that

Ernest: Well, this text certainly does the telling plainly enough—

Frank: And notice, Ernest, how beautifully it harmonizes with the other Scriptures. It begins by saying, "With my soul have I desired Thee in the night." This you see, is the same nighttime of darkness and ignorance that Paul mentions, the time of ignorance that God "winks at." Then the prophet continues with the

assurance that in the morning of the new day—the Judgment Day—the people will “learn righteousness.”

Ernest: But Frank, does this mean that everyone will have another chance to repent, and be saved?

Frank: No. But it does mean that all will have one full opportunity for salvation. The point is, that very few indeed have had sufficient knowledge of the true God to be able to serve Him intelligently. Even in our own enlightened land we have hundreds of different conceptions of God, and of the truth. In the past, and in other lands, conditions have been even less favorable in this respect. But when the Kingdom is established, and the Judgment Day begins, it will be entirely different. Then, as the prophet tells us, “The knowledge of the glory of God will fill the entire earth, as the waters cover the sea”—

Ernest: Frank, is that the time when the way will be made so plain that “the wayfaring man, though a fool, shall not err therein?”

Frank: Yes—

Ernest: Well, did you ever! How wonderful are all these old-time passages when one really finds out what they mean.

Frank: Yes, indeed. The Bible tells us that a fool is one who says in his heart, ‘There is no God.’ So the text you quoted proves that the way will be made so plain, during that judgment age, that even the skeptics, and doubters, will be convinced. The present attitude of the people is well described by Isaiah, in the 29th chapter of his prophecy. It might be well to read this passage. I think it will help us to more clearly grasp the real thought of the Judgment Day.

Ernest: I have the chapter. Which verse do you want me to read?

Frank: Verses 11 and 12—

Ernest: Thank you. “And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to one who is unlearned, saying, Read this I pray thee; and he saith, I cannot, because I am unlearned.” Well, Frank, this does very well describe the condition we find in the world today, doesn’t it?

Frank: Yes; all would like to know the truth, but very few seem able to find it. And Ernest, just a little further on in that chapter it tells of the time when the Book will be opened. It’s in the time of the Kingdom, when God’s blessings are upon the earth, and upon the people. Read verses 17 and 18 of the same chapter.

Ernest: “Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And, in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness.” And Frank, the next verse sounds interesting, too: “And the terrible one is brought to naught”—Just what does that mean?

Frank: The “terrible one” is Satan, the great deceiver and oppressor of the people. With the beginning of the Judgment Day Satan will be bound, and then the way will be open for the people to know the truth

Ernest: Frank, that would be fine, except for the fact that for thousands of years mankind have been dying—and most of them going to hell, I suppose—without having this wonderful opportunity of knowing the truth. The Judgment Day may be fine for those who will be living when that time comes; but how about all the millions who have died?

Frank: The Lord will take care of those, also. In the 20th chapter of Revelation we are told that death and hell will give up the dead; and for special benefit of these, “The Books will be opened,” and “every man judged according to the things written in the Books.”

Ernest: Frank, the “books” will contain a very bad record for most of us.

Frank: No, Ernest, the books that are to be opened have nothing to do with a record of people’s lives. The opening of the books is merely another way of saying that the truth, the words of Jesus, will be made plain to the people, so that they may have the opportunity of coming into harmony therewith. The truth will be the standard by which all will be judged. You see, Ernest, the entire world lost life through Adam; Jesus paid the penalty by His death; and this makes possible an individual opportunity of life for all mankind. This opportunity will be given in the Judgment Day.

Ernest: Well, Frank, with that conception of the Judgment Day, I don’t know that I would feel sorry if it began this very afternoon!

Transatlantic Flying

IT IS believed that frequent Transatlantic flying will grow out of the recent long flight of Colonel and Mrs. Lindbergh. Going by the Greenland-Iceland route, upon reaching Natal, Brazil, Colonel and Mrs. Lindbergh had no difficulty in completing eighteen thousand miles after leaving New York last summer. Colonel Lindbergh had a wonderful plane and wonderful instruments. The entire equipment was donated by him to the American Museum of Natural History, in New York, in the hope that its being placed on display will tend to encourage aviation.

Boulder Dam

WHEN the Colorado River is harnessed to man’s service by the great Boulder Dam, the seventy thousand inhabitants of Imperial Valley will be protected against flood and drought. The height of the dam is 730 feet. It is 650 feet thick. The reservoir will be 520 feet deep and 15 miles long. The electric generators of the power plant installed below the dam will be the largest ever built—40 feet in diameter, 32 feet high, and will weigh 2,000,000 pounds.

This indeed is a mighty concentration of power. But a still greater reservoir of power is the Truth of God, which ere long will be made available on earth for the use of all mankind. We are told that the waters of Truth are to “cover the earth” until “all shall know Me, saith the Lord, from the least of them to the greatest of them.”

International Sunday School Lesson

PUTTING GOD'S GLORY FIRST

February 4: Matthew 6:19-33

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where withal shall we be clothed?

(For after these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:19-33.

GOLDEN TEXT: Seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you.—Matt. 6:33.

THE world is absorbed in what may be termed a "mad race" for temporal things, and money is the present world's "god." When speaking to His disciples and drawing certain comparisons and contrasts between various entities, Jesus broached the subject of the heavenly Kingdom, and endeavored to lift their minds into a realm of higher values than those of earth.

Earthly treasure is an ephemeral thing. Thousands of persons who were rich a few years ago, are in poverty today. There is no real security for earthly wealth. Jesus spoke of the higher "riches," which

are not subject to the fluctuations, depreciations or losses of this evil world. To have our names written in heaven will indeed mean for us imperishable riches, of which no one can cause us loss.

It is a great thing to be able to see how such higher treasure may be gained. It requires clearness of discernment. "If the eye be single (clear)," said Jesus, "the whole body shall be full of light." And again He said: "Blessed are your eyes for they see." If, however, the eyes become obscured, and light (knowledge) gives place to darkness (ignorance), then the state of one's mind is worse than it was at first—"how great is that darkness." Therefore we should cherish the truth above all things, and be daily thankful that God has revealed to us the things of His wondrous plan.

"No man can serve two masters," said Jesus. The world's master has been Satan, called in the Bible, "the god of this world" and "the prince of the powers of the air." The world at large has been under the domination of Satan throughout all the centuries of the past. God's people have been called upon to reject Satan's rule and to come under the rule of Christ, who has become their Master and their Lord. In due time the great adversary's rule will be destroyed, for "in the days of these kings (those ruling at the end of the age) shall the God of Heaven set up a Kingdom that shall never be destroyed; and this Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel 12:2.

Jesus exhorted His followers not to be over-anxious concerning their material effects. He who could feed a vast multitude with a few loaves and fishes certainly can feed His people today. If they put forth their best efforts to get along, and put the Kingdom of God and His righteousness first, the Lord has promised to direct their earthly affairs that they shall have the needful things.

The Master calls our attention to the lilies and to the grass of the fields. If God takes care of these things, He will surely take care of us. The lilies, of course, are true to the law of their nature; they do

all the things they have capacity to do. They cannot walk about like human beings, they cannot write or read or saw wood; but they do properly perform their natural functions. Likewise, if we properly function as Christians, we need not be filled with anxiety or care; for the highest forces are working for our good, and we can leave our affairs in the hands of Him who is "too wise to err, too good to be unkind."

QUESTIONS:

What is the treasure we are exhorted to lay up in heaven?

Explain what Jesus meant by His reference to the eye.

To what two masters did Jesus refer? Who has been the world's master? When will his reign come to an end?

Exactly what is the lesson of the lilies? Is it that the lilies do nothing, and therefore we should do nothing?

How should we put God's Kingdom first at all times?

TIMELY WARNINGS

February 11: Matthew 7:12-27

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father which is in heaven.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works?

And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock.

And the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.

GOLDEN TEXT: Every tree that bringeth not forth good fruit is hewn down and cast into the fire—
Matthew 7:19

THE BIBLE speaks of three ways—the “broad way,” the “narrow way,” and the “highway.” The Broad Way, as the Master said, is the way that leads to destruction. It is the way that the world has been pursuing for the past six thousand years. The Apostle Paul wrote, “By one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned.” This Broad Way has brought pain and sorrow, as well as death, upon the entire human race. To take men off this way and lead them forth in another way, even the “highway of holiness,” will be the work of Christ during the Millennium age.

The Narrow Way, that leadeth (now) to life, is the way of sacrifice which Jesus opened up for the church—for His followers during this present age. The reward for these is not merely life, but life on the highest plane. In the “first resurrection” they are to obtain the divine nature, even “glory, honor and immortality.”—Rom. 2:7.

The Highway of Holiness, referred to in Isaiah 35, is the way on which the world will be privileged to walk during the thousand years of Christ’s reign. A successful walking on this way will lead to perfect life on earth, and to possession of all the blessings that God originally intended man to enjoy, and which man will enjoy in the grand outworking of the divine plan.

God desires the fruit of righteousness and truth and mercy and love. The prophet says: “What doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?” The Lord will eventually require righteousness, justice and mercy of the entire world, but at the present time He is especially looking for these qualities in those who have covenanted to serve Him; and the warning is given that “every tree that bringeth not forth good fruit is hewn down and cast into the fire.”

The Master said that at a certain time some would claim that they had been His disciples, but that He would disown them. Although they had been busy in doing what they thought was His work, they had not put Truth first and made that their guiding star. They had not built the structure of their lives on a proper foundation.

To illustrate this matter Jesus set forth a parable. He told of a

man who built his house on a rock, and of another who built his on the sand. The first house stood all the tests of wind and flood, because it was firmly established; but when the elements began to rage, the house built on the sand went down in complete overthrow. Such is the difference, said Jesus, between those who hear His sayings and DO them, and those who hear them but fail to carry them into practice. The first class will stand the various trials and testings, but the others will go down in defeat.

In the present age, which is one of marked uncertainty, commotion, and upheaval, we can see the importance of a sure and solid foundation. We read, “Other foundation can no man lay than that which is laid, which is Jesus Christ.” Those who trust in Him can truly say, “On Christ the solid rock I stand, All other ground is sinking sand.”

QUESTIONS:

Would an application of the Golden Rule reform society? If so, how?

What has made the gate strait and the way narrow that leadeth unto life? Why are there so few that find this way?

Who are the false prophets of the present time? Are they referred to elsewhere in the Scriptures? How do they operate?

What is the kind of fruit that God requires of His people?

How can we build on the solid rock? How on the sand? What tests will prove the kind of foundation beneath our house?

JESUS’ POWER TO HELP

February 18: Matthew 9:1-13

And He entered into a ship, and passed over, and came into His own city.

And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that -- may know that the Son of man hath power on earth to forgive sins, then saith He to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of customs: and He saith unto him, Follow Me. And he arose and followed Him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples.

And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth. I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

GOLDEN TEXT: I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.—Matt. 9:13

THE lesson for today connects bodily ailments with sin, and we know that the relation between the two is the same as that which is between effect and cause. Sin is actually the cause of all the sickness and also all other sorrow and pain that are in the world. Every violation of God’s law is sin, and “the wages of sin is death”; and the way to death is a way of anything but unalloyed happiness, for it is attended by a thousand ailments that afflict humanity.

The scribes and pharisees did not realize the source of the power of Jesus. They accused Him of casting out devils by Beelzebub, the prince of devils. His pronouncement, “Thy sins be forgiven thee,” was quite incomprehensible to them. It looked like blasphemy, for who but God, they reasoned, had the power to forgive sins? The whole decalogue of the Jews was aimed against sin, and that Law had been given to them by God Himself. To Him surely belongs the power to punish or forgive sin!

Jesus knew what was in the minds of the pharisees and scribes, and He at once pointed out their error. Had they known that He was the Son of God, they would not have questioned His power. But when the multitude beheld the miracle that He performed, they marvelled and glorified God.

As Jesus went forth He beheld a man sitting at the receipt of customs. He was a tax gatherer for the Roman government. His name was Levi, but he was subsequently known as Matthew. He was evidently a man of means, for on one occasion he made a great feast in his own house, perhaps to introduce to Jesus some of his former companions and friends. His business was calculated to give him a good knowledge of human nature, and he would be especially capacitated to reach the hearts of publicans and sinners. In due time he became the author of the book of Matthew, which sets forth historical proofs that Jesus is the Messiah, the One so long expected by the Jews.

Matthew himself tells the story of how he was called to follow Jesus. Nothing more simple and straightforward than this narrative could be penned. Once more let us look at it: “As Jesus passed from thence He saw a man named Matthew sitting at the receipt of cus-

toms: and He saith unto him, Follow Me. And he arose and followed Him." Jesus was not looking for a great multitude to become His disciples. He was looking for but a few; and here in Matthew He saw a man whose heart was pure, and who had the ability to make good as a Christian and an apostle. And Matthew must have seen the truth as it shone forth in Jesus; for, without a long argument, without a hundred and one excuses, he arose and followed the Master.

In eating with publicans and sinners, Jesus was true to His calling. He was not supercilious, as so many of the world's great ones have been. His message was to the humble and the lowly of earth. Not many wise, great, or learned were to be of this company. His call to sinners was to repentance. Repentance has been defined as "sorrow for sin and a sincere effort to forsake it." This is the first thing necessary in the way of approach to God.

QUESTIONS:

What is the relation between physical illness and sin? Define sin. How will moral and physical improvement take place in the age of Christ?

Why could not the scribes and Pharisees see that Jesus was Christ and thus recognize the source of His power?

Who was Matthew? Was his occupation a popular one with the Jews? Why did Jesus call him? Does Matthew show humility in telling of this incident?

Why did Jesus eat with publicans and sinners? What is the meaning of the saying, "I will have mercy and not sacrifice"? Is there no call to sacrifice?

THE TWELVE SENT FORTH

Feb. 25; Matt. 9:36-38; 10:1-11, 38

But when He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.

Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few;

Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest.

And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The Kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me.

And he that taketh not his cross, and followeth after Me, is not worthy of Me.

GOLDEN TEXT: The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.—

Matthew 9:37, 38

THE condition of humanity must have been a dreadful spectacle in the eyes of Jesus. All about Him He saw greed, injustice, exploitation and oppression. Truly the power of evil had made tremendous strides in the world. The people had had no great leader in whom they could trust, and to whom they could go with their sorrows. They were "scattered abroad," and as sheep not having a shepherd.

And there before Him Jesus beheld a harvest work to do. The Jewish era had covered some eighteen centuries, but now the harvest had arrived. It was a separating time. As John had said, Jesus was to "gather the wheat into His barn, but to burn up the chaff with unquenchable fire." This gathering work duly took place, and it was in connection therewith that Jesus exhorted His followers to pray that laborers be sent forth into the harvest. And it was this very harvest work to which He sent His followers forth, giving them the power that He knew they would require.

The twelve chosen by Jesus were all different types of men. Peter was impulsive, John was very affectionate, Bartholomew was exemplary in his character, and each of the others showed characteristics of his own. Being themselves different, they were the better qualified to deal with different kinds of people. They had a hard world to face, and they would need to be "wise as serpents, harmless as doves," for they were, as the Master said, going forth "as sheep in the midst of wolves."

Jesus told the twelve not to go in the way of the Gentiles, nor enter into Samaritan cities, because the time was not yet arrived when the Gospel should be preached to the Gentiles. "Seventy weeks" (four hundred and ninety years) had been prophesied as a period allotted wherein the Jews should be granted a certain favor. (Dan. 9:15-27.) In the midst of the seventieth week the Lord was to "cause the sacrifice and the oblation to cease" (by the death of Jesus), so that the full end of the "seventy weeks" would be three and a half years after the crucifixion of Christ.

God has His "times and seasons" for all things. The Jewish harvest was begun with Jewish people, the natural seed of Abraham. Could

Christ have obtained enough from the natural seed to compose the spiritual seed, there would have been no need of any call to the Gentiles whatsoever. But in the main the Jews were not alive to their privileges. It is said of Jesus that "He came unto His own, and His own received Him not."

Speaking of the Israelites in prophecy, David had said, "Let their table be made a snare, and a trap and a stumbling block, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back away. (Acts 11:9,10.) Yet, though but few Jews responded to God's special message, the Gospel was confined to their nation till the "due time" arrived to make a change.

Jesus gave the twelve an express commission, defining exactly what they were to do. They were to travel light, not to load themselves down with baggage, not to carry money. He foreknew that they would be hospitably received and entertained by those who would receive their message. At a later time, when conditions had changed, He advised them to provide for themselves before they started out. He gave them assurance that He would be with them in spirit, and that all their interests would be taken care of.

QUESTIONS:

What was the harvest work in the time of Jesus? How is it related to the harvest work today?

Name the twelve apostles. What were some of their characteristics?

Why did Jesus tell the twelve not to go to the Gentiles? Did they go to the Gentiles at a later time?

How has Christ been made a stumbling stone to both the houses of Israel?

Why did Jesus tell the apostles not to take money or provisions with them? Did they receive different advice at a later time?

JESUS' TESTIMONY CONCERNING HIMSELF

March 4; Matt. 11:2-6, 16-19, 25-30

Now when John had heard in the prison the works of Christ, he sent two of his disciples,

And said unto Him, Art Thou He that should come, or do we look for another?

Jesus answered and said unto them, Go and show John again those things which ye do hear and see;

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he, whosoever shall not be offended in Me.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

For John came neither eating nor drinking, and they say, He hath a devil.

The Son of man came eating and drinking, and they say, Behold a man gluttonous.

and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father: for so it seemed good in Thy sight.

All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.

GOLDEN TEXT: Come unto Me, all ye that labour and are heavy laden, and I will give you rest.—

Matthew 11:28

JOHAN THE BAPTIST was the last of the Old Testament prophets. Jesus pronounced concerning him the eulogy that "of those born of women there hath not arisen a greater than John the Baptist." John had been faithful in doing the work assigned him. He had baptised many in the Jordan, and he had pointed out Jesus as "the Lamb of God that taketh away the sin of the world." He had previously said, "There cometh one after Me whose shoe latchet I am not worthy to unloose. He will baptize you with the holy spirit and with fire."

No doubt John had taken a keen interest in all miracles performed by Jesus, for such mighty deeds indicated that He was indeed the Messiah. But now things did not look so bright, for John himself was in prison. Whether or not he was justified in committing the act that caused him to be placed in prison, does not affect the facts of the case as they are presented in today's lesson.

John evidently had been sizing up the situation. Jesus was still preaching, but the scribes, pharisees and leaders were lined up against Him. The prospect was not cheering. John did not enjoy the light that came to the disciples of Jesus at a later time. The matter of the heavenly Kingdom had not been opened up to him. He was watching the signs of the times.

So John sent a message to Jesus, saying, "Art thou He who should come, or do we look for another?" What an important question this was! How anxiously John must have awaited the answer. He had staked everything on the fact that Jesus was the Christ. Could it be possible that he had been mistaken?

John did not mince words; he put the matter clear and straight and plain.

And how did Jesus answer? He did not say, "Yes, I am the Christ." What He did, however, was to point to the proofs. The evidences were unmistakable. He said, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." We can believe that when John again reviewed the situation, he was rejoiced in his heart, being fully assured that Jesus was the Messiah that was prophesied.

Are there some today who require assurance? It may be that there are. Perhaps matters are not heading up as fast as they had expected. They may have looked for the downfall of the old world-system at a certain time, only to feel disappointed when it did not take place. Perhaps they thought that the church would be taken up to heaven ere this; and that, too, is not in evidence. Members of the church are still here, and still proclaiming the message of the divine Kingdom.

Has anything failed, or is everything all right and just as we might expect it to be at this ending period of the age? Yes, we can confidently call attention to the great plan of the ages as we have learned to know and to love it. In all its proportions it is beautiful. Moreover, it speaks in prophecy of a time of trouble to come to the kingdoms of the earth, which will overwhelm the powers of control.

We can see the various portents and signs of approaching change. There is no reason in the world why any one should become discouraged now. The truth is just as sound and sure as we deemed it at first. Let us therefore rejoice, knowing that the world's deliverance from sin and death is soon to be gloriously achieved. Let us enjoy the rest of faith that Jesus has promised to all that labor and are heavy laden.

QUESTIONS:

Was John discouraged? Why did he send disciples to enquire if Jesus were the Christ?

Why did Jesus answer John in the manner that He did?

What is meant by the expression, "Wisdom is justified of her children"? Whom are the babes that God has revealed things unto? Why have such things been hidden from the wise and prudent?

What is the yoke of Christ? How do the weary ones receive rest from Him?

Canon Criticised

(Continued from page 9)

eclipse occurred in the month of March, six years after Tiglath Pileser's reign ended." The writer of these words may have been misled by certain statements he may have read on this subject; for instance, Guinness, in his book, "The Approaching End of the Age," states that this eclipse "is mentioned in the Annals of Sargon, King of Assyria."

It is true that there is what appears to be a reference to an eclipse of the moon on one of the Assyrian tablets, which recounts Sargon's expedition against Musasir (Armenia). The tablet notes certain favorable omens which had been given Sargon before setting out upon the campaign; and, among these, "as a favorable sign for gaining power, the god Magur (the moon) lord of the disk, came to rest at the watch, portending the overthrow of Gutium."

Now, the Eponym canon records the campaign against Musasir in the year which corresponds to the ninth of Sargon's reign; but if this were a reference to the eclipse of 721 B. C. it would, according to the accepted datings of the two canons, have to be in his first year; yet it is a fact that, when the datings of the Assyrian canon are revised to agree with Bible chronology, the ninth year of Sargon's reign is seen to be the year 742 B. C., in which a lunar eclipse did occur in the month of May, when Sargon's preparations for the year's campaign would have been going on.

With regard to the Assyrian Eponym tablets, it may be stated that there is a reference to one solar eclipse as follows: "Revolt in the city of Assur. In the month of Simanu (May or June) an eclipse of the sun took place." The canon places this in the reign of a king named Assur-dan III of Assyria, and since calculations show that a total eclipse of the sun occurred on June 15th, 763 B. C., this date is assigned by historians to the eponymous year of the above record, and upon this testimony alone the dating of the entire canon is fixed.

(Continued on page 33)



THE STORY OF GIDEON

“AFTER the city of Jericho fell, the Israelites proceed to drive out their enemies and take possession of the whole land of Canaan. But for nearly five centuries they did not have kings over them, but were ruled by ‘judges’. One of these judges was named Gideon, and he is the man I’m going to tell you about at this time.” Thus began Uncle Eb, as we all seated ourselves for another one of his interesting Bible stories.

“Now, to enable us to see just what condition Israel was in at this time, I think I’ll ask one of you to read to us from the sixth chapter of the book of Judges. I see that John has a nice big Bible today, so we’ll see what he can do in the reading line.”

John soon found the place; then, after a short pause, he remarked, “It’s a mighty long chapter.”

“Well, the first six verses will do for us now,” replied Uncle Eb.

John then read them right through, as follows:

“And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them dens which are in the mountains, and caves, and strong holds. And so it was that when Israel had sown, that the Midianites came up, and the Amalekites and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep nor oxen nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites: and the children of Israel cried unto the Lord.”

“So you see, from what John has just read, that Israel was in a hard place at this time,” said Uncle Eb. “Had the people served the Lord their God, and obeyed Him, He would have protected them against their enemies. But they misbehaved very badly, and so the Lord allowed them to suffer under the hand of the Midianites for a period of seven years. Then, in their terror and distress, the Israelites cried unto the Lord, and He sent them deliverance in quite a remarkable way.

“The Israelites had taken up their quarters in caves, where they also stored their grain and other necessary things. Some were asking help of false gods, and at the altar of a certain idol called Baal there was a man named Joash, with his family, who were offering up gifts to this false deity.

“Now this man Joash had a son called Gideon who

had not bowed down to any of those idols, but had kept his faith in God secure. This young man was accustomed to threshing wheat by the winepress, in small quantities, so as to keep it hidden from the Midianites. As he worked away I suppose he often looked out across the country to see if any cloud of dust signaled the coming of the enemy. Evidently he also felt ashamed and disgusted with his kinsmen for continually hiding in dens and caves, instead of going out and boldly facing the marauders and putting them to flight. Hence Gideon finally became a military leader; and he proved to be a very strong and valiant man, as our story will show. It came about in this way.

“One day there came an angel from the Lord, who sat down under an oak tree near where Gideon was threshing. And the angel said to Gideon, ‘The Lord is with thee, thou mighty man of valor.’ And Gideon replied to the angel, and said, ‘If the Lord is with us, why then is all this befallen us? And where be all the miracles which our fathers told us of, saying, Did not the Lord bring us from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites.’

“Then the angel told Gideon that he was to save Israel from their enemies. And Gideon asked how he could ever save Israel, since he belonged to a poor family and had no means with which to organize and equip an army. Then the Lord promised that He would be with Gideon, and that he should surely smite the Midianites.

“Then Gideon went inside and brought out some meat and some cakes; and, at the command of the angel, he placed these on a rock. Then the angel touched these with the end of his staff, and there arose a fire which burned up both the cakes and the meat. Now when this took place Gideon knew that he had seen an angel, and he feared that he might die. But the Lord assured him his life was safe.

“Then the Lord told Gideon to cut down the altar of Baal that night. So Gideon did this quite thoroughly; and the next morning the people found not only the altar, but also the grove of trees that was near it, cut down. Of course they were very angry over the affair; and when they found out who had done the act, they demanded that the guilty person be put to death. But Joash the father of Gideon took his part, and persuaded the people that Baal could protect himself, if he really were a god.

“About this time all the Midianites and the Amalekites, and the children of the east, gathered themselves together for a raid on the Israelites. Then the spirit of the Lord came upon Gideon, and he sent messengers to the various tribes telling the people to gather

around him for protection. In this way he collected an army in short order, for the people were greatly in need of a leader. And the Lord gave him a sign by which he would know that God was with him. He was told to set out a fleece of wool, and in the morning the fleece would be wet and the earth around it would be dry. And this sign worked, just as promised. Then Gideon asked for another sign. So the next night Gideon put out the fleece and in the morning the fleece was dry and the earth was wet. As this sign had been suggested by Gideon himself, he now was perfectly satisfied that the Lord was on his side.

"Now Gideon gathered a great army of thirty-two thousand men, though this was small in comparison with the army of the Midianites. But what do you suppose God thought of this army of the Israelites? Why instead of thinking it too small, God thought it too large. You see, the Lord did not want the people to think that they were to gain the victory by their great numbers, but that God was to gain the victory for them. Then the Lord told Gideon to bid all those who were afraid, to go back home. So no less than twenty-two thousand of the people returned home, and this left an army of only ten thousand men to fight the enemy."

"Uncle Eb," asked Peter, "what were the twenty-two thousand men afraid of?"

"Why," replied Uncle Eb, "they were afraid of the Midianites. They had good reason to know what fierce plunderers these were, because of the many times the Midianites had swooped down upon them and taken their goods. Of course God was stronger than all the Midianites in the world; and had they trusted in Him they would not have gone back home, but would have boldly marched to the battle. But they seemed to think that their cause was lost before even a blow had been struck; and so away they went, and Gideon had to get along without them.

"And now the brave General Gideon had only ten thousand men, and what did the Lord think of this little army? Instead of thinking it too small, He still considered it too large. He knew that He could rout the enemy with much fewer men than these, so He applied another test. What do you suppose He did this time?"

"He led the army forth till they came to a spring of water. Here, being thirsty, the men hastened to drink. Some of them drank in one way, some in another. Most of them lay right down to drink, while a few lapped up the water in their hands without lying down; and these latter were the ones whom God told Gideon to choose for war—and mind you, there were only three hundred of these! But they were enough for God's purpose, and so they were led forth to the battle, while the others all stayed behind.

"The Lord now told Gideon to take one man with him and go down toward the host of Midian. So when it came on dark and the deep shadows gathered in the vale, Gideon and his companion left the little army and glided down into the valley. Keeping in the darkness the two kept on till they came to the main part of the enemy's camp and actually managed

to creep in between two of the camp fires. And here they heard a man tell a dream. In his dream he saw a cake of barley bread come down the hillside and tumble into the host of Midian and overthrow a tent. And when this Midianite had told his dream to his companion the latter replied, 'This is nothing else than the sword of Gideon, the son of Joash, a man of Israel; for into his hands hath God delivered Midian and all his host.'

"When Gideon heard this dream he knew for a certainty that he was to gain the victory. Then he returned and divided his army into three companies, and made each man take a trumpet, an earthen jug, and a lamp. They all were to blow the trumpet and break the jug or pitcher, and let the light shine, when he gave the signal. So Gideon and the hundred men that were with him came unto the outside of the camp in the beginning of the middle watch, and the 300 Israelites did exactly what they had been told to do. The blowing of the trumpets and the breaking of the pitchers would make a dreadful din. Then they all shouted, 'The sword of the Lord and of Gideon.'

"You can imagine what a hubbub and what confusion there was. The Midianites, thinking there was a great army upon them, sprang up and in their confusion turned their swords against one another. They rushed about in the darkness, and saw lights flashing here and there. The enemy apparently was coming in from all sides. Then they turned and fled away as fast as it was possible for them to go. The Israelites pursued the Midianites and captured two of their princes. It was a wonderful victory; and it was accomplished by the Lord, who used only three hundred men."

"Uncle Eb," said Esther, "why did they carry pitchers just to break them? Wouldn't something else have done just as well?"

"I don't know about that," replied Uncle Eb. "Pitchers were very good for the purpose. Not only did they use the pitchers for breaking and making a noise, but they kept their lamps hidden in them till they got to the enemy. Then they took out the lamps, broke the pitchers, and made all the noise they could. The whole thing worked like a charm, and the result was all they could desire. And now that you have asked me a question, I think I'll ask you one. Is there any big battle being fought at the present time? Who knows the answer?"

"I think you mean the fight against Satan, don't you, Uncle?" asked Paul.

"Yes, son," replied Uncle Eb; "the Bible speaks of the world, the flesh and the devil, which are all to be fought by the Christian. And there is a great Gideon today, also; now who knows who he is?"

"I guess it is Jesus," said Ruth.

"Right you are, Ruth," said Uncle Eb; "Jesus is the mighty Captain who can always give the victory. He will never forsake His people. His army on earth is a small one, but it cannot know defeat while serving under such a great Leader. And has He given us any trumpet to blow?"

None of us could answer this question, so Uncle Eb

(Continued on page 33)

TALKING THINGS OVER

ALREADY one month of 1934 is in the past, which reminds us that we are steadily moving onward toward the Kingdom in point of time, and we trust from the standpoint of spiritual progress as well. Real progress toward the Christian's goal can be made only in proportion as *all* the instructions of the divine Word are heeded. These instructions are all comprehensive in their scope, and none of them should be ignored. An effort to reach as nearly as possible to the perfect standard of purity and righteousness; zeal to study the Bible in order to know the divine will; a consuming love for the brethren which will manifest itself in actual service for them assembling with others of like precious faith as often as possible; faithfulness and delight in the privilege of prayer; zeal in preaching the gospel and encouraging others to do so; and a desire to do good even to our enemies: these are among the important things that are enjoined upon the Christian by the inspired Word, and the doing of which will constitute faithfulness in following in the Master's footsteps.

Letters from our readers indicate that encouraging progress is being made in all the various ways mentioned; that the friends everywhere are endeavoring to put on the *whole* armour of God. The great adversary would like to have us become specialists along some one particular line of thought or endeavor and thus become biased in our viewpoint of the truth, as well as in our attitude toward others. Every Christian needs to be on the watch along this line. Otherwise we are liable to become like the brother years ago who made such a constant study of the subject of humility, and applied himself so completely and earnestly to it, that finally he reached the point where he was *proud* of his humility. When we get a proper view of ourselves and of the truth we will have no occasion to be proud of anything so far as our own accomplishments are concerned; and will give God the glory for everything.

Another encouraging evidence of progress is the fact that the friends everywhere seem more and more determined to stand fast in the liberty of Christ. This reveals the presence and working of the holy spirit: "For where the spirit of the Lord is there is liberty." It is not easy to all at once overcome the influence of centuries of wrong thought and practice in the way of setting up human heads, channels, headquarters and other wrongly constituted authorities over the people of God. But graciously, kindly but firmly our loving Heavenly Father is leading us along in the path of the just, and as we approach nearer and nearer to the perfect day, the veil of human leadership which ever prevents a true vision of our real Head and Leader, is, in divine providence being pushed aside, and how much brighter thus becomes our pathway!

We rejoice in the evidence that many are being

blessed through the pages of THE DAWN, but we beseech our readers not to lean upon it, nor to think of it as some exclusive means by which God is blessing His people at this time. Such an attitude produces sectarianism, and to the extent that sectarianism rules the mind, the spirit of the Lord is lacking. Let us rather take the other view, the Scriptural view, that all of God's consecrated people are servants—servants of one another, and commanded to preach the gospel to all men as they have opportunity—and whether the service is rendered orally, or by the printed page, it is alike acceptable to God. Let us then unite our hearts in prayer for all, in America, as well as in other parts of the world, who in sincerity and in truth, are endeavoring to let their light shine for the blessing of others: "All ye are brethren, and one is your Master, even Christ."

Activity in England

We have made mention in these columns before of the Bible Students Committee in England. This committee represents and serves a large number of friends in the British Isles, and is enthusiastic about making known the glad tidings of the Kingdom. The committee has published an abbreviated edition of The Divine Plan of the Ages, which seems to be meeting with considerable favor with British friends. The committee has written us about it but we have been undecided as to what action to take. Perhaps our readers can help us decide. We publish the Committee's letter, in part, as follows:

"We are sending you herewith a specimen copy of 'The Divine Plan—In Brief.' It is a digest of Volume 1 of Scripture Studies; produced in this condensed form with the object of helping busy people to consider the subject; hoping that all who read will be benefited, and that some among them may be encouraged to study Present Truth more fully.

"We are wondering if you might care to take a good supply of these booklets before the type is broken up. If we could hear from you soon we could use your imprint in place of our own. . . .

"It is our hope that a wide distribution of this little brochure might lead to a good demand for the First Volume, if not the following ones."

The foregoing letter tells the story. We have gone over the specimen copy sent to us, and find that it is a word for word extract from The Divine Plan of the Ages, and while two-thirds of the original book is omitted, yet the continuity of thought is well maintained. If the demand for a booklet of this kind in America warrants it, we will be glad to order a supply. Otherwise we would suggest that friends desiring the booklet deal direct with the British friends. We do not know the retail price, but all information can be obtained from. Bible Students Committee, 204 Broadway Chambers. Letchworth, Herts, England.

The Public Meetings in Los Angeles

As announced in the January DAWN, the Los Angeles Ecclesia is sponsoring a series of eight public meetings. A letter from the secretary gives us a brief report of the second meeting, as well as other interesting information. We quote the letter in part:

"Yesterday's meeting was another success. Most of the circulars were distributed in a different territory than the week before, indicating the same measure of interest in other sections of the city. There were 212 in attendance, and the audience was very attentive. During the past week Brother Wood scoured the city for used First Volumes for our lending library, and secured 35. Some of the sisters took advantage of the opportunity to deliver the loans in person, and had some delightful experiences in doing so. Most of the people had praise for the words of truth and encouragement as given by Brother Pollock. We find that without a doubt there is plenty of work in the field to do for those who wish to take the opportunity; and those who do find that it is a definite help in their new creature development, as it gives an opportunity to 'exercise' the knowledge they have stored up in study and consideration of the Lord's Word. It is an aid in the development of the graces of the spirit. We rejoice in these privileges that the Lord has provided.

"What a privilege it is to work together in this way! So much greater is the privilege when we know that the work is in the King's service. Our prayers go up on your behalf, as well as on behalf of all the dear friends everywhere. Pray for us too, that we may be found faithful to the very end."

The First Junior Convention

Interest among the young folks in various cities throughout the country seems to be increasing. We are in receipt of a very interesting letter from an earnest junior in Detroit, Mich., in which is a report of a Junior Convention that was held there last fall. We quote the letter in part as follows:

"Greetings in the name of our Redeemer and Lord! I am taking this opportunity to write to you and inform you of the wonderful blessings I have received in reading THE DAWN, which I have been receiving for the last year.

"Here in Detroit we have a Junior Bible Students Class. Last Labor Day we had a Junior Convention, the first of its kind ever to be held anywhere. Seventy attended, and these were from various places, such as Chicago, Grand Rapids, Cleveland and Buffalo. I am sure the event was one which all will remember for some time to come. It was a great encouragement. It really is wonderful to see so many young folks taking interest in God's fountain of life—the Word of God, the Bible.

"We also have weekly meetings in which we devote our time to the study of the 4th Volume, 'The Battle of Armageddon,' and on Sundays we study the 1st Volume, 'The Divine Plan of the Ages,' from which we learn more of God's wonderful plan.

"Finally, be ye all of one mind, having compassion one for another, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The Message in Spokane, Washington

The following report of Brother Kendall's visit in Spokane was sent to us by a brother in the Spokane Ecclesia. It speaks for itself:

"Dear Brethren in Christ: Re previous correspondence relative to Brother Kendall's ministry here, and our efforts to make it a success, I wish to advise that owing to sickness, personal views on the part of a few against public meetings—claiming that the work is done, etc.—also our financial straits, we failed to get out about 500 of the handbills. However, somewhere between 350 and 500 people listened to what I believe to be the best discourse ever delivered in that tabernacle. The audience not only listened, but bent forward with eyes centered upon the speaker, and the nodding of heads in approval was of much evidence that our brother's words were touching their hearts, thus possibly penetrating through a covering of prejudice on the part of some.

"Ninety-three DAWN subscriptions were taken as per enclosed list. I am informed that the conversation in street cars carrying attendants from the meeting was upon the great lecture. One remark, 'That man knew what he was talking about,' and others of a similar nature. I was approached by several commending the speaker and the message. We are therefore grateful, and thankful to the Heavenly Father who gave us evidence of His approval of our efforts, and to you for your cooperation and kindness in supplying that which we were so lacking.

"The private meetings were much appreciated, and they brought rich blessings to us by which we were strengthened and encouraged to exercise a greater zeal and effort to do the will of our Heavenly Father."

Note: The public meeting in Spokane was held on a Saturday night.

The Portland, Oregon Convention

The following interesting report of the Portland Convention was received from the class secretary:

"It is with great pleasure, brethren, and with sincere gratefulness to the Giver of all good gifts, and to those that were privileged to serve, that we are writing to you as the fervent expression of many of the about eighty-five dear ones who were able to be present at our little convention (Dec. 31 and Jan. 1) from different places.

"Many cities and towns were represented. To mention some: Seattle and Tacoma, Wash.; Vancouver, B. C.; Brooklyn, N. Y.; Salem, Roseburg, Mill City and Tiard, Oregon; and Boise, Idaho.

"The central theme of the convention was, 'Christ in You,' and the discourses were as a whole of spiritual tone, and exhortations to a closer walk with the Lord. Some of the principal speakers were, Brothers Kendall, Thompson, Cowe and Jenck.

"It is not possible to give a detailed account of the discourses, as there were varied speakers and varied opinions; but after listening to them all one felt that the message that the Master had impressed upon the mind of each speaker was that the Lord loveth and careth for His own.

"Satisfaction was expressed in regard to the provision made for the physical needs of the friends—the class serving lunch to the entire assembly—and the admirable service of those who had that work in hand was highly commendable.

"We all realize the need of heavenly wisdom and guidance, and desire that you will remember us at the throne of grace, as we remember you."

The Lynn, Mass. Convention

We are glad also to give space to a report of the New Year's Convention in Lynn, Mass.:

Some seventy brethren assembled together in Lynn in compliance with the Scriptures, and a very joyful and profitable time was spent in discussing various features of the truth; and especially the great favor that God has extended to the church in that "we should be called the sons of God."

The Boston class was well represented at this gathering; and, in spite of the very unfavorable weather, a number of friends attended from more distant points. Other C. P. Bridges of Lynn served as chairman. The speakers were: Brothers I. I. Margeson, E. Proctor, H. A. Friese, G. M. Wilson, J. E. Dawson, W. N. Woodworth and Walter Sargeant. Brother W. F. Hudgings was listed on the program but was unable to be present.

A few of the good thoughts given by the speakers are as follows: We must not compromise with evil or with the world. A certain ambassador to a foreign country who yielded to the blandishments of that country, and thus failed to properly represent the interests of his own country, was recalled—"Ye cannot serve God and mammon." Sometimes a car is put on the proving grounds for as much as two years, during which time it is tried out in every possible way before being put on the market. The Christian is on the proving grounds, and all the trials and tests which he undergoes are calculated to fit him for his future work.

The Story of Gideon

(Continued from page 30)

went on: "Yes, He has certainly given us a trumpet. We read about it in the second chapter of the book of Joel. Here the prophet says that we are to blow the trumpet; and this means that we are to proclaim the truth—the plan of God—to those who will listen to us.

"And we have pitchers, too, which must be broken. The pitcher which the Christian uses is his fleshly body. You will find it called a 'pitcher' in the 12th chapter of Ecclesiastes. Some one has well said that the human body is just a large pitcher filled with vital fluids. When the Christian uses his body in the Master's service, he 'breaks' it—in the sense that he expends his energies in that way.

"And this great fight is taking place in the 'night-time,' even as in Gideon's case. The 'morning' has not yet come to the world. Who of you knows just what morning I mean, and when it will come?"

"I think you mean the Kingdom of Christ," said John. "You told us one day that it will be the world's great morning, when the sun of righteousness will arise, and when all the darkness of sin and death will disappear for ever, and every one will be happy and folks will love one another, and the people will all learn to become good. Isn't that it, Uncle Eb?"

"Yes, John, and what you've said is a real sermon," commented Uncle Eb. "I'm simply delighted to know that you are learning God's great plan so well."

(Continued from page 28)

It is certain, in this instance, that if the eclipse of 763 B. C. was the one meant, the scribe departed from truth and varacity, and that the eclipse mentioned did not occur at the time stated. The Assyrians were sun worshippers, and an eclipse of the sun was an event

Historical Canons Criticised

looked upon as portending evil; the probable motive therefore for pushing the record of this eclipse back into the reign of a previous king, where it was recorded in connection with various calamities including a pestilence, in that and in ensuing years, is not difficult to discover.

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 H. E. ANDERSON:

Richmond Hill, N. Y., Feb. 25

(see convention announcement)

BROTHER W. T. BAKER:

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

BROTHER B. BOULTER:

Baltimore, Md., Feb. 4, Eden & Hoffman Streets, 3 P. M.
Wilmington, Del., Feb. 4, 404 West 31st street, 7:30 P. M.

BROTHER C. P. BRIDGES:

Boston, Mass., Feb. 11, 30 Huntington Ave., 3 P. M.
North Brookfield, Mass., Feb. 25

BROTHER J. E. CLENDENING:

Passaic, N. J., Feb. 4, Carpenter's Hall, Jefferson Street and Hoover Avenue, 7 P. M.

BROTHER J. L. COOKE:

Newark, N. J., Feb. 11, Herman Hall, 289 Orange St., 3 P. M.

Richmond Hill, N. Y., Feb. 25

(see convention announcement)

BROTHER J. E. DAWSON:

Philadelphia, Pa., Feb. 4, Batley Hall, 2748 Germantown Ave., 3 and 7:30 P. M.
Richmond Hill, N. Y., Feb. 25

(see convention announcement)

BROTHER C. F. GEORGE:

Duquesne, Pa., Feb. 4
Youngstown, Ohio, Feb. 11

BROTHER J. T. JOHNSON

New Kensington, Pa., Feb. 11

BROTHER GEORGE KENDALL:

San Francisco, Cal., Feb. 1 to 4
Pasa Robles, Cal., Feb. 6
Atascadero, Cal., Feb. 7
Santa Barbara, Cal., Feb. 8
Los Angeles, Cal., Feb. 9
Yucaipa, Cal., Feb. 10-11
Los Angeles, Calif., February 18, Odd Fellows Temple,
Oak & Washington Sts., 3:30 P. M.

San Gabriel, Cal.

Eagle Rock, Cal.

Santa Monica, Cal.

Hawthorne, Cal.

Long Beach, Cal.

Santa Ana, Cal.

Pasadena, Cal.

Los Angeles, Cal., Feb. 25

San Diego, Cal., March 4

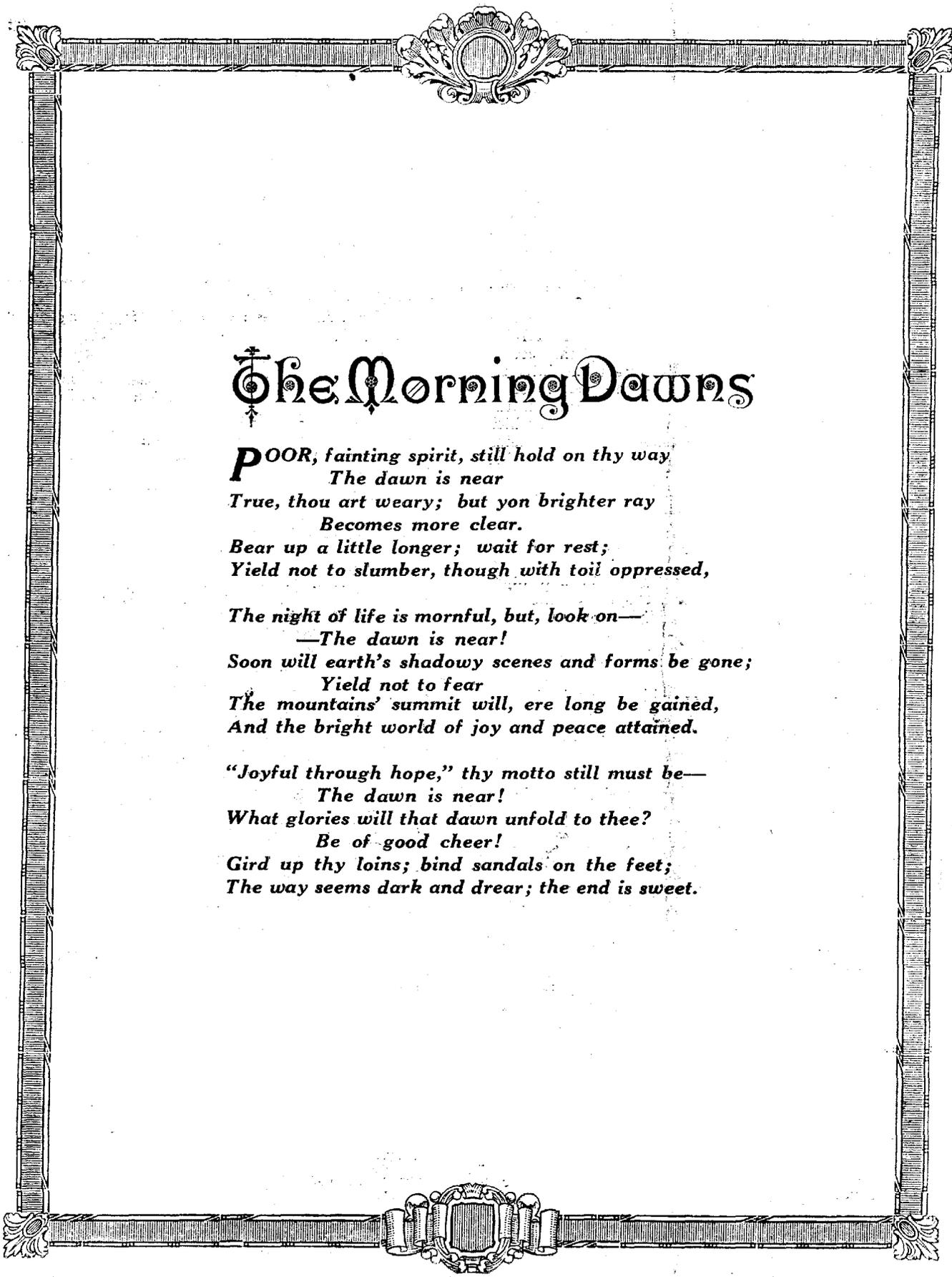
Phoenix, Arizona, March 9-10-11

Dates for these points can be secured from A. W. Abrahamson, 2432 1/2 Rimpau Blvd., Los Angeles, Cal.

(Continued on inside front cover)

Evidence will next be presented to show that the total eclipse of the sun of the year 763 B. C. is recorded in Scripture (Amos 8:9), and that it occurred in the reign of Tig-lath-Pileser III, king of Assyria, as the Bible history and chronology seem to require.

(Concluded next month)



The Morning Dawns

POO*R, fainting spirit, still hold on thy way
The dawn is near
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed,*

*The night of life is mournful, but, look on—
—The dawn is near!
Soon will earth's shadowy scenes and forms be gone;
Yield not to fear
The mountains' summit will, ere long be gained,
And the bright world of joy and peace attained.*

*"Joyful through hope," thy motto still must be—
The dawn is near!
What glories will that dawn unfold to thee?
Be of good cheer!
Gird up thy loins; bind sandals on the feet;
The way seems dark and drear; the end is sweet.*