

June 1965

The DAWN



CHRISTIAN TOLERANCE

Contents



Issue of June 1, 1933

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THE DAWN, entered as second class mail matter at Brooklyn Post Office, Oct. 17, 1932, Act of March 3, 1897. Published the 1st and 15th of each month by Associated Bible Students Radio Committee, 251 Washington Street, Brooklyn, N. Y. Make all checks payable to THE DAWN PUBLISHERS. The issue on the 1st of each month is a magazine of 32 pages, or more. On the 15th a 4-page tract is issued.

Vol. 1, No. 17

JUNE 1, 1933

One Dollar a Year

News *and* Views

The Outlook in June

THE sunny month of June invites us to enjoy the beauties of the world of nature around us, but the prospects of immediate sunshine of industrial and economic prosperity for Europe and indeed for the whole world are none too bright. Secretary Hull has said that with the world "drifting toward economic bankruptcy," he hopes that public opinion will force "blind and dumb statesmen" to adopt measures of recovery. The great Conference for the considering of ways and means opens in London on June 12. At present there seems no indication that the world powers are ready to unite their policies in a real program conducive to economic recuperation. Mr. Hull hopes that public sentiment will solve the difficulty, even while he admits that the situation looks ominous and dark.

President Roosevelt, in a plea for world peace broadcast to the nations of the world, said: "The prosperity and the very lives of the men, women and children who inhabit the whole world are bound up in the decision which their governments will make in the near future. The improvement of social conditions, the preservation of individual human rights, and the furtherance of social justice are dependent upon these decisions." Alluding to the London conference, he says: "The conference must establish order in place of the present chaos by a stabilization of currencies, by freeing the flow of world trade, and by international action to raise price levels. It must, in short, supplement individual domestic programs for economic recovery, by wise and considered international action."

Furthermore the President said: "If all nations will agree to wholly eliminate from possession and use the weapons that make possible a successful attack, defenses will automatically become impreg-

nable and the frontiers and independence of every nation will become secure.

"All nations of the world should enter into a solemn and definite pact of non-aggression; they should solemnly reaffirm the obligations they have assumed to limit and reduce their armaments... and individually agree that they will send no armed force of whatever nature across their frontiers."

The day after President Roosevelt's message came that of Chancellor Hitler to the German Reichstag in Berlin. In regard to disarmament he endorsed the plan of the American President. Some outstanding clauses in his speech were:

"Germany insists only on security, the same security that other heavily armed nations now have.

"The only purpose of the National-Socialist government is to crush the communist danger.

"Europe going under in communistic chaos would conjure up a crisis in the world's development of unmeasurable proportions and indeterminate duration.

"Germany now has the right to demand that other nations also fulfil the obligations of the Versailles Treaty. The equality promised last November was not realized.

"Germany would dissolve her entire military establishment and destroy what little armaments are left if neighboring countries did likewise. Contrariwise, Germany must at least insist upon equality."

How good it is to thus hear the great men of the world expressing their desire for universal peace and prosperity; but what little hope they really give. Already our worthy President acknowledges that the situation is beyond anything that this or any other individual country can do; although nearly everyone thought when he was elected that now at least America would see an end of depression and insecurity. Not until the nations, in the

severity of their plight, are humbled to the point where they will be willing to sincerely look to the Lord, and learn of His ways, will there be real peace. That will be the time, the prophet declares, when they shall learn war no more—Micah 4:14.

100 Years From Now

STUART CASE, writing on the subject of "100 Years from Now" in Hearst's International and Cosmopolitan, says: "The most important thing about the year 2033 is that it will have no economic problem of the first dimension. Into the waste basket of history will have gone poverty, malnutrition, slums, the struggle between worker and owner, overproduction, unemployment, the battle for markets, high-pressure selling, speculation in necessities, stock-market dope sheets, and above all the torturing fear of economic insecurity. 'When do we eat?'—the question that has dogged mankind for one hundred thousand years, and held the race so often at brute level—will have been answered, hopefully, forever."

We believe that Mr. Case is right in his conjecture about the future, although he is 94,000 years in error concerning the length of time mankind has been battling with depression. The signs of transition are so plainly in evidence that the great struggle of the present day will probably be gone long before a hundred years have passed over the world. All the evils of which the writer has spoken are caused by a wrong *modus operandi*, and this in turn is caused by the big ego in man, and its insatiable desire to pander to self-interest regardless of what others suffer in the process. If the panacea of the Golden Rule were applied for a few years, it would work wonders. Thank God, it will be applied for a thousand years, and under its beneficent operation will take place the great change that God has planned out and all the blessings that God intends shall come to humanity.

Progress in Electrical Transmission

SCIENTISTS now claim that millions of volts of electricity can be transmitted from the Atlantic to the Pacific without loss of energy and at low cost. The California Institute of Technology and the Massachusetts Institute of Technology are interested in the experiment. If there is as much advancement in the application of electricity in the next few years as there has been in the past half-century, what wonders will the eyes of man yet behold! It is indeed what we might expect in this present time, which the Bible calls "the day of the Lord's preparation."

Word From Jerusalem

THE new Y.M.C.A. in Jerusalem has, at last, been formally opened. The work of construction of this edifice has been going on for five years. The dedicatory address was delivered by Lord Allenby, and was heard by radio in New York. The speaker said, in part: "This noble architectural group stands unrivaled in the world for beauty and dignity—a worthy home for the Young Men's Christian Association of the Holy Land. . . Here in Je-

rusalem, a city revered by all, in the heart of Palestine, a land which has been from remote ages till recent years, the scene of almost incessant wars, is erected an international monument of peace and brotherhood."

Truly Palestine is forging ahead. Not only has it been a land of the past; but it is to be a land of the future, a land to which God will regather the Jews, according to his promises made through the prophets of yore.

New Religion for Germany

IT IS said that the "German Christian movement" wants to entirely do away with the Old Testament, and set up in its place the sagas and fairy tales of Germany, as well as prominent and famous persons in the national life. Alfred Rosenberg has said that the 2,000,000 martyrs of the world war form a living mythology and a new religion for the new Germany. His words are: "Our fate is to fight for new times and for new futures, new mythology cannot be downed. Personifications of the mythology are the world war heroes; and the new German movement shows that uncounted millions are beginning to understand our two million martyrs as a new living mythology and as a new religion."

What shall we say of people who want to worship their dead fighting men? How well Jesus knew the conditions of the present time when he said, "When the Son of Man cometh, shall he find the faith on the earth?" (Luke 18:8.) And what a crying need there is for that knowledge of the true God, and of his goodness, mercy and love, which, ultimately, shall cover the earth "as the waters cover the sea."—Isaiah 11:9; Hab. 2:14.

"Rams Horn" Brown

"RAMS HORN" BROWN, of Rams Horn fame, died recently in Florida. Some of his pithy and wholesome sayings have clung to the public mind. Here are a few samples: "The devil can make almost anything he wants out of a loafer." "There is no right way to do a wrong thing." "It only costs a few dollars to send a man to heaven on a tombstone." "The faultfinder does a good deal of work for the devil for nothing." "When a man is praying for a corn crop, God loves to see him say Amen to it with a hoe."

There is a lot of good, solid, homely truth in these sayings. The Bible indeed, sets forth the truth of all such expressions, for it says, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings of the Lord, and righteousness from the God of his salvation."—Rom. 24:3-5.

Where Was the Soul?

IN A Boston side-street a baby was found dead. There was a cord around its neck, and it was rigid and had turned black. Nevertheless, twenty doctors worked on this baby for three hours, and brought it to life by forcing air into its lungs.

And now what the doctors, and other people as well, would like to know is, where was the soul of the baby during the three hours of apparent death? Was it still in the body? Was it hovering around somewhere in the neighborhood, waiting to come back in case the doctors should prove successful with their air-pumping operations? or was it halfway on its journey to heaven, and disappointed at having to come back once more to scenes of earth?

Those who know their Bibles, of course, can easily answer such questions; because they know exactly what the soul is. The Bible defines the soul as the being itself. It says that in the creation man BECAME a soul. Therefore when a human being dies, the soul dies. Jehovah, speaking through the prophet Ezekiel (18:4, 20) says: "The soul that sinneth, it shall die." Since all souls are born in sin, therefore all souls die. Even the soul of Jesus died (Isaiah 53:12) and this was a Divine requirement since He died to save man from death and not for a state of conscious existence in some other sphere of life.—Heb. 2:9.

Scientist Dies Without Finding Ape-Man

THE famed scientist, Llya Ivanovitch, recently died in Moscow. After long experimentation in an endeavor to establish the missing link in the evolution of the human family, he had to admit complete failure. The Professor was well versed in biology. He had traveled extensively in Africa, and had especially made a study of the apes. He published two treatises on fecundation, upon which he was recognized as an authority. But all his efforts to breed apes with human beings were utterly futile. Some day the world will know that in the beginning God made the animals of earth each after its own kind, just as the Bible says, and that different species will not blend. It will also come to know that man is not a creature of evolution, but was, originally, a direct creation of God, made in the Divine "image and likeness." — Genesis 1:26; 2:7.

Bernard Shaw Decides On Heaven

BERNARD SHAW, the British dramatist, having visited twenty-nine countries of the world, arrived home in England. From his experiences, he came to the conclusion that the best place in which to live would probably be heaven. There is no doubt that Mr. Shaw is right, for under present conditions the countries of this world are far below the standard of perfection. However, when the conditions of the divine Kingdom are established, the earth will be a beautiful place, and millions of persons will live here in peace, contentment and prosperity.

When Forty-five Cents Meant Death

A MAN in Kansas City, Mo., unable to pay a debt of 45 cents, went into the bathroom and shot himself. To the authorities he addressed a note containing these words:

"There are some who fought the battles of life with Spartan bravery and in whose breasts it still lives. These will never be reached by charity; for charity is not what they want. We have paid as

we have traveled life's pathways and have known nothing of the intricacies of contracting debts. Hence we are unprepared for such contingencies, especially at a time when we see no prospects for repayment. Therefore, there remains nothing we can do expect to lighten the raft so that those we love may survive."

A note such as the foregoing speaks for itself. It reflects the mental attitude of others as well, who find life too great a burden, as the world now stands. O, that people could grasp the hope held out by the Bible for a glorious future, when all shall have enough and to spare and "sorrow and crying shall flee away."—Isa. 35; Rev. 21:1-5.

Golden Pavilion at Chicago Fair

AT THE Chicago Fair one will have access to the Golden Pavilion of Jehol, with its treasures from the Lama temples. This wonderful structure was brought from China in 28,000 parts. The original temple was built at Jehol, where the Manchu emperors had their summer home, until this province recently fell to the Japs.

When the Prophet Isaiah saw the vision of the Lord, he said, "His train filled the temple. Above it stood the seraphims. . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." In due time the earth itself will be a kind of great, glorious temple, reflecting the love, the wisdom and the power of the Lord.—Isa. 6:1-3.

Trade in Narcotics

THE illicit traffic in drugs may be checked to some considerable extent; and it is to be hoped that it will be checked. The narcotics limitation convention seems to have accomplished something, and by virtue of the power given to it, the League of Nations will be able to dictate to the world the amount of narcotics to be manufactured and the amount to be distributed.

It is believed that there are at least 30,000,000 opium users in China. In that vast country the opium production is increasing. Ralph Townsend writing in the New York Herald Tribune, says: "The United States and Europe, and much of the rest of the Western World, will benefit from the narcotic limitations convention, but for China I do not see a ray of hope. I think of those millions of ashy-yellow coolies who have become addicts to the drug. . . I watch one. . . He is prematurely old, and groans mightily, and stops at every little rising ground for breath. . . He is one of thirty million—or it may be fifty—ashy yellow and vacant eyed heathen who never heard of the League of Nations."

Nevertheless, thank God, there is hope for China. It is the same hope that exists for the rest of the world. The Divine law of righteousness in the age of Christ will sweep away narcotics and every other hurtful thing, and when the fruit of the trees of life is again made available to the earth, the world will have no use for those drugs that rob people of manhood and womanhood and slowly kill.

SCIENCE AND THE BIBLE

The Mystery Land of the Pharaohs

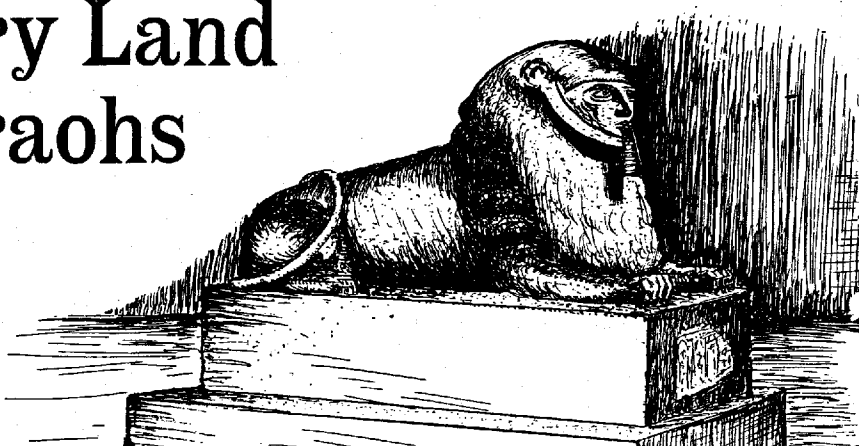
Part II

IN LAST month's issue we listed the early pharaohs of Egypt, from the time of the founding of the First Dynasty by Menes (about 3400 B. C.), on down to the fall of Merikara who was the last pharaoh of the Tenth Dynasty (about 2160 B. C.) These first ten dynasties are often historically referred to as the Old Kingdom, but more accurately the Old Kingdom terminated at the end of the Sixth Dynasty, about 2475 B. C.; and then followed three centuries of turmoil, which may be called the Revolutionary Period, during which no less than five successive dynasties met their doom, while a total of 36 pharaohs uneasily ascended the throne for brief, troublous reigns.

Merikara, the last pharaoh of this Revolutionary period, has left us some meagre records which throw much light on this otherwise obscure age of Egyptian history—2475-2160 B. C. The scenes within the tombs of this period, also tell a story of war, revolt and bloodshed; in marked contrast to the peaceful scenes found in the earlier tombs and monument of the Old Kingdom proper. Prof. Alexander Moret, famed Egyptologist of the College de France, in his recent history of Old Egypt, comments as follows on the aforesaid Revolutionary Period:

The Revolutionary Period

"In the tombs of this period (2475-2160) there is an abundance of warlike scenes; and we find soldiers training, battalions on the march, archers, spearmen and Lybian and Nubian mercenaries. . . Among all the rival princes, warriors with conflicting



Sphinx monument of Amenemhet III, sixth pharaoh of the Twelfth Dynasty, whose reign of 48 years (1849-1801 B. C.) covered the time when Joseph and his brethren were in Egypt; hence evidently the monarch who made Joseph his prime minister, about 1820 B. C. He was an able ruler, but Joseph may have been responsible for much of his success. He had many of these sphinx-like statues made, which represent him as a couching, watchful lion.

Joseph's father, Jacob, who died in Egypt in 1811 B. C., doubtless was accustomed to seeing good government thus symbolized by a couching lion; hence on his deathbed he employed that familiar symbol in his prophecy of the future Israelitish kingdom, whose reigning house he said would spring from his son Judah. He declared that Judah "is a lion's whelp. . . couching as a lion, and as an old (strong) lion." (Genesis 49:9.) The Jews thereafter referred to the coming Messiah as "THE LION of the tribe of Judah."

ambitions, and unstable parties, the government of Egypt was an uncomfortable task.

"The 'Teachings of Merikara,' which have been preserved on a papyrus, bring an echo of those days, when the king, surrounded by intrigue, gave his sons the counsel of craft and patience which his difficult position inspired. He mentions revolts of monarchs (i. e., princes, or governors of the various nomes or districts), also attacks by Asiaties, and the defeat of the royal troops by the Thebans, near Abydos. About 2160 B. C. the Heracléopolites and the princes of Siut were finally beaten by the Antefs of Thebes" — who established the Eleventh Dynasty, and began a new era in Egyptian history known to historians as the Middle Kingdom.

An Egyptian priest named Ankhu, who lived at Heliopolis

about 2400 B. C., during that dark Revolutionary Period, is quoted by Prof. Gardiner in his "Admonitions of an Egyptian Sage," which is a careful translation from the Hieroglyphs, as follows:

"I shall tell of the things as I have seen them. . . I meditate on what is happening, on the events which arise all over the land. Changes are going on; every year weighs heavier than the last. The land is in confusion. Right is driven out. Evil is in the council-chamber, mourning is in every place. Cities and provinces weep. All men are criminals."

Another papyrus, translated by the same scholar, quotes an Egyptian priest named Neferrehu, who lived during that same unhappy period (about 2300 B. C.), and was an eye-witness to the conditions which he describes:

"The country is utterly lost;

no one any longer cares for it, no one speaks of it, no one weeps over it. . . Enemies have arisen in the East, Asiatics have entered Egypt. . . That which has never happened is happening now. Men take up arms for battle, because the land lives on disorder. They make spears of copper, to beg their bread with blood. They laugh with an unwholesome laugh. There is no weeping at funerals. Every man slays the next. I show you sons becoming enemies, brothers becoming adversaries, and a man kills his own father. . . Hate reigns among the people of the towns. The land is diminished, and its chiefs (revolutionary rivals) become more numerous."

The Middle Kingdom Period

Egypt was relieved when Wahenekh, of the House of Antef, a man of rare courage, arose in 2160 B. C., put an end to the turmoil, and established a strong central government, with Thebes as his capital. He was the founder of the Eleventh Dynasty, which begins the period known as the Middle Kingdom that lasted for nearly four centuries, until the rise of the thirteenth Dynasty.

The Eleventh Dynasty lasted for 160 years, and consisted of seven pharaohs, all of whom reigned from Thebes. It was during this dynasty that Abraham and Sarah visited Egypt, as recorded in Genesis 12:10-20. The pharaohs of this dynasty were as follows:

- 1 Wahenkh-Tepnefer 50 years? 2160-2110 Brick Pyramid at Thebes.
- 2 Nakhtneb-Tepnefer 25 years? 2110-2085 Brick pyramid at Thebes.
- 3 Senekhibtowe-Mentuhotep 15 yrs? 2085-2070 Brick pyramid at Thebes.
- 4 Nibhapetra-Mentuhotep 14 years? 2070-2056 Brick pyramid at Thebes.
- 5 Nibtowera-Mentuhotep 2 years 2056-2054.
- 6 Nibhepetra-Mentuhotep 46 years 2054-2008 Abraham in Egypt. (Genesis 12).
- 7 Senekhera-Mentuhotep 8 years 2008-2000.

The Twelfth Dynasty is one that is of special interest to Bible students, for it covers that familiar period when Joseph and his brethren were in Egypt. Significantly enough, it also is the ear-

liest dynasty the dates of which are readily verified. Records of this period mention eclipses, etc., which make it possible to establish all its dates beyond reasonable doubt. This dynasty lasted for 212 years—2000-1788 B. C. It consisted of eight noted pharaohs, whose capital was at Lisht; and the last of these pharaohs was a woman—Egypt's first reigning queen:

- 1 Amenemhet I 30 years 2000-1970 Brick pyramid at Lisht.
- 2 Sesostri I (Senusret) 35 years 1970-1935 Brick pyramid at Lisht.
- 3 Amenemhet II 32 years 1935-1903 Brick pyramid at Dahshur.
- 4 Sesostri II 16 years 1903-1887 Brick pyramid at Illahun.
- 5 Sesostri III 38 years 1887-1849 Brick pyramid at Dahshur.
- 6 Amenemhet III 48 years 1849-1801 Joseph enters Egypt 1833; Jacob enters Egypt 1811.
- 7 Amenemhet IV 9 years 1801-1792 Jacob buried with honors 1794.
- 8 Sebeknefrau-ra (queen) 4 years 1792-1788 Daughter of Amenemhet III.

With the overthrow of Queen Sebeknefrau-ra the Middle Kingdom period came to an end, and another revolutionary period set in. This queen was the daughter of the illustrious Amenemhet III, and the sister of Amenemhet IV. The Egyptian records, as well as the Bible, indicate that these three Amenemhets were very benevolent rulers.

The Pharaoh of Joseph's Day

It evidently was Amenemhet III who honored Joseph with the position of vizier or prime minister; for Bible chronology shows that Joseph was carried into Egypt about 1833 B. C., and was elevated by pharaoh about 1820 B. C.; and these dates fall squarely within Amenemhet's reign. This same pharaoh was still reigning when Joseph's brethren, and Jacob his father, settled in Egypt. When his son Amenemhet IV, came to the throne in 1801 B. C., he evidently retained Joseph as vizier, as did his sister after him, Queen Sebeknefrau-ra. But when she was overthrown by the revolutionists in 1788, "there arose up a new king over Egypt which knew not Joseph" (Ex. 1:8), and the Israelites were enslaved.

It is interesting to find that the Egyptian records portray

Amenemhet III as a kindly and peaceful ruler — just the kind of character the Bible indicates that the pharaoh of Joseph's day must have been. Prof. Breasted, the well-known Egyptologist of the University of Chicago, comments on this particular pharaoh, in his "History of Ancient Egypt," as follows:

"For nearly half a century the beneficent rule of Amenemhet III maintained peace and prosperity throughout his flourishing kingdom. Business was on a sound basis, values were determined in terms of weight in copper, and it was customary to indicate the value of an article when mentioned in a document by appending to it the words 'of X deben'—a deben being 1414 grains (of copper)."

The foregoing would seem to indicate that Joseph may have introduced business sagacity into Egypt's commercial life, such as the mercantile-minded Hebrews are wont to do wherever they go. Dr. Breasted, of course, does not connect Joseph with Amenemhet's reign; but since the Biblical evidence seems clear that he was in Egypt at that very time, Bible students cannot help but see a connection, and credit Joseph with much of the kingdom's prosperity of that day. In any event the Egyptian records indicate that the country was prosperous and peaceful throughout this good pharaoh's regime. Dr. Breasted continues:

"The evidences of this prosperity under Amenemhet III still survive in the traces of the extensive monuments and building enterprises. . . The statues of Amenemhet III, which overlooked Lake Moeris, were probably 40 or 50 feet high." Only fragments of these great monuments remain today. Vandalism has about destroyed all these priceless treasures of the Middle Kingdom.

Amenemhet III, as shown by the tabulation above, had an exceedingly long reign of 48 years. When he died in 1801 B. C. his son, Amenemhet IV, succeeded to the throne. It apparently was during his short reign of nine years that the patriarch Jacob, the father of Joseph, died. Some

chronologers place Jacob's death in 1794 B. C., while others insist on 1813 B. C. Joseph was still the premier of Egypt at that time, and Jacob was buried with great honor, at pharaoh's order. —Genesis 50:6,7.

The "Couched Lion" of Jacob's Deathbed Prophecy

The statues of Amenemhet III which have survived, represent him as an alert, watchful lion, couched and ready to spring. The human face on these sphinx-like monuments is doubtless a true portrait likeness of the great Amenemhet; hence, notwithstanding the lapse of thirty-seven centuries, we may now look upon the very countenance of the good pharaoh who dealt most bountifully with Joseph and the whole house of Israel back in those Old Testament days.

These couching-lion statues of Amenemhet III, one of which is reproduced above, were familiar landmarks in Egypt in the days of Joseph and his brethren. Jacob and his household had doubtless looked upon them so frequently that they had become imbedded in their minds as a fitting symbol of government, indeed of good government; for Amenemhet's reign was crowned with peace and prosperity—and Joseph evidently was responsible for much of its success, even as the Bible indicates.

Now this familiar symbolization of government by a couching lion probably explains why Jacob, on his deathbed, employed that symbol when prophesying

of the coming universal Kingdom, whose great Ruler he said would be born of the tribe of Judah. He declared that Judah "is a lion's whelp. . . couched as a lion, and as an old (strong) lion." (Genesis 49:9.) Because of this prophecy, the Jews thereafter referred to the coming Messiah as "The LION of the tribe of Judah."

Amenemhet IV, who honored Jacob at his death, himself died in 1792 B. C., which was but two years after the death of the patriarch. This brought his sister, Sebeknefrau-ra, to the throne of Egypt. But by now the forces of disruption were at work through out the kingdom, and after four uneasy years as queen she was dethroned by the revolutionists. The leader of the revolt was named Sekhemra-Khutowe, who constituted the Thirteenth Dynasty. Hence he evidently was the pharaoh "which knew not Joseph." His ascendancy to the throne marked the end of the Twelfth Dynasty and also of the Middle Kingdom Period.

The Thirteenth to the Sixteenth Dynasties embraced a period of 130 troublous years (1788-1658 B. C.), known to us as the Period of Confusion. Few records have survived this period; but it is known that Sekhemra-Khutowe, the revolutionist leader, held the throne only five years, at which time he was supplanted by a new house, which constituted the Fourteenth Dynasty. This also was shortlived, and was soon succeeded by the Fifteenth and then the Sixteenth

Dynasties. Altogether there were no less than 60 pharaohs who arose and fell during this century and a quarter; but the confusion was so great, and the records so meagre, that even their names are now lost.

It was during this Period of Confusion that the Israelites were held in Egyptian bondage, each succeeding pharaoh apparently continuing and even increasing their hardships. Moses was born either in 1677 or 1696 B. C., which would be shortly before this tumultuous period ended. Hence he may have been reared by the daughter of the very last pharaoh of the Sixteenth Dynasty, whose name is not now known.

Nor is it certain where Egypt's capital was located when Moses was born. Doubtless the capital had shifted again and again, as the successive rival rulers arose and fell during that long Period of Confusion. This troublous period did not end with the Sixteenth Dynasty, but continued on down to the end of the Seventeenth Dynasty, which was the dynasty of the Hyksos, the so-called "shepherd kings."

(To be continued)

Next month one of the most interesting chapters in Egyptian history will be discussed; namely, the period of the Hyksos invasion. Who were these Hyksos invaders, and whence came they? Their origin will be traced and the names of their rulers revealed in the next installment; which also will disclose, for the first time, the most probable pharaoh of the Exodus. Watch for the next issue, and all succeeding installments, which will continue the listing of the pharaohs, dynasty by dynasty, on down to Egypt's final fall.



Evolutionists at the Crossroads

Part IV

LAST month it was pointed out in these columns that there are many "missing links" in the evolutionists' fossil record, besides the enormous gap that exists between the anthropoid ape and modern man; and that it is impossible for the Darwinists to prove by this record that nature is traveling gradually from lower to higher species by an evolutionary law which

moves forward by infinitesimal steps of perpetual progress.

As the matter now stands, the record suggests that either each species was specially created, or else that nature has evolved them by "fits and jumps" rather than by slow, small steps. Bible students cannot see how a belief in special divine creation requires any more faith than the evolutionist must have in "blind na-

ture" which, presto! causes invertebrates to change suddenly into vertebrates, water animals into air-breathing amphibians, fanged reptiles into toothless birds, and snake scales into multi-colored feathers—at one jump!

Even if the scientists should yet find fossils which seem to fit into some of these unbridged gaps it would be necessary to prove that these animals made their ap-

pearance on earth at precisely the time in geologic history which each particular gap demands; otherwise the evidence would be valueless as proof for evolution. As a matter of fact, all the fossil exhibits in our museums today are artificially arranged wholly without respect to any chronological sequence, hence they are plainly deceptive.

Museum Exhibits Deceptive

These museum-exhibits always begin with the smallest and simplest fossil, and gradually go on up to the more complex organisms; without any regard to the time when each of these animals first appeared on earth. Perhaps the largest and the smallest skeleton in the group may be those of animals which actually lived contemporaneously; yet the artificial arrangement of them by the museum managers leads visitors to suppose that the first animal in the group must have lived many millions of years prior to the last and largest one in the group, since that much time apparently would be needed for the one to "evolve" into the other by slow, successive steps.

In this insidious way the fossil-fixers induce immature schoolchildren and others, who thoughtlessly view their exhibits, to imagine that each of those animals made its initial appearance on earth in exactly the order in which the museums display them, and to suppose that thus they have "evolved" from one species into another by small graduated steps. Then, when all these schoolchildren have grown up in that belief and have become the adult generation of the morrow, naturally the world continues to accept the evolution theory—for did not we see the "proof" of it when we visited a museum in our childhood?

But what may seem to be evolutionary "proof" to schoolchildren, is far from proof to the studious scientists themselves. Prof. Thomas Hunt Morgan, of Columbia University, in his "Critique of Evolution," page 9, says:

"Because we can often arrange the 'series' of structures in a line extending from the very simple

to the most complex, we are apt to become unduly impressed by this fact and conclude that if we found the complete series we should find all the intermediate steps, and that they have arisen in the order of their complexity. This conclusion is not necessarily correct."

Other Expert Testimony

Prof. J. P. Lotsy, celebrated Dutch scientist, also seems to see the utter hopelessness of trying to prove Darwinism by these artificially arranged fossil displays, and by guesswork "reconstructions" made from fragmentary remains. And he should know what he is talking about, for he is a leading phylogenist who has made reconstructions and fossil exhibits for many years. In his "Evolution by Hybridization," p. 140, he says:

"Phylogeny, e. g., construction of what has happened in the past, is no science, but a product of fantastic speculations. Those who know that I have spent a considerable part of my life in efforts to trace the phylogeny of the vegetable kingdom will know that this is not written down lightly; nobody cares to destroy his own efforts."

Such statements as these by present-day scientists, who still call themselves evolutionists "by faith," plainly indicate that the modern scientific trend is to agree with the late Dr. Etheridge, who for many years was the great fossil expert of the British Museum, and who is quoted by Prof. Townsend in his "Collapse of Evolution" as saying:

"Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views. In all this great museum there is not a particle of evidence of the transmutation of species."

Prof. J. B. Warren, of the University of California, is another scientist who seems to agree fully with the foregoing. He is quoted by Dr. Williams in his "Evolution Disproved" as remarking recently that during the

course of human history "there should certainly be known at least a few instances of the evolution of one species from another," but that "no such instance is known."

Similarity No Proof of Kinship

Of course it is obvious that there are certain anatomical resemblances between various species of animals; and indeed between man and the chimpanzee, gorilla or ape. It is inevitable that there should be structural similarities, for the simple reason that the same mechanical and biological principles are commonly involved. The same thing is true in mechanics generally; and in architecture, or any of the arts. Buildings frequently employ the same architectural principles, because they are intended to perform similar functions; but this does not imply that the one has evolved from the other.

Common anatomic resemblances no more prove that man was evolved from the ape than that architectural resemblances prove a kinship between St. Peter's in Rome and a Masonic Cathedral. There are close anatomic resemblances between a dog and a lion, yet evolutionists do not even place them in the same group; for the one is a canine and the other a feline. Neither should man be grouped with the anthropoid ape, simply because of certain anatomic similarities. But why stress the resemblances and overlook the enormous divergences? There are quite as many differences as there are similarities between them.

True, some races and individuals have retrograded about as far as it is possible for them to go and still be human. Certain types of men have sunk down so low that they have become savage cannibals, and thus approximate the beastly plane. But still there is a great gap between them and even an "educated" ape. Man is a reasoning creature, not governed by mere instinct. He has a moral sense; probably much corrupted and seared, but still capable of being developed. This is not true of beasts.

Man's Moral Sense is Distinctive

There is no mental nor moral resemblance between man and beast. A dog sometimes seems to have certain moral qualities; but it is only apparent. No dog actually possesses a moral sense; nor does any other animal, except man. Many animals respond to kindness, and can be taught to obey. Some readily learn to be faithful servants of the hand that feeds them. Some dogs indeed can be trained not to molest little children.

But tests show that it is not because of any ethical reasoning or moral appreciation of right and wrong that leads animals thus to refrain from doing harm. Either it is not their natural disposition to be ferocious, or else they have learned by means of repeated punishments and rewards exactly what course is best for them to follow. But man, even the lowest savage tribesman, has a **moral sense** that can be influenced by belief — even though it be a superstitious belief. He has a conscience capable somehow of being touched.

"Reconstructions" of Primitive Man

Evolutionists, in a studied effort to establish kinship between man and beast, have drawn deeply at the well of vain imagination, and have made "reconstructions" of what they suppose earliest man must have looked like. These artificial reconstructions or "restorations" are to be found in our great museums, and they invariably represent early man as bearing a very close resemblance to the ape. But the plastic artists who made these so-called "reconstructions" knew no more about what early man looked like than does anyone else; they simply drew upon their vivid imagination.

For example: America's leading museum proudly displays an original "reconstruction" of the so-called "Trinal Ape Man." It is a horrible looking creature, with apelike countenance, simian ears, scowling face and long shaggy hair. As you stand before it you imagine it is indeed a

'half-man, half-gorilla,' a dangerous low-brow creature that is ready to attack you and tear you to shreds.

From What Was it Made?

What evidence did the plastic artist, J. H. McGregor, have in his possession by which he was able to "reconstruct" this so-called Trinal Ape man? Simply this: The upper part of an ape's skull, two teeth, and part of a human thigh bone, found at Trinal, Java, in 1891. And these bones were not together when they were found, either. The teeth were discovered in the sand fully a yard away from the skull, and the shattered thigh bone fragment was nearly fifty feet away.

Yet from these bits of scattered bone, which nobody can prove ever belonged to one and the same creature, Prof. McGregor made his "reconstruction," with its ape-like jaws, gaping mouth, simian ears, shaggy hair, and all! And a picture of this McGregor "restoration of earliest man" has been reproduced in many textbooks for schoolchildren to gaze upon as "proof" of human evolution. This plaster-cast bust is admittedly an able specimen of plastic art, but it is no more proof of human evolution than is any imaginative sketch of a "caveman" drawn for a magazine cover.

It is regrettable that school textbooks and teachers generally fail to make these essential facts clear to the student. Too often the schoolbooks tacitly imply, if they do not state in unmistakable terms, that man is descended from this supposed "Trinal Ape man" which Prof. McGregor has imaginatively "reconstructed," and without giving the schoolchild the slightest intimation that scientists themselves are not agreed as to the practical value or significance of these fragmentary Java bones. Schoolchildren should not be given books to study which do not honestly set forth facts.

Sir James Jeans, one of England's foremost scientists, in his lectures at Cambridge University

a year or two ago, very properly and pointedly warned the students to beware of textbooks that make too positive assertions, not only as to the evolution of man but also as to the source of life itself. It is his opinion that the sooner we cease trying to deceive ourselves and our children into believing that a long-taught theory is necessarily true, and resolve to face facts just as they are, regardless of what pet ideas they may contradict, the sooner we may expect to make progress in the direction of ultimate truth.

"Scientific Magicians"

As for the value of many of the theoretical generalizations of scientists in regard to "early man," and especially as to the false implications of the aforementioned "reconstructions" or "restorations," we here quote the following from the recent collaborated work of Professors Shepard and Morris, of New York University, in their "World's Essential Knowledge," Vol. 1, published in 1930.

"A single bone in the hands of some of these scientific magicians is soon transformed into a complete human being, physically perfect but ethically horrible... In recent years we have had more than our normal supply of sweeping generalizations, which too often are the last resort of baffled or tired minds... It is unfortunate that the people of the 'pre-civilization era' all bear in the popular mind the stigma of inferiority, of brutishness and of savagery. Some of this is no doubt due to the riotous imaginings of scientists and pseudo-scientists."

(To be continued)

The next installment of this series, which will appear in the July 1st issue, will contain a complete list of every bone or skeleton which the evolutionists have ever mentioned in any of their writings as evidence of man's reputed kinship with beasts. These exhibits will be analyzed, one by one, to see what proof they may or may not contain in behalf of the evolution theory. This will be a good issue to send to your skeptical neighbors and acquaintances. Write for extra copies. But better still, send them **THE DAWN** for the next three months for 25c, four subscriptions for \$1.00.



Our Biblical Dialog



GODS' KINGDOM NEARS

--upon the earth
distress of nations,
with perplexity;
the sea and the
waves roaring--



ERNEST: Do you realize that it is difficult for anyone to be an optimist these days? For several years now, the world's most able statesmen have been trying to stabilize affairs, but have failed to steer their ships of state back into the quiet waters of normalcy. President Roosevelt reminded the rulers of the world on May 16, that the disarmament conference, after more than a year of labor, has gotten nowhere, and that we are struggling against "economic chaos." Machinery enables us to produce more of everything than we need, but we have no satisfactory way of caring for those who have been thrown out of employment by reason of machinery. I have an interesting clipping here from the "New York Times," in which Doctor Spengler, noted scientist, is quoted as saying that "Man, by inventing machines, has estranged himself from nature, who is now having her terrible revenge by making him the slave of his own inventions." Because of this, Doctor Spengler says: "Present civilization is doomed." Again, General Allenby, who led the British armies into Jerusalem during the World War said, recently, that the next war will mean the end of civilization as we know it. We are told that then whole cities will be wiped out in a few moments; and in order to make sure that we understand what is meant, New York, and other cities, last year were treated to spectacular demonstrations of a modern air raid. I'll tell you, Frank, I don't know what the world is coming to! Do you?

Frank: I was wondering what you were coming to when making such a long speech. But Ernest, I agree with Spengler, Allenby, and the many others who say that civilization is coming to an end.

Ernest: That's not a very cheerful outlook, is it?

Frank: It is when you understand it. Centuries ago, when the Ancients were laying the foundations of our present civilization, the Lord's servants

foretold its final destruction, their prophecies being recorded here and there throughout the Bible.

Ernest: Now listen, I have great respect for the Bible, but remember that time and again honest, but deluded, souls have used the Bible to predict the end of the world. While I realize that the outlook is extremely gloomy, I don't think it is time to don our white robes and ascend to the house-tops to wait for the coming of the Lord and the burning up of the earth.

Frank: Ernest, there is nothing in the Bible to authorize anyone's doing such a foolish thing as that at any time. The Bible, however, goes beyond the wisdom of our present-day leaders, and tells us what is to follow. Thus it shows the silver lining of the dark clouds of trouble that at present hang over the earth. But Ernest, in case you may think that I am trying to give the impression that the earth is soon to be destroyed, let me say, that according to the Bible, the earth never will be destroyed, but will abide forever as man's paradise home—the restored Eden, world-wide.

Ernest: Frank, if that be true, then I can take more interest in the Bible; in fact, I shall be very glad to find that it **does** supply a note of authority that will inspire confidence in this time of uncertainty. But, **you** know how it is. One can discuss present conditions with almost anyone from standpoints of politics, finance, science or labor; but the moment one mentions the Bible, they close up like an oyster and look at you out of the corner of their eye as if you were a . . . What shall I say?

Frank: Ernest, that's because so many unreasonable theories not taught by it have been credited to the Bible. However, it is the only Book in the world that goes to the foundation of our present distress, points out its cause, and tells us how it will end. As an example of how accurately the Bible foretold the events that lead up to the present

crisis, let me remind you of the words of Jesus. His disciples had asked Him what would be the signs that would indicate the end of the age—that is, the end of our “civilization.” In answer Jesus mentioned many things that have, and are, taking place within the lifetime of this generation. He said, for instance, that “Nation would rise against nation and kingdom against kingdom,” and that there would be “famines and pestilences; and earthquakes in divers places.”

Ernest: Well Frank, that doesn't prove very much. There have always been wars, famines, and pestilences.

Frank: I grant you that's true, and Jesus prefaced this prophecy by calling attention to the common wars and rumors of wars of which you have spoken. But, in describing the last war, his language was entirely different. He said: “Nation shall rise against nation, and kingdom against kingdom.” This indicates, not only a universal uprising of the nations in a general conflict, but also that it would be much more than merely one army going out to fight another. In the world war, whole nations, and the entire resources of those nations, were mobilized for the conflict. Even the women and children had some part in it. This was true in every nation involved.

Ernest: But, Frank, the war ended several years ago. Don't you think it's about time to cease using that as proof that we are nearing the end of the world?

Frank: No, because, as I have suggested, the end of the world is something entirely different from the conception that we have had of it in the past. In speaking of the world war, Jesus said that it would be the **beginning** of sorrows. The chain of circumstances leading up to the present crisis began with the war in 1914. The clouds of trouble portending what Allenby calls the end of civilization, and what the Bible calls the end of the world, are becoming increasingly threatening. When describing the finale of the cataclysm that is being precipitated by human selfishness, the Lord's prophet said that “Every man's hand would be against his neighbor.”

Ernest: It very nearly amounts to that now, if I know anything about it.

Frank: Ernest, I would like you to turn to the 21st chapter of Luke and read another passage which is very descriptive of present-day conditions: Luke 21, verses 25 and 26.

Ernest: Frank, I wouldn't be interested in it at all if I thought you were trying to prove that the earth would soon be destroyed.

Frank: Neither would I; but when you realize that this present time of trouble is merely incidental to the establishment of God's Kingdom in the earth, then it is really worth while to locate ourselves on the stream of time in order that we might have confidence in the future. Have you the passage ready to read?

Ernest: I have: “And there shall be upon the earth distress of nations, with perplexity, the sea and the waves roaring.” Frank, I can understand

what is meant by the expression “Distress of nations with perplexity,” and it is certainly true now as never before.

Frank: Yes, Ernest, the nations are indeed distressed and perplexed. One of the Old Testament prophets, when describing this condition, says that they would stagger like drunken men,—and you know how that is.

Ernest: Well, not by experience I don't.

Frank: Of course, Ernest, I didn't mean it that way; but how aptly this describes the present attitude of men and governments—merely feeling around for something with which to steady themselves.

Ernest: Yes, I understand that all right, but what is meant here by the roaring of the sea and the waves. One can go to any seacoast and hear the sea and waves roar at almost any time.

Frank: Which shows that Jesus did not refer to the literal sea. In the book of Revelation, we are told that the sea represents the masses of the people, hence the roaring of the sea vividly represents the condition of the masses at the present time. They are restless, and are becoming more and more insistent in their demands for work and the necessities of life.

Ernest: Frank, listen to this next verse: “Men's hearts failing them for fear, and for looking after those things coming upon the earth” . . .

Frank: Do you think that is fulfilled today?

Ernest: I should say it is. When Spengler and Allenby and other noted men of wisdom and foresight are as fearful as to hint that civilization is doomed if something isn't done, I should say that Jesus described present conditions very accurately. But, Frank, thus far we have merely discussed the gloomy side of the question. If the Bible so accurately describes present conditions, does it not give us some indication as to what will follow? Are we to suppose that the whole world is going to the dogs, so to speak, and that that will be the end of it?

Frank: No. The outcome is what I delight to talk about. I mention these other dark facts, not for the purpose of alarming you; nor am I advocating some radical movement to better conditions. But, they are facts that must be faced, and those who understand the Bible are able to face them optimistically, because they see in them proof that the long-promised Kingdom of God is soon to be established.

Ernest: Frank, doesn't the Bible say something about a time when “the desire of all nations” will come?

Frank: Yes. The desire of all nations is to have peace, prosperity, health and happiness. The present distress of nations is not because anyone really wants it that way, but because selfishness is in the saddle and is riding rough-shod over the better judgment of all. None will risk a change from selfishness to the Golden Rule; but, God's Kingdom will enforce a rule of love and thus bring in the desire of all nations. The passage you mention is

(Continued on page 24)

The Christian Life

Character Harmonies—Love

CHARACTER music, when produced by that wonderful melodist, the New Creature in Christ, has a quality of rare sweetness and of far-reaching compass. There is something about it that suggests the singing of skylarks, who drop their songs from the azure heavens; for its source is above the low-lying things of the earth. Like all music, it can only be really appreciated by the ear that is attuned to sweet sounds, even the sounds of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control; for these are the dulcet strains that are brought forth from the strings of character's harp when played upon by him whose mind has been drawn into harmony with the law of God by the Holy Spirit of divine truth.

The first strain to be considered is that of Love. The Apostle Paul places that first, and rightly so; for it is the highest and noblest strain in this kind of music. Even earthly love is a very fine and noble thing when found in its purity and uncontaminated by selfishness or pride. In an endeavor to express the character of God in a single word, the Scripture says: "God is love." And again we read, "We love Him because He first loved us."

Because of the nature of love, we could not love God if He were lacking in this quality. The natives of Africa worship gods whom they believe to be cruel. While they fear these deities and do their utmost to propitiate them, they do not love them. If the God of the whole universe had no love in His makeup, yet possessed boundless power, it would be indeed an appalling thing for all created beings. The very thought and suggestion of divine love is a force that draws our hearts in devotion to Him whom we call our Heavenly Father. Man was made for love. It is something our natures demand, and when the current of our affections is turned into the channel where we recognize the attributes of God to be adorable, love then reaches its highest development through a process that demands the finest and grandest employment of its powers.

Love's Vision

We may safely say that all the unhappiness in the world today is due to the fact that there is so little love for God in the heart of man. Love for God means love for all the exalted things that to our minds speak of God, and whose author is God. When men shall come to love God, the earth will abound with joy and peace. But the Lord has done something for the Christian in advance of the world. He has given him a vision of love. He has, as it were, drawn aside the veil of the tabernacle's Most Holy place, and granted him the boon of beholding the golden cherubim upon the mercy seat, which would

seem to represent the perfect power and the perfect love of God.

Whether in action or in repose, love is always beautiful. In this respect it may remind us of a beautiful child, sweet and attractive when running around the house or yard, and sweet and lovable when lying in its crib, asleep. As long as the proofs of love are before us, we are satisfied. If love does not fly to our assistance the moment we cry, we are willing to wait, for we know that love is not deaf to our needs. If love causes us pain, we know that it is love just the same. It is in fact our algebraic "K," the "constant," the great changeless quantity. It is an ocean of infinite peace in whose emollient, crystalline waters we can find assuagement for every woe. The love to which we here refer is the pure truth love, the superlative quality of divine love, the love that comes down into our hearts from God Himself.

Most Beautiful of all Pictures

When we hang up the picture of Jesus in the art gallery of our minds, we hang up love in a concrete form. It is through Him that we most clearly behold the divine love. Jesus alluded to this fact when He said, "He that hath seen me hath seen the Father." It is indeed the only way that we can see the Father. And what better way could there be? In all things Jesus manifested the purest love and thus disclosed that He had the spirit of His Father. Every lovely hue of love shone forth from Him. Or, to present the matter in terms of the figure of speech we are using, every golden note of love's music flowed forth from His words, His doings, and His entire life. He was the greatest living expression of love the world has ever known.

If one looked at the matter from a certain viewpoint, he might deem it a great pity that the world did not receive Jesus for what He was. We know, however, that hatred cannot judge love because it is on a lower plane. The world's condemnation of Jesus but showed the depths to which the world had fallen. Some day the world will receive Jesus for what He was and for what He is, and will realize that its salvation lay in His love which made the supreme sacrifice.

Jesus stands before us to-day, just as He has stood before the church for nearly two thousand years, as the perfect pattern of love. Every tender strain of love is in the music which He produced. Humility is there; for "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Misunderstood even by His best friends, "despised and rejected of men, a man of sorrows and acquainted

with grief," Jesus bowed His head to the blow that was to fall. In the unconquerable power of His perfect love He went to Pilate's judgment hall and through the boisterous throng to Calvary, to prove that love is invincible and all-potent and will ultimately win the victory for right, for life, for truth and for God.

Looking at Jesus, we desire to be like Him. And we are invited to become like Him. He exhorts us to triumph in the might of His love. Enemies must not be permitted to interfere with its manifestations; for He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that we may be the children of your Father which is in heaven." (Matt. 6:44, 45.) This is a wonderful platform upon which to stand. It places one high above the world; for the world is not capable of even comprehending such a position. The world has its policies and stands behind them; but this is not a policy: it is LIFE. It is transcendentalism in the garments of practicality and altruism. It is the melodious music of a new creation. It robs the days of meanness and hardness and wrong. It sits upon the housetop and sends forth its carols to the rising orb of light. It fills the night-time with songs of exquisite peace; for it is the highest gift of God.

Love's Endurance

Love is not sickly sentiment that merely lives to-day and fades to-morrow. It is not a butterfly that flutters in the sunlight and dies at night. One of the great things about love is its permanence. It remains when other things are gone. The Apostle says: "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13:8.) Let us quote from Prof. Drummond, who says: "The wisdom of the ancients, where is it? It is wholly gone. A schoolboy to-day knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopaedias for a few pence. Their knowledge has vanished away. Look how the coach has been superceded by the use of steam. Look how electricity has superceded that, and swept a hundred almost new inventions into oblivion."

One of the greatest authorities, Sir William Thompson, said: "The steam-engine is passing away. At every workshop you will see, in the back yard, a heap of old iron, a few wheels, a few levers, a few cranks, broken and eaten with rust. Years ago that was the pride of the city. Men flocked in from the country to see the great invention; now it is superceded; its day is done. . . . Can you tell me anything that is going to last?"

"Many things St. Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, the things the best men thought had something in them, and brushed them peremptorily aside. All he said about

them was that they would not last. . . . But love is certain to last. God, the eternal God, is love. Covet, therefore, that everlasting gift, that one thing which is certain to stand when all coinages of all the nations of the world shall be useless and undone. You will give yourself to many things, give yourself first to love. Hold things in their proper proportion. Let at least the first great object of your lives be to achieve the character defended in these words, the character—and it is the character of Christ—which is built around love."

The Divine Spectrum

Speaking on the subject of love, a certain professor said: "As you have seen a man of science take a beam of light and pass it through a crystal prism, and as you have seen it come out at the other end of the prism broken up into its component colors — red, blue, violet and orange, and all the colors of the rainbow—so St. Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these words we have what one might call the spectrum of love, the analysis of love.

"The spectrum of love has nine elements:

Patience—'Love suffereth long'

Kindness—'And is kind'

Generosity—'Love envieth not'

Humility—'Love vaunteth not itself, is not puffed up'

Courtesy—'Doth not behave itself unseemly'

Good temper—'Is not easily provoked'

Gentleness—'Thinketh no evil'

Sincerity—'Rejoiceth not in iniquity, but rejoiceth in the truth.'

Then, too, we know that love "believeth all things, hopeth all things, endureth all things. Love never faileth." — 1 Cor. 13:7, 8.

Another writer, speaking of love, has said: "Love is good-tempered—'not easily provoked.' Among the evils abounding to-day is that of ill-temper, fretfulness, bad humor, touchiness, quickness to take offense. To whatever extent this disposition is fostered or willingly harbored, and not fought against, it is an evidence of a deficiency and a lack of development in the spirit of God, of deficiency in likeness to Christ, our pattern.

"Very few evidences of a wrong spirit receive as much leniency and as many excuses for its continuance as does this fault. However much natural weakness or nervousness may tend in this direction, every true member of the body of Christ must vigorously oppose this disposition to be irritable, fault-finding and morose. He must fight this tendency of his fallen flesh, must wage a good warfare against it in the strength of the Lord. The imposition of a penalty upon oneself for every outbreak of irritability or unlovely temper would soon bring greater watchfulness over the tongue and over the unloving impulses of the old nature. Few traits of character more truly glorify the Lord than sweet temper.

"Love is guileless. It 'thinketh no evil'—does not

surmise evil. It seeks to interpret the manners, words and actions of others charitably. Being pure and well-intentioned itself, it endeavors so far as possible to view the words and the conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial matters. 'Faults are thick where love is thin,' is a wise and true saying. Love makes all possible allowance for errors of judgment rather than impugn the motives of the heart."

Love "Seeketh Not Its Own"

True love is kind and altruistic. It does not live for itself. It ever seeks to extend its benefactions to others. It does not show a tendency to build creed fences and to put up a sign saying, "Keep off the grass." It is very generous. When Jesus was on earth, He was called "the friend of publicans and sinners." He was not supercilious and sanctimonious. He did not fear that contact with others would

soil his garments: He lived too near to God for that. Jesus did not retire from the world and just give Himself to the contemplation of holy things, as so many others have done at various times. He went about doing good, seizing the opportunities that presented themselves, whether the service meant turning water into wine at a marriage feast or feeding the multitude, or giving sight to the blind, or raising the dead, or talking the truth to the woman at the well of Samaria. Thus, though He lived among sinful men, He applied to the things of every day the great principles for which He stood. He was not contaminated by the spirit of the world. He was the most real, the most practical transcendentalist the world has known. It is a big thing to clearly recognize the spirit in which He lived and wrought and witnessed. But it is a still more important thing to have **that same spirit in ourselves**, so that we may be real living witnesses for God, for His Truth and for His kingdom.



Christian Tolerance

"Ye know not what manner of spirit ye are of."—Luke 9:55.

IT WAS Robert Burns, the poet, who said that "man's inhumanity to man makes countless thousands mourn." The same painful inconsideration has been practiced too often by Christians, in their dealing with one another. Indeed, Christian's un-Christianity to Christians has led to many unspeakable atrocities committed in the name of Christ, all down through the centuries of the Gospel Age. Intolerance seems to be the one word that best describes the distorted mental attitude that has caused apparently sincere Christians to misrepresent, persecute, and even burn at the stake, equally sincere Christians whom they regarded as outside the pale of their particular creedal group.

Selfishness (self interest), and superstition, are the two outstanding causes of intolerance among God's people. There is nothing in the teachings of Christ to justify Christians in assuming an attitude of intolerance toward anyone, especially toward those who also claim to be Christians. There is the widest possible distinction between the true spirit of Christianity as taught and exemplified by Jesus, and the spirit of superstitious bigotry that so often masquerades in the name of Christianity. Superstition and bigotry are capable of exercising a tremendous influence in the lives of those who are religiously inclined; but it is always a baneful, selfish influence.

Deeds of heroism, and a willingness to suffer untold hardships, have characterized the lives of many who have been actuated by religious fervor; but even the martyr spirit has not always been prompted by genuine fervor for true Christian principles. When a heathen mother casts her cherished offspring into the Ganges river as a sacrifice to some of the hindu gods, her act is prompted by religious zeal—but not the zeal of the true gospel.

Likewise, altogether too many harsh, unchristian deeds have been committed in the name of Christ, but in utter violation of the Christ spirit.

Papacy violated the spirit of Christ every time its inquisitors tortured and slew a so-called heretic. Nor did the great protestant, John Calvin, exercise the spirit of Christianity when he caused Michael Servitus, a fellow Christian, to be slowly burned at the stake and in such a way as to deliberately cause most horrible pain for several hours. Yet all this was done in the name of Christ, and to the fervent chant of "Let Jehovah be glorified!" We are glad that we are not now living in a day when such crude outrages against true Christianity are permitted; but we cannot be too careful in seeing to it that the same spirit of intolerance which actuated those horrible deeds in days past does not find lodgment in our hearts and produce in us an attitude of hatred or indifference toward Christians with whom we may not fully agree in doctrine and practice.

True and False Standards

The Scriptures leave no doubt that there is a right and also a wrong way for the Christian to exercise himself. The standard of righteousness set forth in the Bible is a very high one indeed. Furthermore, there is no uncertainty concerning the fact that those who violate God's law are considered by Him to be evil and subjects for punishment. But this does not give to any Christian an excuse to insist that all other Christians must measure up to his particular interpretation of God's requirements or be damned. It has been because of this wrong theory and practice that the spirit of religious intolerance has flourished so much throughout the ages. And it continues to operate

today, even among the most zealous of God's consecrated people, wherever selfishness supplants the spirit and teachings of Jesus.

Through the prophets of Israel God made very definite promises of a coming Messiah. Furthermore, He gave His chosen people the law, and also priests and prophets to interpret that law. When Jesus came, His disciples, being Jews who were endeavoring to keep God's law as best they could, and who also had recognized Jesus to be the promised Messiah, were extremely indignant that others could not, or did not, see matters as they did. But Jesus did not share their attitude.

We are informed that on one occasion these early disciples made certain requests of the Samaritans on behalf of their Master, and were refused. To decline to grant a favor to their Messiah seemed to them to be a crime worthy of instant death. Why should they not be severely punished for this? reasoned the disciples. They came to Jesus and explained that these Samaritans had sinned against God, and that they (the disciples) had condemned them, and were ready to call down fire from heaven to destroy them. But Jesus immediately rebuked the disciples for their intolerance.

In this incident we have an example of the false reasoning that has often formed the foundation of many acts of intolerance that have been committed in the name of Christ. Here was an attempt on the part of the disciples to judge and punish others because they refused to measure up to their own particular interpretation of what would be pleasing to God. Was there any question about Jesus' being the Messiah? No! Didn't Moses say that it would come to pass that all who would not hear that prophet would be "destroyed from among the people"? Yes!

Why then did not the disciples have a right to expect that God would be pleased to have them cooperate with Him in the accomplishment of His previously declared purpose to destroy those who refuse Him? Indeed, this evidently seemed to be a clear case, and exactly what God expected of them under the circumstances. But, even as in countless other similar instances, there was one important point they failed to take into consideration.

"Judgment is Mine, Saith the Lord"

The disciples failed to take into consideration that God had not appointed them to be the judges—either of these Samaritans who had refused them aid, or of the question whether the time had come for the destruction of those who refuse to obey the Messiah after full opportunity to obey had been given them. To the disciples it seemed a clear case of what would be pleasing to God. There appeared to be no question concerning the meaning of the prophecies. There certainly was no question in their minds as to whether Jesus was the Messiah or not. Hence they felt that surely they were justified in taking action. But Jesus said, No!—"Ye know not what manner of spirit ye are of!"

Not only had the disciples failed to realize that

they were not to act as judges and executioners, but they also had not as yet fully comprehended the fact that Messiah's purpose was one primarily of salvation rather than of condemnation and destruction—"Ye know not what manner of spirit ye are of." True, the Samaritans unquestionably were sinners, but so were the whole world—all were lying in the wicked one, and were under condemnation. It wasn't necessary for Jesus to come into the world to condemn it; but rather, that "the world through Him might have life." These disciples seemed to think that Jesus' primary object in coming into the world was to condemn and punish all who did not accept Him. But worst of all they also assumed, even as many others have done, that those who refused to accept **their** interpretation of the gospel message were worthless and fit only to be destroyed. Upon these two false conceptions of Christianity has rested much of the intolerance that has cursed the Christian church throughout the age and unto this day.

Selfishness the Motive

Whether one's reasoning is false or true, whether the conclusions reached are right or wrong, there is always a motive that prompts one's thought and action. Selfishness is the motive back of all sophistry in religion. Intolerance itself is an element of selfishness. Seldom has intolerance been practiced for a purely unselfish purpose. The disciples, in seeking the destruction of the Samaritans were certainly moved by selfishness. Jesus had called them to be His disciples, and to have a share with Him in His Kingdom; and already they had begun to wrangle among themselves as to who should be greatest among them in that Kingdom. If they were to be so highly exalted, they felt that surely it would be fitting to give a demonstration of their coming power and authority. Here was an opportunity to do it, they reasoned. Here were sinners that should be destroyed! Why not begin their rise to fame right now!

While circumstances have varied the setting, yet this same subtle reasoning, prompted by selfish motives, has frequently been the underlying cause of great intolerance among Christians. Where there is no desire for material advantage, either of wealth, or of power, or of fame, intolerance is not likely to take a very deep or lasting hold in the affections of the consecrated heart. If there is nothing to be gained by insisting that others agree with us, the temptation is not nearly so great for individuals or groups to use coercion in attempting to force their opinions upon others.

False Issues in the Church

Religious intolerance is usually an evidence that someone is selfishly seeking to force some false, unscriptural issue upon the church. For example, some private interpretation may have been placed upon some obscure passage of Scripture. Not all can agree that the interpretation is correct or reasonable, and thus there is a difference of opinion. If the individuals or group, bringing forth the interpretation in question is entirely unselfish in the

matter, then no intolerant attitude will be assumed by them. But if there is a desire to shine before God's people, or to be looked up to as leaders, or if the publication of certain interpretations would benefit in a material way those who have advanced them, then an attitude of intolerance will be assumed at once.

Those who refuse to accept such new interpretations will be branded by the promoters as evil doers, despisers of "advancing light," and worthy only of eternal destruction; while Scripture after Scripture showing that it is God's intention to destroy all evil doers ultimately, will be made to apply at once to those who cannot conscientiously accept the disputed interpretation. This is selfish intolerance, but those who practice it call it "loyalty" to God and to His arrangements.

Another fruitful cause of Christian intolerance is the attempt to set up individuals and groups other than the Lord and the apostles and prophets, as God's special channels or dispensers of truth. This practice may be prompted either by selfishness or by superstition. If it is done in order to gain prestige or to promote some "cause," it is clearly prompted by selfishness. But many practice this form of intolerance simply because of human weakness. Where faith in an invisible God is not sufficiently strong to lay hold directly upon His promises, there will be a desire to lean upon some tangible, material "arm of flesh." Scriptures will be found to justify this desire; and when the individual leader or group narrowly insists that what they have found in the Bible concerning themselves must be accepted by all whom they will fellowship or recognize as being "in the truth," it often leads to intolerance to a shameful degree.

There seems no doubt but that the entire history of the church was outlined in advance, by Jesus and the prophets and apostles—especially by the Revelator—and there is a measure of comfort in the thought that many of the details of the church's experiences here in the end of the age are prophesied in the Bible. Surely the Lord would be pleased to have us desire comfort from all prophecies along this or any other line. If, however, after making a certain application of such prophecies, we selfishly insist that all other Christians must accept it or else be counted out of the Lord's full favor, then we are practicing plain religious intolerance—no matter by what other name it may be called. Nor is it necessary to be wrong in our interpretations of Scripture in order to be intolerant of others. Our view of a certain passage may be correct; but this does not give us license to judge and condemn those who disagree with us!

Intolerant With Truth as Well as With Error

The disciples were right in their conviction that Jesus was the Messiah. They were right in believing that ultimately all those who did not accept the Messiah would be destroyed. There was no doubt about either of these points; but when they expressed the personal desire to destroy those who did not agree with them, they were told by Jesus

that they did not know what spirit they were of. When St. Paul told the brethren at Corinth that they were "carnal" because some of them desired to say "I am of Paul," he did not mean that by this he was renouncing his own apostleship. What Paul did mean was that as Christians we must recognize Christ and the Heavenly Father as the source of all our blessings, that all truth comes from them, and that to insist upon anything else is to practice carnality.

No true Christian will desire to discount the importance of Paul's position as an apostle. Indeed we are glad to recognize that each of the inspired apostles was especially appointed by the Lord to have a very special position in the church. And it is not discounting the importance of those beloved apostolic servants of God's people to insist that Jesus is the sole Head of His church. The Apostle Paul gave us many inspired messages. It is also true that on at least one occasion he assured us that what he had to say on a certain matter was not directly from the Lord—that it was merely his own personal opinion. (1 Cor. 7:6, 12, 25, 40.) He plainly labeled it as such, and thus did not seek to give it the force of "authority."

Were any of God's people to insist that other Christians must abide by an admittedly uninspired opinion of Paul, they would be practising intolerance. Much more it would be intolerance to try to force upon all consecrated Christians, by threat of the second death, opinions of much lesser lights than Paul. Aside from the prophets and the apostles, the Lord has not given the church a single other inspired or infallible servant. To insist, therefore, that the published opinions of others, whether of individuals or of groups, **must** be accepted by all as the "last word" in Biblical knowledge or "present truth," is another form of religious intolerance quite unworthy of any Christian who sincerely seeks to honor God's Word and name.

Intolerance, in short, is to insist that others must believe the same as we do, and follow the same course of action as we do, or be cast off from favor. Whether our belief, or our course of action, is right or wrong, is beside the point—it is intolerance just the same. It is indeed quite possible to have the truth on certain Scriptures, but, not being influenced by the spirit of the truth, to become intolerant and set ourselves up as judges of those who do not agree with us. In such cases we should remember Jesus' words, "Ye know not what manner of spirit ye are of."

The practice of true Christian tolerance does not at all involve the idea that the tolerant one must be unconvinced in his own mind as to what is right or wrong, truth or error. Every individual Christian should be well grounded, fully established in his conviction of what is truth. Such a conviction of faith on the part of any Christian should be respected by other Christians and given due consideration. Even though we feel that our own view of a certain passage is more nearly correct than that which is held by another, yet the spirit of Christian love should dictate a course of gen-

tleness and kindness—not a dogmatic attitude—while seeking to bring our supposedly better view to the attention of the erring one for his consideration. When Christian tolerance is practiced there will be a disposition to “reason together” in love and sympathy. The admonition to “contend earnestly for the faith” is not an excuse for dogmatism, arrogance and intolerance among Christian brethren—especially in matters that are not essential to an appreciation of God’s clearly expressed plan of salvation.

True Basis of Fellowship

It is only upon the absolute essentials of God’s Word that the Christian can afford to seem to be dogmatic, and even then his dogmatism should not lead to harsh condemnation of others. Indeed, when one is conscientiously sure that he is right he has little difficulty in being tolerant of the views of others. It is often true that intolerance even in its worst forms, is prompted by a desire to convince one’s self that he is right. It is also, frequently true, that those who indulge in wrong practices are most intolerant of the same error in others—it serves as a screen to hide their own faults. But where, in simple faith, one’s belief and practice are based upon the eternal verities of God’s Word, and when the true spirit of love that is reflected in divine truth has taken possession of the heart, true Christian tolerance will be the inevitable result.

In stating the fundamental theory of atonement, which is to form the true and only basis of Christian fellowship, we are pleased to quote, with unqualified approval, from *The Watch Tower* of August 1st, 1913, the following:

“(1) All men—all of Adam’s children—are sinners.

“(2) None can be reconciled to God without a Redeemer’s sacrifice.

“(3) Jesus came into the world to be a sacrifice.

“(4) On the basis of faith in the Redeemer’s work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, ‘Present your bodies a living sacrifice.’

“(5) So doing, the believer may—up to the time of the completion of the elect number—exercise full assurance of faith that his sacrifice will be accepted of the Father, and that he will receive a share of the anointing of the holy spirit—the begetting.

“(6) Such as meet these conditions are to be accepted as brethren in the **highest sense of the term**. This much would seem to have been always neces-

sary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

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

Let Tolerance Reign

Surely this is a very simple statement of faith and practice with which all Christians can agree; and how timely is the advice not to put yokes upon each other beyond these simple fundamentals. Let each Christian carefully examine his own faith and compare the many things upon which he is insisting, with the simple fundamental truths of the Word. Let each continue to treasure whatever of truth he may have learned beyond these fundamentals—and indeed help others to appreciate them also—but, where there is a difference of opinion, let Christian tolerance govern.

If our petty views lead us to be intolerant of others, it may be good evidence that our views are wrong; but whether right or wrong, Christian tolerance must dictate our course of action toward others—else we can have no assurance of an abundant entrance into the Kingdom.

A frank, earnest discussion of any Biblical topic cannot help but be profitable to those who participate in it. In all study of the Bible, we should seek to understand one another’s viewpoint, rather than to put up a test of fellowship, which acts as a barrier to the free interchange of Christian thought. If we do seek, in the spirit of love, to understand others, we will find that most of our misunderstandings and the cause for divisions will vanish, very readily. In many cases, we probably will find that our only difference of viewpoint has been in the use or misuse, of words.

Let us, dear brethren, seek to be truly Christlike in our following with each other. Let us be willing to admit that there is a possibility of our being wrong sometimes; and at the same time, let us at least be respectful of the sincere views which other consecrated brethren may deem so important. Whether we can agree with them or not, let us be tolerant of their opinions and not condemn them to oblivion because they cannot agree with our views.

The Walk to Emmaus

IT WAS late in the afternoon of a day in Nisan, the Jewish month which corresponds with our April, when two men turned from the gate of Jerusalem toward the open country that lay before them. The sun was dipping toward the hills that lay to the westward. The mount of Zion lay behind. The fragrant air spoke of spring and returning life.

The travellers evidently had no mind for the

things around them. Their thoughts were absorbed by some matter of grave and weighty import. They conversed earnestly as they walked along. It is generally thought that the name of one of them was Simon Peter, and that of the other, Cleopas. They had been much agitated of late. Indeed, they had been terribly depressed. It seemed to them that the bottom had gone completely out

of something, leaving a great void of darkness, an abyss where dwelt nothing but the deep shades of night.

The men were talking about one Jesus, whom they had known for some years. He had been a prophet, one having miraculous powers at his command. He had done such deeds as they had never beheld before or even heard tell. Moreover, He had been gracious and mild, and had drawn men to Him by the power of love. He had gone about doing good; He had healed hundreds of persons afflicted with disease; He had raised three persons from the dead; He had spoken as never man spoke; He had seemed like some visitant from the infinite reaches of the universe, that had brought a glorious blaze of light athwart the heavens, and then had vanished into the depths of oblivion.

Overtaken by a Stranger

The road which the men were following was one of the most dreary and desolate in all Palestine. At first they had to pass some distance over bleak and barren levels of sun-dried earth and slabs of rock. Probably it was somewhere on the cheerless mountain ridge that they saw a stranger coming up from behind to quietly join their company. At this point they may have been discussing the Messianic hopes which they and their nation had so long held; for they were Jews. They were so absorbed in their sad thoughts, and the stranger was so gentle in his approach, that they kept right on with their conversation as though they were still alone. And the observing traveller, who had come to be with them, saw that their faces were sad, and that their words came from sorrow-stricken and burdened hearts.

The stranger gently drew from the two the cause of their grief, and soon entered into their feelings with so much understanding and sympathy, that, as they listened to his wonderful delineation of prophecy, their hearts burned within them. They must have wondered who this stranger could be, but they did not interrupt his gracious words to ask. As they walked along, they heard his step upon the stony road; he climbed the steep places, he moved with cautious tread while climbing the slippery path just as they did.

Nothing in his dress or manner or person led them to suspect that he could be anyone else than one of the pilgrims returning from the feast to some distant home. We can picture them as they pass over the rocky plateau immediately west of Jerusalem, on what is now the Ramel road. They turn to take their last look of the city, and perhaps brush away a silent tear at fresh remembrance of all they have seen and suffered there within the last few days. They cross the dry bed of a torrent, and then climb slowly up a winding path cut in the limestone rock to the crest of another ledge. This height is no sooner gained than they begin another descent, again to climb a steep, winding track over stones and ledges.

The Stranger Discloses His Identity

The sun has gone down behind the gray hill-tops, and the shadows of evening have begun to deepen in the narrow valleys and the laborers have left the terraced orchards and vineyards on the hill-side before the two reach their destination and think to ask the stranger to abide with them for the night.

And now the stranger is bidding them adieu. Evidently he is going to still further pursue his journey. But they urge him to stay, and this he consents to do. Thereupon the three enter into the dwelling house. The evening meal is prepared, and they sit down to the repast. The discourse of the afternoon is continued. And now they begin to see something. This is no ordinary stranger. This man knows more than anyone whom they have ever met. And there seems something familiar about him. Those eyes, where have they seen them before? Those hands? That face? That noble brow?

A miracle is wrought before their eyes. Now they know Him. It is He. It is their Lord. It is Jesus, who was crucified. It is the one whom they placed in the tomb. He had said something about the third day, or three days; but they had not realized the meaning of His words. And now He sat before them. No longer in the tomb, He was alive. He was raised from the dead. Then while they are trying to collect their amazed senses, they are gazing only upon the walls of the room. There is no one there but themselves. Jesus, the resurrected One, has vanished out of their sight.

And now these two brethren understand why the stranger was able to present the divine Word with such clarity, force and beauty as to cause their hearts to burn with fresh love and zeal and hope. Who indeed should be able to understand the prophecies as He understood them? He had gone back to the very beginning and had expounded the glorious plan of God concerning Himself; how that the prophets had written concerning His death and His resurrection, and how that in all things the Scriptures must be fulfilled.

But the fact that He is now alive outshines every other fact to them. They knew He was wonderful; but just how wonderful, they had not fully realized. But now a new light is borne in upon their consciousness. A new, wondrous and mighty hope sends to them the strength of gladness hitherto undreamed. They will never forget the Emmaus walk. They will never forget that Jesus is alive and lives forevermore.

A great joy has filled the hearts of these two disciples, their weariness and discouragement are gone. They have no thought of hunger or of rest. They must hurry back to tell the tidings to their brethren in the city. In a moment they are out again upon the stony path with their faces toward Jerusalem. It is now night and the moon which was full four days ago, has not yet risen. But all is light in the glad hearts of the disciples who have seen their risen Lord. The sad looks and sorrowful words with which they went out in the bright afternoon are all exchanged for exultations of joy,

now that they are coming back in the dark night. The world is all new to them now; and the dread horror of death is gone, since Christ is risen from the dead. They cannot wait till morning to carry the joyful tidings to their sorrowing brethren. They hurry along the wild mountain road, plunging into dark glens, climbing steep ridges, and perhaps losing their track in crossing the dry torrent's bed. They must, indeed have had light hearts to have started out upon that night journey to Jerusalem, without waiting for the moon to rise or the morning to dawn.

But they carried in their hearts, tidings of the greatest victory ever gained in this world—the victory over death, the unbarring of the gates of the grave for the whole human race. They were bearers of the best tidings that human lips ever told. They could then testify to a fact upon which all the hopes of the human family for eternity must depend.

And so, if we would have His special favor and instruction, and have our hearts burn with the spirit of truth, we should expect similar experiences along similar lines to those observed in connection with the two who went to Emmaus.

Lessons for Us All

Those of us who have read this Bible story of the Emmaus walk—have we followed along the same way? Have we met the Master and heard Him expound the Scriptures to us? Have we invited Him in to the home of our hearts, and has He spread a feast for us, such as He said He would do in the words, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me"? —Rev. 3:20.

Back over the stretch of nearly two thousand years, this sweet story of the Word of God comes home to our hearts and minds. We realize that He who is with us is no stranger, but is our risen Lord. He secured the price for us because He loved us; and, thank God, He still loves us. His love is unfailing, even as is the Father's eternal love. The Emmaus way causes our hearts to burn within us, even as did the hearts of the two disciples of yore. And the joy that has come to us has come to stay. It is a joy that will grow richer and fuller until it lands us in that endless ocean of joy up yonder in the heavenly Kingdom, if we but remain true to Him.



The Value of Prayer

Part Six

(Continued from May 1st Issue)

ONE of the outstanding values of prayer is the wholesome spiritual effect it has upon the mind and heart of the individual who sincerely practices it. That God answers the sincere, intelligent prayers of His people there is no doubt; but in addition to this, the reflex action of sincere prayer in the life of the one who habitually prays is also of great importance in promoting spiritual growth.

The Lord has given explicit instructions, yea, commands, to the Christian, to the effect that he is to love even his enemies, and to pray for those who spitefully use him and persecute him; and all earnest Christians will endeavor to obey these commands, willingly and joyfully. Indeed, so important is this phase of the Christian life that Jesus, in His model prayer, made the Christian's own standing before the Lord dependent upon its being carried out: "Forgive us our trespasses as we forgive those who trespass against us."

The imperfect human heart is "deceitful above all things, and desperately wicked," says the prophet. Because of this fact it evidently is quite possible for one to think that he is dealing with his enemies in full harmony with the divine law of the new creation as it is laid down by the Lord and yet be deceiving himself; but when His requirements are made a vital part of the prayer-life of the Christian, it minimizes to a great extent, the possibility of self-deception. One may falsely reason with himself, and also deal with others with a certain measure of insincerity or hypocrisy; but

if one has any faith in the Lord at all, he will endeavor to be very careful to see that what he takes to the throne of grace represents the sincere desire of his heart.

One would need to be very brazen to ask God's blessing upon his enemies, unless he truly desired to see them blessed. And when his own standing before the Lord is made dependent upon his willingness to extend the same mercy toward others that he desires for himself, he should be careful indeed not to harbor ill-will toward anyone, even toward those who are decidedly unfriendly toward him.

Character Reflected in Prayer

Not only does prayer itself have a very wholesome effect in the lives of God's people, but the true heart condition of such is accurately reflected in their habits of prayer. If one's desires are selfish, this selfishness will influence his habits of prayer. If, on the contrary, divine love—unselfishness—reigns supreme in the heart, the prayers that emanate from that heart will be unselfish.

We have a very noble example of unselfish prayer by an unselfish man, in the account of Moses' petition to God to save the nation of Israel and to blot him out instead. Moses had always possessed a fervent love for his people, and entertained a deep desire to see them liberated from Egyptian bondage. Although reared under the protection of Egyptian royalty, and given all the advantages of education and culture that was then available,

nevertheless, his unselfish devotion to his people, and his faith in the God of Israel, prompted him to turn his back upon a life of ease, luxury and honor, that he might be of service to his less fortunate brethren. And even if he could do nothing to help them, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Hebr. 11:24-28.

When Moses was forty years of age he bestired himself to do something to relieve the burden that had been placed upon his brethren in Egypt. But that early effort was abortive; it was premature not only in God's plan but also from the standpoint of his own preparation for so great a task. Before he could be used as God desired to use him it was first necessary that he have long years of disciplinary training. He fled to Midian, and there, in the solitude of his work as shepherd on the farm of his father in law, he learned the necessary lessons of humility and trust before the Lord. There he learned also to be patient, and to endure severe trials and disappointment. Indeed, he learned all the lessons that are so important and necessary for one who would be greatly used of the Lord.

Moses Prepared by Experience

For an additional forty long years thus did Moses wait, until finally the Lord appeared to him and gave him His commission to go forward. It was while Moses was keeping the flock of Jethro, his father-in-law, that the Lord appeared unto him in the burning bush, and told him of His intention to deliver the Israelites from Egyptian bondage. Unto Moses God now said: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt." But Moses was no longer the self-confident man that he had been forty years before; so he answered the Lord and said: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"—Exod. 3:1-11.

It was God's reassuring promise, in verse 12, that caused the meek Moses to take a lively interest in the divine commission that had been given to him, and to enquire further for the details of the plan which God had arranged for him in connection with the great task he was to undertake. Moses was still unselfishly interested in his brethren, but now he wished to be certain that he had the Lord's support in any effort he might make to effect their deliverance. And God was pleased with his humility, and gave him the necessary instruction; and the work immediately got under way.

Trusting in the Lord for the wisdom and help, Moses thus undertook the task which the Lord had placed upon him. In due course, the children of Israel were led out of Egypt; and furthermore, every provision was made by the Lord for their continued blessing. But they were a rebellious, stiff-necked people. It seemed difficult for them to exercise faith in the true, invisible God; hence, even while Moses was up in the mount receiving the divine Law, they quickly set to work and

erected a golden calf as a visible idol before which they could express their worship.

The Lord called Moses' attention to this, and said: "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed there unto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." (Exod. 32:8.) Then the Lord told Moses that, because of Israel's sin, He intended to destroy the entire nation; and He now proposed to Moses that after doing this, He would make a great nation out of **him**, to take the place of the rejected nation of Israel.

What a temptation! Surely, here seemed to be an opportunity for justifiable selfishness. How many leaders of God's people there have been, who, under similar circumstances would gladly have accepted the Lord's offer, and would have been genuinely pleased if the Lord intended to reject others and honor them instead. But Moses was a true man of God. He had reached a great crisis in his life. What should he do? Like all true men of God, Moses prayed; and in his prayer, we have one of the grandest examples of unselfishness that is given us in the Bible or anywhere else. Moses knew nothing about Jesus' model prayer; yet, nevertheless, his whole heart's desire was in harmony with the unselfish sentiments expressed therein. And above all, even as Jesus taught His disciples, he prayed for the vindication of God's great name. Let us note his prayer, in part, as recorded in Exodus 32:11, 12.

"And Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did He bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people."

Jealous for God's Good Name

In the prayer we have reflected a true desire to honor Jehovah's name. But Moses didn't cease his effort and dismiss his responsibility by simply taking the matter to the Lord in prayer. He came down from the mount, took certain necessary steps for the purification of Israel, and then went back again to the Lord in prayer. We quote: "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."—Exod. 32:31, 32.

Here indeed, was prayer backed up by action. Here was a leader of God's people who was so concerned about the honor of God's name, and so interested in the people whom he was serving, that he himself was willing to be blotted out of existence rather than to have reproach come upon the God

(Continued on page 32)

• THE EVERLASTING GOSPEL •

THE RANSOM

"Even as the Son of Man came . . . to give His life a ransom for many."—Matt. 20:28

THOSE who would appreciate the beauties of divine revelation as found in the Bible must first recognize the fact that the entire plan of human salvation from sin and death is based upon the meritorious death of Jesus as the Redeemer.

While nearly all who know the story of the life and death of Jesus are willing to concede that much good will result to those who seek to copy His life and teachings in their own everyday affairs, yet, from the Divine standpoint, much more than this is implied by the doctrines of Christianity. Although many are quick to argue that a God of love would not demand a human sacrifice in order to appease His wrath, such lack of correct reasoning is due to an improper understanding of the Divine purposes associated with this sacrifice, and of the length and breadth and height and depth of the Divine love and wisdom that it represents.

One of the fundamental causes of failure to recognize the real beauties of the Ransom has been the almost universal misconception that is held concerning death itself. While death is one of the commonest things among men, with evidences of it manifest on every hand, yet few realize that the undertaker's sign, the funeral procession and the graveyard, are but mute evidences of the need of a Redeemer. The false theory to the effect that death is but the gateway to some other sphere of life, voids the doctrine of the Ransom by denying the reality of

death. If that which is made so real to us by the visit of the undertaker is but the natural termination of a material existence here on earth, to be followed by life on some other plane, then the death of Jesus, also, could be nothing else than a like

termination of a natural experience that properly belonged to Him as He progressed through His series of life cycles. Such a thought, however, is very far from the facts as they are found in God's Word. The Bible does not present the Ransom as the factor by which is determined a future of bliss on the heavenly plane or one of torment in hell; but, rather, as the means divinely provided for the deliverance of the human race from death.

The Apostle Paul, when commenting on the necessity of the death and resurrection of Jesus, stated emphatically that unless Christ be raised from the dead, then there is no hope of salvation, and that those who have gone into the sleep of death having a hope of salvation through Christ, have perished. (1 Cor. 15:12-26.) In this passage, the Apostle also emphasizes the fact that death is an enemy, and

that it was in order that mankind might be delivered from the clutches of this monstrous enemy that Christ died as the Redeemer. Death has reigned over humanity for more than six thousand years, causing suffering and distress on every hand; but when the merit of the death of Jesus shall have been made available for all, there will be no more

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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

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

death. This means that there will be no more sickness, no more need of doctors or undertakers, and no more need of graveyards. Even those who have died during the night-time of sin and death will be delivered from the tomb; and throughout the world there will not be an ache nor a pain to mar the happiness of the perfected race — not even the fear of such things. If you are able thus to visualize the whole earth filled with a perfect and happy human family, including all those who have gone down into death, with not a single family mourning the loss of any of its members, then you may know that you have before your mental vision a picture of the outcome of the purpose that Jehovah had in mind when He sent His beloved Son into the world to be man's Redeemer.

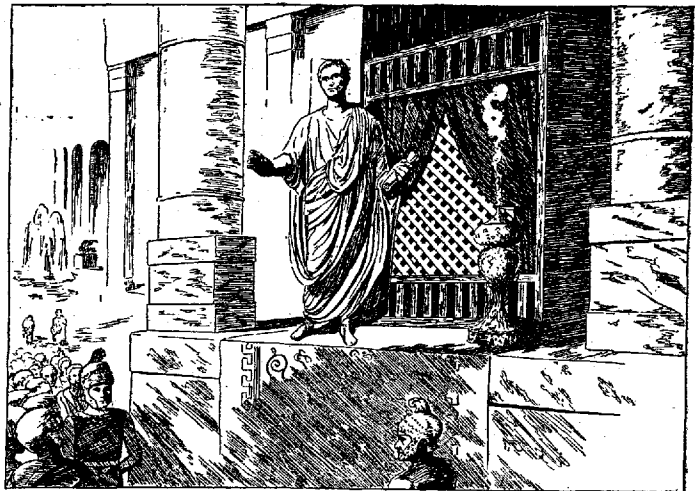
"The Logos"

One of the best ways of obtaining a clear understanding of the fact and philosophy of the Ransom, as the subject is presented in the Bible, is to take into consideration the significance of the various titles applied to the Redeemer. Many titles are given to Him in the Bible, but space will not permit us here to consider more than four; namely, "The Logos," "The Second Adam," "The Everlasting Father" and "The Mediator." In ancient times, and particularly in the case of many of the characters appearing in the Bible, special consideration was given, when choosing their names, to their significance as respects the person to whom they were to be given; and so we find that each of the names and titles given to the Redeemer signifies some particular truth in connection with the purposes of Jehovah, which purposes were, and are, to be accomplished by Him. Although the title "Logos" is mentioned only in the New Testament, yet we are given to understand clearly that it applied to the beloved Son of God from the very beginning of His existence. Nor is this title found in the Common Version translation of the Bible, it having been hidden by the translators by being made to read, "Word." **Logos** is a Greek word and is used always as a title, for which reason it should have been left untranslated.

As has been pointed out in previous articles, the title "Logos" was applied, in ancient times, to one who was appointed to be the King's mouthpiece, especially on occasions when a proclamation of great importance was to be made to the people. At such times, it was customary for the King to be concealed behind a lattice, in front of which would stand his mouthpiece, the "Logos." The King would communicate his message to the "Logos," who, in turn, would proclaim it to those assembled before him. (See illustration herewith.) The title "Logos," therefore, is seen very clearly to apply to one who speaks for and represents another. In the first chapter of John's Gospel, this title (which is there mistranslated "Word") is applied to the Son of Jehovah. In this passage, we are told that the "Logos" was the One used by Jehovah in all

the creative work: "Without Him ("The Logos") was not anything made that was made." (John 1:3) Undoubtedly it was to the "Logos" that God said, "Let us make man in our image." (Gen. 1:26.) How appropriate it was, therefore, that this same beloved Son, who had so faithfully carried out every detail of the creative work in complete harmony with the Father's instructions, should have been the One to come to earth to continue to carry out the purposes of Jehovah in connection with the redemption of His human creatures who had fallen into sin and death.

In the work of creation, the "Logos" interpreted the mighty power of Jehovah; whereas in coming to earth to be man's Redeemer, He became the interpreter of Divine love for a sin-cursed race. (John 3:16.) He came to earth in order to bring life.



THE KING'S LOGOS OR SPOKESMAN

He was "made flesh," (i.e., He was a perfect man), in order that He might give Himself a Ransom for the perfect man Adam who had forfeited life because of sin. By virtue of this, it could truly be said that "in Him was life; and the life was the light of men" (John 1:4); meaning to say that Jesus, by the Father's gracious provision, will make the gift of everlasting life available to all mankind, thus revealing to the peoples the riches of Divine love. For a race of beings who, hitherto, have known only suffering and death, this gift will be, indeed, a wonderful revelation of light. How appropriate is the title "Logos" when, from this standpoint, it is applied to the Redeemer! How clearly the completed work of Redemption will sound forth the praises of the Eternal God!

"The Second Adam"

The first human creature of Jehovah was named Adam, which name was subsequently made to apply both to Adam and his wife. (Gen. 5:2.) To this perfect pair, God gave the command to multiply and fill the earth. No thought of death, as affecting either

themselves or their children, entered their minds, except that God had told them that if they disobeyed His law, they would die. Perfect health and everlasting life upon a perfect earth was the prospect that lay before them, this being also their expectation for their children. It is pertinent here to observe that the act of begetting and bringing forth children was not the sin of our first parents that alienated them from God. They had been commanded so to do by their Creator, because it was His purpose that the earth should be filled with a perfect and happy human family fully devoted to Him, which, by remaining obedient to Him, would have continued to enjoy everlasting life.

When Jehovah God issues a command, He intends that it shall be obeyed; this fact alone being sufficient assurance that the earth will yet be filled with a race of human beings who will be as perfect as was Adam, and who will have no thought of sickness or death to mar their happiness. But how can this be, seeing that our first parents disobeyed the Divine law and, as a result, forfeited their right to live? This question is answered by the Apostle, when he states that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) In order further to clarify the thought, the Apostle, in the same chapter, (verses 45 and 47) refers to Christ as the second, or last Adam; hence, this title emphasizes the particular fact that the entire race of Adam is to be regenerated by the Redeemer. The significance of this title is very closely associated with the one given in the ninth chapter of Isaiah, in which the Redeemer is referred to as

"The Everlasting Father"

The first Adam's children were not born until after he had transgressed the Divine law; hence, being a sinner himself and on the road to death, he was incapable of transmitting anything other than imperfect life to his offspring, by reason of which the entire human race has been born in a dying condition. Some live a little longer than others, but, ultimately, all find the end of the way in death. Such are the wages of sin; but "the gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6:23.) This means that the sin-cursed race will, through Christ, be restored to life—life that will be eternal (everlasting) for all who will accept the gift. This function of giving life to the dying race will be the work of the Second Adam. The first Adam was able to transmit only a very small portion of life to his

offspring, and even this was marred and imperfect and, hence, soon ends in death: but the second Adam is able, when the due time comes, to offer the gift of everlasting life to all; and so, to all who accept, He will become "The Everlasting Father."

The word **Father** means one who gives life. An **Everlasting Father**, therefore, would be One who gives **everlasting life**; and this is the glorious gift that the Second Adam will offer to the whole world of mankind. It will be this phase of the Redeemer's work that will rid the entire earth of every hospital, every drug-store, every funeral parlor and every graveyard, and of all things else that are associated with sin and death. From this standpoint alone, it can be seen that the Ransom Sacrifice of Jesus is a marvellous demonstration of Jehovah's love, which was gladly participated in by His beloved Son, who, as the interpreter ("Logos") of His love, delighted to be the active agent of His Father, both in the work of creation and in the work of redemption.

"The Mediator"

The mediatorial office of the Redeemer is brought to our attention by the Apostle Paul in his letter to Timothy. (1 Tim. 2:5.) In this letter, the Apostle makes it clear that Jesus' office of Mediator is based upon the fact that He gave Himself a Ransom for all. The work of a Mediator is that of making peace between two parties who are estranged from each other. In the case of the human race, all were estranged from God by wicked works, and condemned to death because of imperfection. The Ransom Sacrifice of Jesus paid the penalty of death, by virtue of which He, as Mediator, will effect a complete reconciliation between God and men. This will be a very important part of the work of salvation from death, because no creature on any plane of existence can have everlasting life unless he is in harmony with God. This fact is stated clearly by the Psalmist, when he says: "In His favor is life." (Psalm 30:5.) When our first parents transgressed the Divine law and were driven from the Garden of Eden, they lost also the favor of their Creator; but the Redeemer, as Mediator, will lead humanity back into harmony with God. As the "Second Adam" and "The Everlasting Father," He will bestow upon all the gift of everlasting life;—and then "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are (will then have) passed away."—Rev. 21:4.

What is Truth?

(Continued from last issue)

UPON a solid rock foundation, Christ Jesus has built His church as a repository of Truth, and He assured the Apostle Peter that even the gates of oblivion could not prevail against it. To this church class, He has made clear His Father's purposes—not only His purposes for them, but also for the world of mankind. Jesus came to give His life, "the Just for the unjust;" hence we are assured that although "in Adam all die, even so in

Christ shall all be made alive" again.—1 Cor. 15:22.

Jesus' own resurrection was tangible proof of the divine power to raise the dead; and therefore we can be sure that it likewise can bring forth, in due time, "all that are in the graves," even as Jesus promised. We can also be sure that He has the power and will accomplish the foreordained task of selecting and developing this Church Class to

be associated with Himself in the future Kingdom work, and that He will positively bring to a full end "this present evil world" and will become the great King and Priest of a regenerated, reinvigorated, restored and perfected race, which shall live here on earth forever in a perfected physical environment.

Such a happy race of human beings, no longer harassed by Satan, whose destruction is assured (Hebrews 2:14); a race freed from the pangs of sorrow and death, by having been granted a perpetuation of life and a perfect mental poise conformable to all the divine attributes, decorum and laws of action, will, indeed, be a monumental display not only of God's great power, but also of His great wisdom and beneficence.

Wisdom and Truth in Action

Earthly monarchs have governed by violence or threats of force; and they think they are wise; but God was wise enough to know how to take a rebellious race and make them over into happy subjects, willingly assenting to His righteous will, because of the mighty attractive force of His great love for them. That indeed is TRUTH in action. And the church, if it prove faithful to God now by walking humbly before Him, will be counted worthy to share in the great work of reconciliation until it is completed. If we keep our hearts open to Him, we shall find that "the love of Christ constraineth us" more and more to do His blessed will.

We are told the Pharisees of Jesus' day murmured among themselves, 'Observe how idle all our efforts are! The world has gone after Him!' The people had seen that Jesus had performed the mighty miracle of raising Lazarus from the sleep of death, and they regarded Him with awe. The Pharisees, however, were jealous, because they realized that the crowd was now turning from them and would no longer believe their traditions and guesses if this Teacher continued to intrust them. Hence they plotted His destruction.

But they were powerless to prevent His resurrection and exaltation. But here again was a demonstration of the Truth of another of the Master's unparalleled insights into the hearts of men. He had said, "He who holds his life dear, is destroying it; but he who makes his life of no account in this world shall keep it to the life of the ages." (John 12:26 Wey.) He gave His life freely for us, and was rewarded with the divine nature. Thus with knowledge the "word which had come in the flesh, and lived for a time in our midst," proved most practically that "He is full of grace and truth."—John 1:14, Weymouth.

Toward the end Jesus declared, "Now is my soul full of trouble; and what shall I say? Father, save me from this hour. But for this purpose have I come to this hour. Father, glorify Thy name." (John 12:27, Wey.) Wrapped up in this simple statement is the very essence of Truth—complete conformity to reality; not a yielding to human wish, preference, safety, sustenance, or desire for existence, but a willingness to drink the cup to

its very dregs in order that His Father's name may be glorified. The crowd thought they heard thunder but others said an angel spoke, when these words, of triumphant truth fell upon the ears of the bystanders: "I have glorified it, and will glorify it again." (John 12:28 Wey.) Yes, God's name was indeed glorified in Jesus' life and death, as well as in His subsequent resurrection.

They Preferred Darkness to Light

"And this is the test by which men are judged: the light has come into the world, and men loved the darkness more than they loved the light, because their deeds were wicked. For every wrong doer hates the light, and does not come to the light, for fear his actions should be exposed and condemned. But he who does what is honest and right comes to the light, in order that his actions may be plainly shown to have been done in God."—John 3:19-21, Wey.

Jesus, the Light of the world, told the people shortly before His death: "Be faithful to the light that you have, for fear darkness should overtake you; for a man who walks in the dark does not know where he is going. In the degree that you have light, believe in the light, so that you may become sons of light." (John 12:35-36, Wey.) But the people did not heed His admonition. They loved darkness rather than light. Darkness! How can we avoid it? By always admitting facts as they are encountered, viewing the reality, and not fearing the consequences of our honest convictions. "But because of the Pharisees, they (the 'best people') did not avow their belief, for fear they should be shut out from the synagogue. For they loved the glory that comes from men rather than the glory that comes from God."—John 12:43, Wey.

Intolerance! Fear of men! Shut out of the synagogue! and the world has not changed much since that time. Let us search our beings and with integrity permit only an appreciation of realities to influence our decisions. Then, and not until then, shall we know the truth, and be able to bear effective testimony to the truth, and thereby glorify our Father which is in heaven, to whom all glory belongs. The great battle today is Truth vs. Error, and the truth of God's Word will be upheld by every real possessor of that truth; that is certain! If we really have the truth deep in our hearts, we will surmount all obstructions and turn a deaf ear to all obstructionists, in our sincere urge to glorify our Heavenly Father.

Jesus cried aloud, "I have come like a light into the world, in order that no one who believes in Me may remain in the dark." (John 12:26, Wey.) The prophecies of the Bible are founded upon fact and reality; and when the facts are known and the realities bared, the import of the prophetic utterances cause our hearts to burn within us, just as the disciples experienced when "Jesus opened up to them the Scriptures." The following paragraph from the Divine Plan of the Ages is to the point: "Nor should we suppose that prophecy was given to merely satisfy curiosity concerning the future. Its object evidently is to make the consecrated

child of God acquainted with His Father's plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and with understanding also; not as a servant merely, but as a child and heir."

Jesus a Mighty Witness for Truth

"You sent to John, and he both was and still is a witness to the truth. But the testimony on my behalf which I accept is not from man; though I say all this in order that you may be saved. He was the lamp that burned and shone, and for a time you were willing to be gladdened by his light. But the testimony which I have is weightier than that of John: for the work the Father has assigned to me, for me to bring to completion the very work which I am doing—affords testimony concerning Me that the Father has sent Me. And the Father who sent Me, He has given testimony concerning Me.

"You search the Scriptures, because that you suppose in them you will find the life of the ages; and it is those Scriptures that yield testimony concerning Me; and yet you are unwilling to come to Me that you may have life. I do not accept glory from man; but I know you well, and I know that in your hearts you do not really love God. I have come as My Father's representative, and you do not receive Me. If someone else comes represent-

ing only himself, him you will receive. How is it possible for you to believe, while you receive glory from one another and have no desire for the glory that comes from the only God?"—John 5:33-44, Wey.

A witness to the truth indeed. "But the testimony which I have is weightier...and it is those Scriptures that yield testimony concerning Me." Jesus proved that He had been sent on a special mission from Jehovah, by the very work which He did. He did not seek to be a leader in Judah, but spent His time quietly laying the foundations of an indestructible congregation which His Father had planned would be an instrument in the progressive advancement of truth, the culmination of which would see a restored race of human creatures enjoying all the provisions which Providence designed for their everlasting happiness.

In Him was truth, because in Him was reality. We must be like Him so far as is possible. Our position as followers of Christ places us all as actors upon the great stage of human endeavor; and the general course of our actions is determined by our willingness or unwillingness, to abide by the truth. The truth on any subject is an expression of reality—and an expression of the basic realities of life is possible only through possession of the truth of God's Word. The truth is light; and where light is, darkness cannot be.

God's Kingdom Near

(Continued from page 10)

found in Haggai 2:7. The complete verse says that God will shake all nations, and that then the desire of all nations shall come. We are now in the shaking time, and soon will follow the promised blessings of the Kingdom. Another interesting promise of the Kingdom is found in the 25th of Isaiah. By the way, I have it here in my Bible. Would you like to read it?

Ernest: Indeed I should: "And in this Kingdom shall the Lord of Hosts make unto all people a feast of fat things, and He will swallow up death in victory; and the Lord God will wipe away tears from all faces, and it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us; we will be glad and rejoice in His salvation." Frank, I certainly am glad that the Lord will save us; because, otherwise, as I said in the beginning, I don't know what the world is coming to.

Frank: Yes, Ernest, the hope given to us in the Bible is a glorious one. Try to visualize the fondest desires of all your dreams, and you will still fall far short of the realities of the Kingdom that is to replace our present civilization. Nor will it depend upon man. It has been vouchsafed by the promises of God, and guaranteed by His almighty power. Nearly two thousand years ago He sent His son into the world, and at that time the angels announced, "Peace on earth, and good will among

men." This was a prophecy which is now nearing fulfillment. The mission of Jesus at His first advent was to die as a ransom for the people, but He returns in power and great glory to establish His kingdom, which will assure the promised peace and good will among men. And so, Ernest, while Allenby and others see that civilization is doomed, it is in the Bible alone that we can find a satisfactory answer to what will follow its downfall, and you must agree that the prospect is a glorious one.

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International Sunday School Lessons

Jesus on the Cross

Lesson for June 11, 1933

Mark 15:22-39: And they bring Him unto the place Golgotha, which is, being interpreted the place of the skull. And they gave Him to drink wine mingled with myrrh: but He received it not.

And when they crucified Him, they parted His garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified Him.

And the superscription of His accusation was written over, THE KING OF THE JEWS.

And with Him they crucify two thieves; the one on His right hand, and the other on His left.

And the Scripture was fulfilled, which saith, And He was numbered with the transgressors.

And they that passed by rallied on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days,

Save Thyself, and come down from the cross.

Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

And some of them that stood by, when they heard it, said, Behold He calleth Elias.

And one ran and filled a sponge of vinegar, and put it on a reed and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT: God Commendeth his love toward us in that when we were yet sinners, Christ died for us.—Rom. 5: 8.

IN THE death of Jesus the types and shadows of some two thousand years were fulfilled. One of these types was the passover lamb, and another was the Atonement Day offering. Comparing the type with the antitype, the Apostle Paul said: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14.) Hence the crucifixion of Jesus marked a change of dispensation, and His death and resurrection became the basis of a new order of things. So the Apostle wrote: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."—Col. 2:14.

On the hill of Calvary, a remarkable strain of prophecy was fulfilled: Centuries before, Isaiah had written concerning Christ: "He was oppressed and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth. And He made his grave with the wicked, and with the rich in his death; because He

had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isaiah 53:7, 9 10.

We all know the wonderful story of how the Master had allowed himself to be taken, and even had permitted Judas, the betrayer, to kiss him. He had rebuked Peter for using his sword. He had been led to Herod and to Pilate, had been arrayed in a purple robe as a mockery of his claimed kingship. A crown of thorns was placed on his brow, and he was ridiculed and beaten by the soldiers. Pilate had sought to release Him, but feared an insurrection of the Jews. Then the rabble had cried, "Crucify Him, crucify Him. We have no king but Caesar."

The last words of Jesus were prophesied in Psa. 22:1. The rending of the veil of the temple signified that we have the privilege to "enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh." (Heb. 10:19, 20.) The "holiest" means heaven itself, and the rent veil represent the body of Jesus.

The death of Jesus as a ransom sacrifice for the human family, is one of the great fundamental doctrines of the Scriptures. Hence the Word of God says, "There is none other name given under heaven among men whereby we must be saved" but the name of Jesus. The cross of Calvary is God's appointed means of salvation. It will mean the world's deliverance from "the bondage of corruption into the glorious liberty of the children of God" in the grand Millennial age.

QUESTIONS:

What was the necessity for the death of Jesus?

What is the philosophy of the Ransom sacrifice?

Why was the veil of the temple rent? and what did this imply?

What had Jesus meant by destroying the temple and building it in three days?

What place does the death of Jesus occupy in the doctrines of the Bible?

Jesus Rises from the Dead

Lesson for June 18, 1933

Mark 16:1-11: And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.

But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

Now when Jesus was risen early the first day of the

week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

And she went and told them that had been with Him, as they mourned and wept.

And they, when they had heard that He was alive, and had been seen of her, believed not.

GOLDEN TEXT: He is risen.—Mark 16:6.

THE death of Jesus must have seemed, for a brief space of time, the greatest triumph that Satan had ever achieved. The Master's execution as a malefactor had the appearance of failure of the worst kind. All the expectations of His disciples that He would prove to be the deliverer of Israel were dashed to the ground. A pall of sorrow had settled over their spirits. Hope was torn to shreds. It was the dark hour before the dawn. It was darkness unrelieved by any ray of light, though the light was soon to break, and their sorrow was soon to be turned into joy.

At the tomb, the angel said to the women: "He is not here, but is risen, as He said." Ah, yes, He had indeed said that He would rise from the dead, but how little they had realized the tremendous import of His words. Matthew says that the women "departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word." (Matt. 28: 8.) But the disciples believed not. Luke says that the words of the women seemed as idle tales. Then came Peter to the tomb to make sure, and when he saw the linen clothes, he went away in much wonderment.

That same day, Jesus met two of His disciples and walked with them some miles to the village of Emmaus. He explained to them many of the Old Testament prophecies concerning Himself, and pointed out that all these things had to be fulfilled, that Christ was to die and to rise from the dead, according to the plan of the ages which God had arranged. They had never heard the like. Their hearts "burned within them." While taking supper with them in Emmaus, Jesus suddenly vanished out of their sight. One moment He was there, and the next moment He was gone. Apparently He had faded away; they could not see Him at all.

Jesus could appear and disappear as He did, because He was no longer a human being. Up to the time of his death, He had been human, but He had given up his perfect humanity for Adam and Adam's race. In his resurrection Jesus was a spiritual being. He could come and go like the wind. While the eleven were gathered together in Jerusalem, with the doors tightly barred, Jesus suddenly stood in their midst. They were terrified, at first, thinking they saw an apparition; but Jesus soon dispelled their fears by convincing them that He was the same person they knew so well and with whom they had been associated for over three years. He had not a body like the one they knew, for now He could assume any body. When Mary first saw Him, she mistook Him for the gardener—He didn't look like the Jesus she had known.

After His resurrection, Jesus remained here on earth for forty days before He ascended to heaven. During that time, He appeared to the disciples only about eleven times, and the rest of the time He may have been near them; but they could not see Him because he was no longer flesh and blood—He was a spirit being of the highest order, having the divine nature.

The Apostle Paul says: "Now is Christ risen from the dead, and become a first fruit of them that slept." (1 Cor. 15:20.) Then Christ says: "I am He that liveth, and was dead; and behold, I am alive forevermore, and have the keys of hell—hades, the grave—and of death."—Rev. 1:18.

If Christ was the first-fruit of them that slept—all humanity—then previous to His time none could have had part in the resurrection. While Jesus was the very first fruit, the church is called the first-fruits of God's creatures (James 1:18.) In due time, the general resurrection will begin, when Jesus and the church will assist earth's millions in their endeavor to attain everlasting life on the earth.

QUESTIONS:

In the Divine plan, what is the special importance of the resurrection of Jesus?

Explain how it was that Jesus could appear and disappear at will after His resurrection while He had not been known to do so before.

What does the Apostle Paul say would be our condition if there were no resurrection of the dead, and if Christ were not raised?

What is meant by the statement that Christ has the keys of hell (hades) and death?

What does the Apostle mean by knowing "the power of His resurrection"?—Phil. 3:10.

Jesus Our Lord and Saviour

Lesson for June 25, 1933

1 Peter 1:39. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see Him not, yet, believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end of your faith, even the salvation of your souls.

Heb. 1:1-4. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds:

Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

GOLDEN TEXT: All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy spirit: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age.—Matt. 28:18-20.

IN THE literal rendering, the first verse of the lesson, says, "begotten us unto hope of life." This is really what the Christian has at the present time. Hence the Apostle says, "We are saved by hope."

The gift of immortality is to be the great reward of following the Master and is to be bestowed on the faithful members of the church in the first resurrection. It is not possessed by any human being in the present life. That is why Christians are said to "seek for glory and honor and immortality, eternal life" (Rom. 2:7), even "an inheritance incorruptible and undefiled reserved in heaven" for them. Since Jesus is said to have "brought life and immortality to light through the gospel," there was no direct hope of immortality held out to anyone before the first advent. But the death, resurrection and ascension of Jesus, and the coming of the holy spirit gave assurance that "because He lives, we shall live also."

In early times, God spoke to men by the prophets, telling them many things about the kingdom that He was to establish in the future. But now, says the Apostle, He "hath in these last days spoken unto us by His Son." How does Jesus speak to us? He speaks by His example of humility in divesting Himself of the glory He had with the

Father and coming from heaven to this sin-cursed earth to be born in a manger. He speaks by the faithful service of His life, by His miracles, by being "despised and rejected of men," by the mighty truths to which he gave utterance, by his voluntary surrender of Himself to His enemies, by His death, by His resurrection, by His ascension, by the fact that "God also hath highly exalted Him, giving Him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

The Apostle speaks of "the appearing" of Jesus Christ. In Heb. 9:28 we read: "Unto them that look for Him shall He appear the second time without sin unto salvation." Then Jesus said, "If I go away, I will come again and receive you unto myself, that where I am there ye may be also." This has been the great hope of the Christian throughout the Gospel Age. The work that Jesus did at His first advent is the basis for the work which He will do at His second advent. He will take His own people into the heavenly kingdom. The kingdoms of the world will be broken up and dissolved, and then Christ will prove Himself the world's Saviour and Redeemer. He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death (1 Cor. 15:25, 26.) He will constitute the Sun of righteousness to arise with healing in His wings, (Mal. 4:2,) and will start the mighty process of the word's resurrection. Not only will the Gentiles behold His glory but the Jews also will look on Him "whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." (Zech. 12:10.) Truth as a glorious river shall then flow forth from the throne of God. (Rev. 22:1, 2.) Christ will be the great but righteous autocrat of earth, and will be recognized as such.

QUESTIONS:

Just what is meant by the expression, "begotten us again unto a lively hope"?

What is the incorruptible inheritance? Are immortality and the divine nature the same thing?

How is the Christian's faith tried? what is meant by the "appearing" of Christ?

How has God spoken unto us by His Son?

Explain how Christ is the brightness of God's glory and the express image of His person.

Joshua

Lesson for July 2, 1933

Joshua 1:1-9. Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee.

Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the

Lord thy God is with thee whithersoever thou goest.

Joshua 23:1, 2, 14. And it came to pass, a long time after that the Lord had given rest to Israel from all their enemies round about, that Joshua waxed old and stricken in age.

And Joshua called for all Israel, and for their elders, and for their heads, and for their officers, and said unto them, I am old and stricken in age:

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

GOLDEN TEXT: Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest. —Joshua 1:6-9.

JOSHUA is one of the very strong characters of the Old Testament. He was of the tribe of Ephraim, and was probably born in Goshen. He was one of the twelve sent out by Moses to spy out the land of Canaan, and one of the two who brought in a good report of the country and urged the people to go up and possess it. (Num. 14:6-9.) Of all the great host that had left Egypt, Joshua and Caleb were the only ones who entered Canaan.

Before Moses died, God commanded him to invest Joshua with authority over the people. (Num. 27:18.) Then after the death of Moses the Lord spoke to Joshua, telling him to go over Jordan and take the land which had been promised to the children of Israel. The Lord promised to be with him and to give him strength and victory. Bible students are familiar with the subsequent events which proved that the Divine promise was faithfully kept. The Lord (probably by means of a landslide at the city of Adam) rolled back the waters of Jordan so that the people went over dry-shod. After they came to Jericho, their faith was tested in that they were directed to march around the city once each day for six days and seven times on the seventh day. Then the angel of God smote those seemingly impregnable walls and they fell down, and the place was captured and possessed by the Israelites.

By means of the battle of Beth-horon, another great victory scored for the armies under Joshua's command, the Israelites were able to enter into the south country. When Joshua returned to the camp at Gilgal, he was master of half of Palestine. He conquered six tribes in six years. He then made a division of the conquered land. Then, after a time, he called the people together and delivered to them two great addresses, urging them to be loyal to their faith and to the God who had done so much for them. He said: "If ye forsake the Lord and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good."

Joshua did not at any time swerve from his loyalty to the Lord, and that was the secret of his phenomenal success. He took the Lord at His Word, and went forward confident of victory. Such an example is highly stimulating to God's people to-day. What God did for the natural Israelites, He will surely do for the spiritual Israelites. He says to them through our Lord and His Apostles, "I will never leave thee nor forsake thee, fight the good fight of faith; lay hold on eternal life." They fight, says the Apostle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence they need to have on the full armor of God and to maintain their faith in the great Captain of their salvation at all times.

QUESTIONS:

What was the secret of Joshua's success?

How did Joshua demonstrate his faith in the Lord, forty years before the passage of Jordan?

What was the subject matter of Joshua's addresses to the people?

What is the secret of the Christian's strength?

How do we go up and possess the land of Canaan?



Uncle Eb's Bible Story

Isaac's Marriage. Jacob and Esau.

NOW that Abraham was in the land of Canaan, he expected that his son Isaac would marry, but he did not want Isaac to marry one of the women of Canaan," said Uncle Eb. "So he called his old servant Eliezer to him and instructed him to go into the land of Chaldea, not very far from where they had tried to build the tower of Babel, and there find a wife for his son. This would be a strange thing for anyone to do to-day in our land, for no man would thank anybody to choose his wife for him; but in Eastern lands, in the time of Abraham, the customs were very different from what they are with us at the present time. So Abraham felt that he was doing perfectly right in obtaining a wife for Isaac in this way.

"Now just imagine a man going a long journey of 500 miles, coming into a strange city, and asking some woman to go with him to become the wife of a man that she had never seen. And that was the very thing that Eliezer was sent to do. But Abraham told him that God's angel would go before him and help him in what seemed to be rather a difficult undertaking. However, old Eliezer did not go empty-handed but took with him money and jewels and ten camels; for we must remember that Abraham was considered a person of wealth in those days. So this aged servant went on his way until he came to a place in Chaldea known as the city of Nahor. It was the evening hour when he arrived outside this city, and he came to a fine well of water which proved very refreshing to himself and to his camels.

"Now what did Eliezer do next? What would you or I have done? I wonder. Well, he did a very fine thing, just the very best thing he could have done, and the proper thing for us to do when we are in difficulties. He asked God to help him. And he made a suggestion to the Lord which met with His approval. You see, it was the time in the evening when the women of the city were coming outside to draw water to take home. So Eliezer suggested that the maiden who would show kindness to him by drawing water for him and his camels would be the proper one for him to choose to take back home to Canaan. This showed much wisdom on the part of Abraham's servant; for Eliezer was an old man, and he reasoned that the woman who would be kind to him and would assist him in the way he needed help would make a good wife for the son of his master.

"Well, Eliezer had not even finished speaking of this matter to the Lord when a very beautiful young woman came out to draw water. So Eliezer went

toward her and asked her for some water to drink. She readily handed him her pitcher, and when he had enjoyed the sparkling and refreshing drink, she offered to draw water for his camels as well. Eliezer was greatly pleased with this service. He asked the girl's name and found that it was Rebekah and that she was connected with Abraham's family; so he felt sure now that she was the right one. Then he stayed that night at her home, after her brother had come out and invited him to share their hospitality.

"They must have spent a very pleasant evening together, and presently Eliezer told the story of how the Lord had helped him find Rebekah. Then he told them about his master, Abraham, and about the many sheep, cattle and camels he owned, and also, about the servants of his household, and finally about Isaac. This story must have proved very interesting indeed, for when he asked Rebekah how she would like to be the bride of Isaac, she was quite willing to go with him. So he gave her some precious jewels of silver and of gold and also gave some gifts to her brother and her mother. Then early the next morning they started on the long journey back to the land of Canaan.

"Well, one evening in Canaan, Isaac was walking out in the field. He was a man who loved to be alone with nature at times, for in this way he felt very close to God and could talk to God and give thanks for the blessings which he had received. So, as he was walking out under the peaceful skies of the evening hour, he suddenly saw some camels coming in the distance. And whose camels do you think they were?"

"I suppose they were his father's," said Peter.

"Yes, Peter, you are right. They were Abraham's camels; and on one of them was Eliezer and on another one of them was Rebekah. And when Rebekah saw this man in the fields she asked who he was, and was told that it was Isaac. She then put a veil over her face, that being the custom in those days.

"When Eliezer told Isaac all the things that he had done, Isaac was very well pleased. So he took Rebekah into his mother's tent, and she became his wife.

"And now we remember that Abraham was an old man at this time. We shall not have any more to say about him, except as we may briefly refer to him in our stories. So we'll follow the fortunes of his children and his children's children. But before we do this, suppose we ask a few questions bearing on this great and wonderful man, so as to

make sure that we have profited by our talks. Now suppose each one of you tells me just one thing about Abraham. How about it, Paul?"

"Abraham went away from his home when God asked him to," said Paul.

"Abraham prayed for God to save all the good people in Sodom," said John.

"And met three angels and talked with them, and one of them was the Lord," said Esther.

"He wasn't selfish," said Peter, "but told Lot to take any part of the land he wished."

"He was willing to kill Isaac, if God wanted him to," said Eva.

"He sent his servant to get a wife for Isaac," said Ruth.

"Now that's what it means to be young and have good memories," said Uncle Eb. "You see, you have remembered all the principal incidents in his life. So now we'll say good-bye to him for a time. And perhaps you have had enough Bible story for tonight. How many say, Yes?"

"Uncle," said Peter, "that story wasn't very long, and I think I could stand another one, if you don't mind."

"Well, well!" exclaimed Uncle Eb. "Do you know what that sounds like to me? It just sounds like, 'Mother, that piece of pie wasn't very big, and I think I could stand another piece.' Seems to me that you boys and girls are getting a fine big appetite for Bible stories. And so your old uncle was really trying to put you off with a short story, was he? Well, you have checked up on him; which means, I suppose, that you'll simply have to have another story, though it will not be a long one. It is going to be about the two sons of Isaac when they grew up. Before we begin our story, let me know how many of you would like to hear it."

Jacob and Esau

"Well now, all your hands are up, I see; so here goes. The two sons of Isaac were called Jacob and Esau. Jacob was a peaceful man, who lived the quiet, useful life of a farmer; but Esau was a great hunter. He went to the forest and to the wilderness and killed the wild animals. He brought home lots of venison, which is the flesh of the deer, and is very good to eat; and many a fine supper he provided for his family. Speaking of Esau, some one has said: 'He had an eye like an eagle; his ear never slept; his arrow never missed the mark.' He was, indeed, a mighty hunter."

"You will remember that God had told Abraham that his seed would bless all the families of the earth. This blessing would naturally come through the eldest son, and Esau was the eldest son of Isaac. But Esau didn't care a thing about God's blessing. It was something that he couldn't eat or wear or use as a hunter. He was just like a great many people to-day who like the good things of life but don't care anything about God. However, Jacob was quite different. He thought about God, and often wished that His blessing would come to others through him, because, you see, he had faith in God and in the glorious things He had promised—the

very things about which he knew that Esau did not care at all.

"One day Esau had been out hunting, and came in very hungry. Jacob had a fine dinner ready, and it smelled so good that Esau offered to give Jacob his birthright in return for this dinner. Knowing that his brother did not value the birthright, Jacob was quite willing to make the bargain. Giving up the birthright meant giving up one's place as head of the family after the father's death; but in this case it meant more than that; for it meant that the channel of blessing was handed over to Jacob. So Esau sat down to the good dinner that Jacob had prepared, and seemed to be quite satisfied with his bargain. But afterwards he was sorry, just as others have been sorry for things when too late."

"Years passed, and Isaac, the father of Jacob and Esau was very old. He was almost blind and about to die. He asked for his eldest son so that he might pronounce a blessing upon him, but Jacob came and pretended to be his brother Esau. His father felt his hands and they felt like Esau's hands because they were covered over with the skin of a very young kid of the goats to make them feel like Esau's hairy hands. But his voice did not sound like Esau's voice—it sounded to him like Jacob's voice. But still the old father was deceived and so he gave the blessing to Jacob instead of to Esau. When Esau heard of this, he became very angry. In fact he even resolved in his heart to kill his brother. Well, Jacob didn't want to be killed, any more than you or I would have wanted it; so his mother sent him away from home, instructing him to go to live with his Uncle Laban. Jacob left all the property in the hands of his brother, and did not seem to care about that; for he wanted God's blessing."

"You see, Jacob had a right to the blessing; for the blessing went with the birthright, but he took a strange way of getting it. He might have done better to have left the matter completely in the Lord's hands. But, then none of us is perfect; so we'll not find fault with Jacob, since God blessed him. Jacob turned out to be a very good man—a man with whom the Lord was well pleased. Jacob could have renounced the blessing in favor of his brother; but this he would not do, so he went out to journey in the wilderness."

"Well, one night he came to a certain place, and was very tired. He looked around for a good place to rest his weary bones. So at length he found a spot and used a stone for a pillow. That wasn't a very soft pillow to lie upon, now, was it? However he finally went to sleep, and while he slept he had a dream. In this dream he saw a long ladder reaching from earth to heaven and angels going up and down on it. And the Lord stood above it and told Jacob that He would bless him and would make his seed a great nation, even as He had promised to his father, Isaac, and his grandfather, Abraham."

"Suppose we read from the Bible what the Lord said to Jacob. Paul has a nice large Bible there. Just turn to Genesis, chapter 28, and read verses 13, 14 and 15, Paul."

(Continued on page 31)

TALKING THINGS OVER

GOD'S ORGANIZATION

WE take this occasion to announce that another **Witness Bulletin** is in course of preparation. The main article in this Bulletin will discuss the subject "God's Organization." This article will appear in full in the July 1st edition of **THE DAWN**, and a limited number of 'advance copies' will be sent out prior to its publication in **THE DAWN**. We believe that many of our readers will want to see this Bulletin have a wide circulation. Its appeal is along the line of Christian liberty. We will appreciate receiving names and addresses of those to whom it can be mailed.

Reports of local conventions in New Bedford, Mass., Pittsburgh, Pa., and Brooklyn, N. Y., are available, and we are glad to publish them.

Convention at New Bedford

ON SUNDAY, April 30, a local convention of Bible students was held at New Bedford, Mass. About a hundred friends came together to tell of their experiences in the Christian way, and to hear more about the things of God. The Boston friends made quite a showing, for they chartered a bus for the day, and no less than forty-nine of them contributed to the joy that was so much in evidence.

As a preliminary matter, a talk was given at one of the friends' homes on Saturday night. The subject was, "work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." The speaker said that the text which he had chosen raised no issue as to whether faith or works was the more pleasing in the sight of God.

What the Apostle Paul was really saying to the Philippian Christians was: "If you have depended on me in the past, do not depend on me any more. Not as in my presence only, but much more in my absence, work out your own salvation with fear and trembling." He was exhorting them not to depend on human instrumentalities, but to depend on God Who was doing the work in them, they being co-laborers with Him. The injunction is pertinent to the present time. While the Lord may use others to render us a certain amount of assistance in the narrow way, we should learn not to lean on them, but entirely on way the One who alone can feed us on the bread of life and can sustain us at every part of the journey, no matter how arduous it may be.

The Sunday morning session opened with a praise, prayer and testimony meeting, in which a number of the brethren participated. According to their testimonies, some of these friends have been going through deep waters of trial, but by means of such experiences, the Lord has become more real to them. Truth to them is becoming daily a more sacred and precious heritage. They now breathe the sweet, invigorating air of full liberty in Christ. They do not intend to again wear the yoke of bondage. Nor will they call any man master, for they realize that one is their master, even Christ, and all His followers are brethren. And this grand, free spirit of the Lord drew them together in the bonds of love as nothing else would do.

The testimony meeting was followed by two discourses. One of these dwelt on the thought that love is irresistible in its drawing power. It is an element that cannot be forced, but can only be evoked. We love God primarily because He is love. That is what makes the overwhelm-

ing appeal to our hearts. Then He is very constant in His love. He doesn't change. He doesn't stop loving us because we haven't quite come up to the mark. Every Christian should cultivate in himself this quality of constancy. The Apostle Paul had it in a large degree. He said, "This one thing I do. Forgetting the things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Nothing could swerve him from that one strong, fixed, mighty resolve. So should it be with those who have covenanted to follow in the steps of Jesus.

The second morning discourse dealt with the secret of the Lord. The speaker pointed out how the Lord has taken us into His confidence. He has revealed the secret to those that reverence Him, and to them He shows His covenant. (Psa. 50:5.) He takes them into the secret place of His dwelling, where they abide under the shadow of the Almighty (Psa. 91.) Those outside the Tabernacle could see the rough badger skins that served as a covering, but they could not discern the glory of the Holy where stood the golden candlestick and the table of the bread of presence, as well as the altar of incense. Our hearts craved to know the truth, to behold its wondrous beauty, to experience something of its wondrous power; then Jesus stood before us and said, "I am the truth." And we have found that this is so. As we walk with Him, He reveals to us more and more fully Himself, Who is the truth.

There was another talk to the friends at 2:00 o'clock in the afternoon, and at 3:30 o'clock a lecture to the public. "The Coming World Dictator." This session closed the convention.

New York Convention

THE regular Fifth-Sunday New York convention was duly held on April 30 in the Church of the Pilgrims on Remsen Street, Brooklyn, N. Y. The convention was addressed by Brother J. C. Laird of Philadelphia. He spoke on the subject of "Walking Worthy of our High Calling." His discourse held up the value of concentrating our efforts in the way of righteousness so that we may attain the heavenly inheritance. He said that much time may be wasted in reading matter and in doing other things that are not profitable to the new creature. We are to be up and doing, grasping every opportunity for witnessing for the Master. If things are running very smoothly for us, we have no reason to complain; but too much ease would make us soft. We should learn to "endure hardness as good soldiers of Jesus Christ." (2 Tim. 2:3.) God wants to see our faith structure completed. An unfinished building does not satisfy the eye like a completed building does. An edifice in process of erection illustrates an unfinished character. The structure that we are uprearing must be established on the proper foundation, which is Christ, and must be built up brick by brick, beam by beam, course on course, until we become steady, symmetrical structures of the Lord, strong and firm in every way, crystallized in righteousness, and worthy of the vocation wherewith we have been called.

The testimony meeting had as a guiding Scripture the Daily Manna "You are a chosen Race, a Royal Priesthood, a holy Nation, a People for a purpose; that you may declare the perfections of Him who called you from darkness into His wonderful Light."—1 Pet. 2:9. **Diaglott.**

One brother thanked God that he had so many opportunities of telling the good tidings of the kingdom to others, as his business brought him constantly in contact with the public. A sister said how much she appreciated the testimony meetings; that they brought her very close to the Lord. Various brethren told how God was guiding and sustaining them, giving them grace to bear the trials

of life, and giving them assurance of His favor and blessing. They believed in the power of prayer, and requested that the friends would remember them in this way.

At 4:30 P. M. a symposium was begun, participated in by six brethren. The theme was taken from the Beatitudes, set forth in Matt. 5. The first of these was "Blessed are the poor in spirit," by Brother Anderson. He expressed the thought that those who know their spiritual needs, and hence are humble, are in line for the Lord's blessing. "God resisteth the proud, but giveth grace unto the humble." These lean hard on God because they are keenly aware of their own imperfections. They are in a position where God can deal with them. They are good conductors of His Word. Jesus was humble to the extent that He became obedient even unto the death of the cross. Hence God highly exalted Him. And so it will be with us, if we continue to have this same disposition of humility to the end of the way.

Brother F. Arnold spoke on "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." He said the spiritual hunger is like natural hunger. Our natural systems require natural food, upon which they depend. We should eat the things that contain the proper kind of nourishment so that our bodies may be preserved in strength. And, similarly, the new creature must be fed with the life-sustaining elements of God's Word or else it becomes weak. Those who stand in the right relation to God continually hunger and thirst for righteousness. They are never satisfied with their present attainments. They yearn to become "filled with all the fullness of God."

Brother H. F. Kuehn spoke on "Blessed are the merciful, for they shall obtain mercy." He said: "Mercy is one of the most beautiful qualities. It is one of the golden rounds of the ladder that leads to heaven. Jesus was very merciful. When Peter denied Him, He didn't make Peter apologize, nor did He hold anything against him for it. Instead of that, He showed him very special favor. Jesus set forth the parable of the unjust steward as a powerful illustration of the element of mercy. God is indeed great in mercy toward us. If it were not so, how could we stand in the judgment? When we consider this matter, we should practice mercy, toward one another; for thus shall we obtain mercy and favor with our heavenly Father, who ever exercises this beautiful and wonderful quality."

Brother R. E. Mitchell, speaking on "Blessed are the pure in heart," said: "This is a fundamental Christian quality; for the wisdom that cometh from above is first pure, as saith the Scripture. Truth is pure. It cleanses from the defilements of the World. It is God's most powerful cleansing agent. The pure in heart shall see God in the resurrection, and in a sense they see Him now, for they can appreciate Him as no others can."

Brother W. T. Baker spoke on Peacemakers. He dwelt on the reconciling of the world with God when the Prince of Peace shall begin His reign. This is one of the glorious prospects held before the church, that the members thereof shall participate with Christ in the work of reconciliation, or making peace. Meanwhile, we ourselves have the peace of the Lord.

Brother R. C. Rogers' subject was on the persecuted ones. He said that our great test is how we react under persecution. We are not persecuted all the time, but must get persecution some of the time. How do we take it when it comes? It should cause us to rejoice; for, said the Master, "Great is your reward in heaven; for so persecuted they the prophets which were before you."

A Message from Pittsburgh

"Dear Brethren: I have been wanting to write you for some time past, to express my appreciation of THE DAWN, which is a regular visitor to our home.

"Its message of comfort and encouragement has meant so much to me in these trying and distressing times and I feel sure that this has been the experience of many other brethren.

"Recently it was our privilege to make a short trip South, spending most of our time in Florida.

"We enjoyed a visit in St. Petersburg, having the pleasure of addressing the friends in that city on two occasions, all meetings having been held in the home of Sister Lee.

"We found the same sweet spirit among these brethren as prevails among the Lord's true sheep elsewhere and their zeal and determination to "finish their course with joy" proved quite an inspiration to us.

"We called upon some of the brethren at more or less isolated points but our time being so limited, we could not make all the visits contemplated.

"We arrived home in Pittsburgh in time to attend the one-day convention held on April 30th. This indeed was a glorious season of refreshment as about one hundred and fifty of the friends throughout the Tri-state District gathered to feast at the Lord's table. The discussions were particularly helpful and at the close of the day it was said by many that this one-day convention was the best they had ever attended. Every convention held in Pittsburgh has been a wonderful blessing to the friends and we are glad to observe that brethren in other parts of the country are arranging for these periodical gatherings, which prove such a blessing and means of encouragement to those who attend.

"My prayer is that the Lord may continue to bless your efforts as you strive to honor His name and that the influence of THE DAWN may continue to be a spiritual uplift to all the brethren."

Uncle Eb's Bible Story

(Continued from page 29)

And so Paul read from the Bible the encouraging message that the Lord had for Jacob:

"And, behold, the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

"What a wonderful and beautiful promise that God had made to Abraham. It showed that God was pleased with Jacob. And when Jacob awakened from his sleep in the morning, he realized that the Lord had been there. So he took the stone that he had used for a pillow and set it up for a monument. Then he called the place Bethel, which means the house of God, for here he had been assured of God's blessing.

"Jacob now continued his journey onward toward the east, and finally came to the place where his Uncle Laban lived; and he stayed there and worked for his uncle. And there he married, and in the course of time had twelve sons. Then one day he set out to return to his own people whom he had left twenty years before, and as he journeyed homeward he learned from his own servants that Esau was on his way to meet him. And he wished to make friends with his brother, so he sent before him a fine present of cattle and sheep and servants. But it seems that Esau was coming toward him with four hundred men, and Jacob was very much afraid; for he thought that Esau would surely kill

him. So he prayed to God to help him. And an angel came and wrestled with Jacob and blessed him.

"Then Jacob saw his brother coming, and he sent out to him some more servants and cattle and sheep. And at last, the two brothers met and embraced and made friends again after those many years of separation. And this is a very good place to bring our story to a close. And so, my young friends, I'll say, good-night."

This Value of Prayer

(Continued from page 19)

whom He loved, or to have his brethren suffer. To the extent that we, today, can be thus unselfishly devoted to the Lord and to His people, to that same extent will the Lord be able to use us to His glory. To the extent that all who name the name of Christ now, will see to it that their prayers and their actions are as unselfish as were those of Moses, to that extent will they have peace and harmony and the divine blessing in their association with the brethren.

When each saint of God is unselfishly interested in the welfare of his brethren, and is desirous that every word and every act of his will redound to the honor of God's great name, there can be no schisms in the church, and no seeking for advantage among the brethren. And when, and to the extent that these holy desires are rendered truly genuine by taking them to the Lord in prayer, God's people will prosper.

Moses' attitude as well as his prayers, were expressive of that great divine principle of love—unselfishness—which was reflected in his willingness to give, to sacrifice self and self-interests, in order that others might be blessed. It was this that made Moses the great leader that he was; and these same characteristics are found in all their glorious perfection in the "greater than Moses," the Prophet like unto him, who is our Leader and Exemplar today, and who will be the great Prophet and Leader of all people by and by in the universal Kingdom.

CONVENTIONS

Brookside, Westford, Mass., June 18. Weather permitting, some of the sessions of this convention will be held out of doors. The public meeting will be held in Abbot's Hall, Brookside. Information as to how to reach Brookside can be obtained by writing to A. G. Lundberg, Brookside, Westford, Mass.

Pen Argyle, Pa., June 25. This convention will be held in Weona Park, Pen Argyle. The opening session will be at 10:00 o'clock in the morning. There will be an advertised public meeting. Many of the friends in Pen Argyle and vicinity are looking forward to receiving rich blessings at this convention. If further information is desired it can be obtained by writing to H. L. Young, 12 Plainfield Ave., Pen Argyle, Pa.

Chicago, Ill., July 1-4. This convention will be held in the Tabernacle Baptist Church, 3300 West Monroe St., Chicago, Ill. During the day the services will be in the Polish language, with one discourse each day in English interpreted in Polish.

Each evening session of the convention the services will be in English. THE DAWN has been asked to provide speakers for these evening sessions, and to arrange the programs. We appreciate this invitation and will endeavor to cooperate as fully as possible, and with a desire to glorify the Lord. Definite arrangements as to speakers, etc., are not yet complete, but will appear in the July 1st DAWN.

We remind the friends that this is "World's-Fair" year in Chicago, and the traveling rates from all sections of the country are exceedingly low. Doubtless many will desire to avail themselves of this opportunity to meet with others of like precious faith.

Waukesha, Wis., July 2 and 3. The friends in Waukesha and vicinity are very enthusiastic about this gathering. Arrangements are not yet complete, but it is expected that Brother Nybeck of Minneapolis will be the chairman. Brethren of **The Herald** and of **THE DAWN** are invited to cooperate. For further information write to H. D. White, R. 1, Box 10, Waukesha, Wis.

In a letter from Brother White, he says: "We expect to make the coming and stay of all visiting friends as free from expense as possible."

Boston, Mass., July 30. This convention will be held in the Huntington Chambers Hall, 30 Huntington Ave., Boston, Mass.

Cincinnati, Ohio, July 30. This 5th-Sunday convention is participated in by the Associated Bible Students of Cincinnati, Dayton and Columbus, Ohio, and Richmond, Indiana. Arrangements for the hall are not yet complete, but those interested may obtain details from the class secretary, Mrs. W. N. Poe, 2128 New London Road, Newport, Ky. A letter from the secretary, says: "The Cincinnati friends extend a most cordial invitation to all believers in the Ransom Sacrifice of our Lord."

Chester, Pa., July 2. Arrangements are not yet complete for this convention, but information can be obtained by writing to J. P. Ludwig, 1017 McDowell Ave., Chester, Pa.

Minneapolis, Minn. Sep. 3 and 4. The Minneapolis Ecclesia has asked us to make this early announcement of a convention they expect to have over the Labor Day Week-end. The convention will be held at 2922 Cedar Ave. Details will be given in a later issue of THE DAWN. The Minneapolis Class secretary is Brother H. M. Nosby, 3452 First Ave. South, Minneapolis, Minn.

Brooklyn, N. Y., Sep. 2, 3 and 4. All sessions of this convention will be held in the Church of the Pilgrims, Corner of Henry and Remsen Sts. For information concerning rooms, etc., write to Miss Norma Mitchell, 360 Third Ave., Brooklyn, N. Y.

Feasting in the Banquet Hall

THE following helpful thoughts are gleaned from the July 15, 1914 **Watch Tower**:

"As we draw nearer to the close of the Harvest, we shall not be surprised if the way becomes still narrower, still more difficult, and if the temptations to stumble and to fall become still more frequent. Let us then, dear brethren, be more and more on our guard against the wiles of the great enemy of our souls, and against the deceptions of our own fallen nature. Let the perfect love of God rule in your hearts, driving out self-love and world-love, with their pride, ambition and folly. Let entire devotion to God bring into your hearts the promised fullness of joy and rest and peace. Be fruitful branches in the Vine, abiding ever in Him, responding to all the prunings of the great Husbandman with more abundant fruitage.

"If beguilements come to us, let us say with the apostles of old: 'Lord, to whom shall we go? Thou hast the words of eternal life.' There is life nowhere else, and we wish to go nowhere else. We are feasting in the banquet hall of our Father's House, 'and His banner over us is love!' We have an abundant supply: our table is richly laden. So we eat and go on our way rejoicing. We are nearing Home. We shall soon reach the last mile-stone in our journey! Then, with a song on our lips, let us press on!"

"Tempted and tried, whatever betide,
In His secret pavilion His children shall hide.
'Neath the shadowing wing of eternity's King,
His children may trust, yea, His children may sing.

"Tempted and tried, yet the Lord will abide
Thy faithful Redeemer and Keeper and Guide,
Thy shield and thy sword, thine exceeding reward;
Then enough for the servant to be as his Lord.

BIBLE STUDENTS' LECTURES

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 which such information can be obtained.

BROTHER W. T. BAKER:

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

BROTHER C. P. BRIDGES:

Boston, Mass., June 11, 3 and 5 P. M., 30 Huntington Avenue.

BROTHER B. BOULTER:

Chester, Pa., July 2 (convention, see announcement).

BROTHER J. E. DAWSON:

Pen Argyle, Pa., June 25 (convention, see announcement).

BROTHER C. F. GEORGE:

New Kensington, Pa., June 11, 3 P. M., Odd Fellows Hall.

Duquesne, Pa., June 18, 11 A. M., First Street.

BROTHER W. F. HUDGINGS:

Brookside, Mass., June 18 (convention, see announcement).

Pen Argyle, Pa., June 25 (convention, see announcement).

BROTHER J. C. JORDAN:

Duquesne, Pa., June 4, 11 A. M., First Street.

BROTHER GEORGE KENDALL:

Pittsburgh, Pa., June 4, 3 and 8 P. M., 610 Arch Street, North Side.

Columbus, Ohio, June 28 (for information, write, Dr. J. E. Campbell, 2444 Summit St., Columbus, Ohio).

Chicago, Ill., July 1-4 (convention, see announcement).

BROTHER J. G. KUEHN:

Chicago, Ill., July 1-4 (convention, see announcement).

BROTHER OSCAR MAGNUSON:

Brookside, Mass., June 18 (convention, see announcement).

Pittsburgh, Pa., June 25 (for information, write, J. C. Jordan, 247 Greenwood Ave., Pittsburgh, Pa.).

Dayton, Ohio, June 28 (for information, write, Mrs. B. A. Grenier, 2430 Hillview Ave., Dayton, Ohio).

Chicago, Ill., July 1-4 (convention, see announcement).

Waukesha, Wis., July 2 and 3 (convention, see announcement).

BROTHER J. W. REIMER:

Chester, Pa., July 2 (convention, see announcement).

BROTHER WALTER SARGEANT:

Vineland, N. J., June 4, 3 P. M., Grange Hall, Wood Street, between 7th and 8th Streets.

Morrisville, Pa., June 10, 8 P. M., 319 Penn. Avenue.

Pen Argyle, Pa., June 25 (convention, see announcement).

Chester, Pa., July 2 (convention, see announcement).

BROTHER J. I. VAN HORNE:

Duquesne, Pa., 11 A. M., First Street.

BROTHER E. F. WILLIAMS:

Youngstown, Ohio, June 11, 2 P. M., Guthrie Home, La Belle Avenue.

East Liverpool, Ohio, June 25, 3 P. M. (for information, address, Cyril A. Kuhn, Box 177, Midland, Pa.).

BROTHER G. M. WILSON:

Chicago, Ill., July 1-4 (convention, see announcement).

BROTHER NORMAN WOODWORTH:

Brookside, Mass., June 18 (convention, see announcement).

Cincinnati, Ohio, June 28 (for information, write, Mrs. W. N. Poe, 2128 Linden Road, Southgate, Ky.).

Chicago, Ill., July 1-4 (convention, see announcement).

Waukesha, Wis., July 2 and 3 (convention, see announcement).

ASSOCIATED BIBLE STUDENTS, BROOKLYN, N. Y.

For the benefit of friends who may be temporarily in New York, or vicinity, we take this opportunity to announce that the Associated Bible Students of Brooklyn and Greater New York hold meetings regularly on Sunday afternoons, from 3 to 5:30 o'clock, in the Church of the Pilgrims, corner of Henry and Remsen Sts., Brooklyn. In addition, there are prayer and study meetings during the week. Those interested will be given full information by communicating with the class secretary, Miss Norma Mitchell, 360 Third Ave., Brooklyn, N. Y. Telephone, South 8-9430.



And ye ::
shall know
the truth,
and the truth
shall make
you free.

John 8: 32

