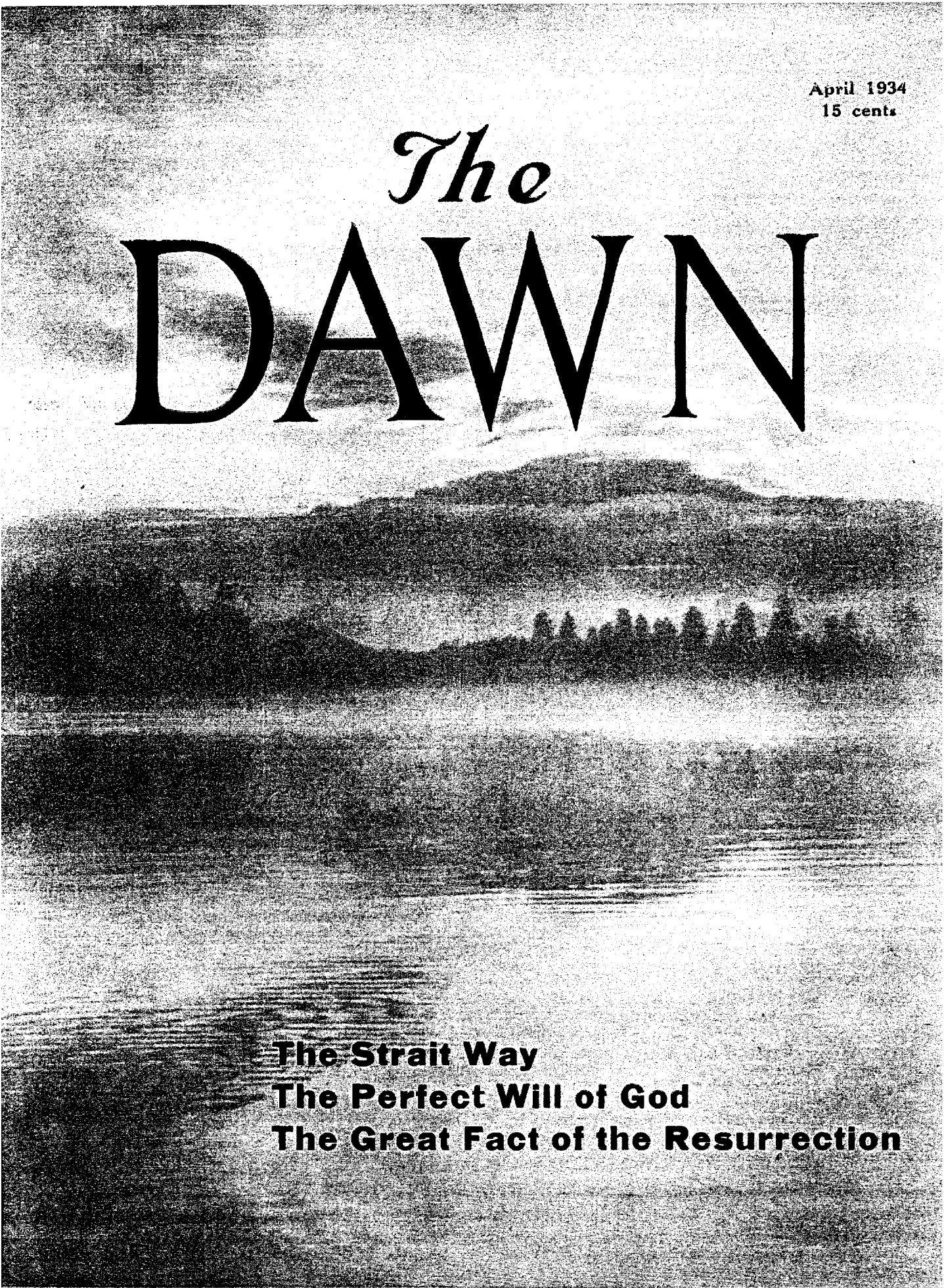


April 1934
15 cents

The DAWN



**The Strait Way
The Perfect Will of God
The Great Fact of the Resurrection**

Contents

	Issue of April, 1934	Page
NEWS AND VIEWS		1
SCIENCE AND THE BIBLE		
Historical Harmonies of the Last Dynasties..	4	
Folly of Distinctive "Ages" of Stone and Metal.....		8
THE CHRISTIAN LIFE		
The Perfect Will of God		11
Meekness		14
The Strait Way		17
Thoughts on Sanctification		19
THE EVERLASTING GOSPEL		
The Great Fact of the Resurrection		23
INTERNATIONAL SUNDAY SCHOOL LESSONS		
The Child and the Kingdom		26
Jesus Teaches Forgiveness		26
Our All for the Kingdom		27
Christ's Standing of Greatness		28
Jesus Acclaimed as King		29
CHILDREN'S HOUR		
The Story of Samuel		30
TALKING THINGS OVER		32
"Good Hopes" Report		33

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CONVENTION ANNOUNCEMENTS

The following conventions have been arranged by Bible Students in various parts of the country. A cordial invitation to attend these gatherings is extended to all. The purpose of the conventions is to encourage Christians in their endeavors to be faithful to the Lord, and to show forth the praises of the Master. THE DAWN is glad to list all such gatherings when requested to do so. All details available at time of publication are shown.

Philadelphia, Pa., April 1:

Batley Hall, 2748 Germantown Ave., morning afternoon and evening, Sec., W. D. Haenger, 187 W. Tiber Street.

Springfield, Mass., April 8:

G. A. R. Building, 44 State St., morning and afternoon, Sec., Grant Belden, 27 Montmorence Street.

Saginaw, Mich., April 8:

Forresters Hall, Franklin St., cor. Federal, morning and afternoon, Sec., C. A. Sundbom, 3418 Sheridan Road, R. 4.

Boston Mass., April 28 & 29:

Huntington Chambers Hall, 30 Huntington Ave., Sec., J. R. Donald, 16 Ticknor Street, So. Boston.

Chicago, Ill., April 29:

Programs upon request, Sec., I. C. Foss, 5944 N. Knox Ave., Jefferson Park P. O., Chicago.

Santa Ana, California, April 29:

Seventh Day Adventist Church, W. 15th and Sycamore Streets.

Pittsburgh, Pa., May 6:

O. of I. A. Temple, 610 Arch St., Sec., J. C. Jordan, 610 Arch Street.

Speakers' Appointments

BROTHER B. BOULTER:

Springfield, Mass., April 8

(see convention announcement)

BROTHER C. P. BRIDGES:

Philadelphia, Pa., April 1 (see convention announcement)

Woodbury, N. J., April 2

Vineyard, N. J., April 3

Chester, Pa., April 4

Wilmington, Del., April 5

Lincoln University, Pa., April 6

Washington, D. C. April 8, 3 P. M.

Baltimore, Md., April 8, evening

Lynchburgh, Pa., April 11

Roanoke, Va., April 12

Richmond, Va., April 14-15

Norfolk, Va., April 16

BROTHER J. E. CLENDINNING:

Passaic, N. J., April 1 Carpenter's Hall, Jefferson St. and Hoover Avenue, 7:15 P. M.

BROTHER J. E. DAWSON:

Passaic, N. J., April 8, Carpenter's Hall, Jefferson Street and Hoover Avenue, 7:15 P. M.

Boston, Mass., April 15, 30 Huntington Ave. 3 & 5 P. M.

BROTHER W. F. HUDGINS:

Richmond Hill, N. Y., April 8, 3 P. M.

New Bedford, Mass., April 22

BROTHER J. T. JOHNSON:

Beaver, Pa., April 8

BROTHER J. C. JORDAN:

New Kensington, Pa., April 8

BROTHER E. W. KEIB:

Duquesne, Pa., April 1, 10:50 A. M.

BROTHER GEORGE S. KENDALL:

Cincinnati, Ohio, April 1-2

Latonka, Ky., April 3

Dayton, Ohio, April 4

Columbus, Ohio, April 6

Richmond Hill, N. Y., April 15, 3 P. M.

Brooklyn, N. Y., April 15, 251 Washington St., 7:30 P. M.

BROTHER EDWARD MAURER:

East Liverpool, Ohio, April 8

BROTHER C. W. MCCOY:

Cheney, Wash., April 8

BROTHER M. C. MITCHELL:

Newark, N. J., April 8, 589 Orange St., 3 P. M.

BROTHER J. W. REIMER:

Philadelphia, Pa., April 22, Batley Hall, 2748 Germantown Avenue, 3 and 7:30 P. M.

BROTHER WALTER SARGEANT:

Newark, N. J., April 1, 589 Orange St., 3 P. M.

Springfield, Mass., April 8

(see convention announcement)

BROTHER R. F. SHARP:

Duquesne, Pa., April 8, 10:50 A. M.

New Kensington, Pa., April 22:

BROTHER J. I. VAN HORN:

Duquesne, Pa., April 15, 10:50 A. M.

BROTHER G. M. WILSON:

Youngstown, Ohio, April 8

BROTHER NORMAN WOODWORTH:

Richmond Hill, N. Y., April 1, 3 P. M.

Springfield, Mass., April 8

(see convention announcement)

Newark, N. J., April 15, 589 Orange Street, 3 P. M.

Pittsburgh, Pa., April 22, 610 Arch Street 3 & 8 P. M.

East Liverpool, Ohio, April 23

Newark, Ohio, April 24

Columbus, Ohio, April 25

Richmond, Ind., April 27

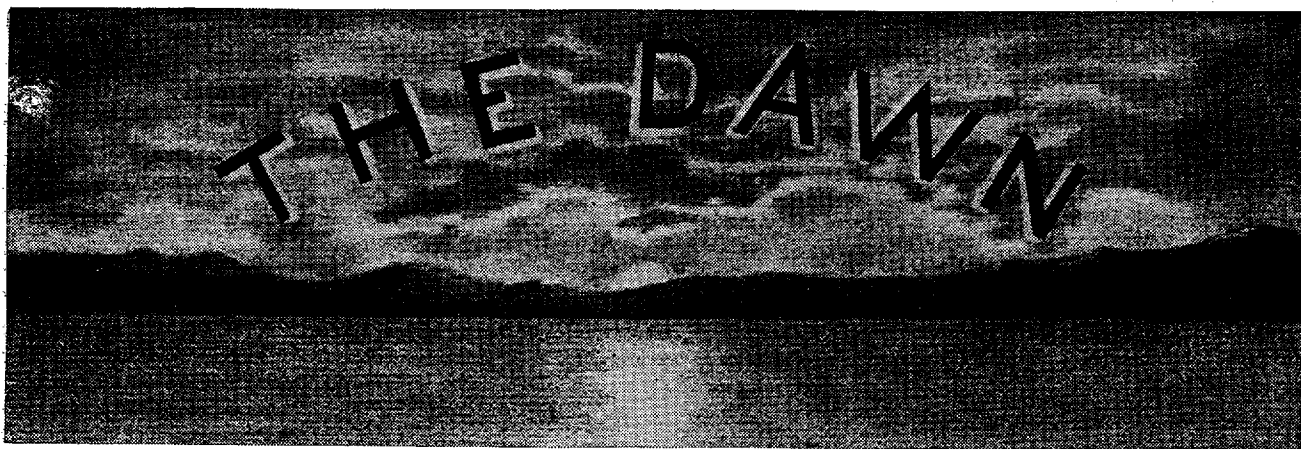
Chicago, Ill., April 29

(see convention announcement)

St. Louis, Mo., May 6

ERRATUM

Page 6, second column, second paragraph, line 16; the date 719 B. C. should read 723 B. C.



Vol. 2, No. 10

April, 1934

One Dollar a Year

News *and* Views

Why Mankind is Now Fearful

UPON THE EARTH distress of nations with perplexity, men's hearts failing them for fear, and looking forward to the things coming upon the earth."—Jesus.

The foregoing words were spoken by the Head of the Christian church nineteen centuries ago, and by which He prophesied the conditions that would obtain on the earth at the end of the age. Surely they are being fulfilled today in a most remarkable way. Voicing the anxiety that is now felt for the future on the part of all persons of serious thought, Mr. Edwin C. Hill, writing in the *New York Evening Journal*, tells us that Harvard scientists have gone on record to the effect that "future wars—fiercer than have ever been fought before—can be avoided only by a miracle."

And war is not the only thing now being feared by the world! Other dangers loom up, seemingly on every hand, enshrouding the future in darkness. Cross currents of selfishness, manifesting itself in jealousy, hatred, malice and strife, are inflaming the passions of men so that more and more every man's hand seems to be turned against his neighbor. What is to be the outcome of all this? Will God perform the miracle of which the scientists speak, and thus save humanity from the terrible abyss of chaos and destruction that is now threatening the world?

Prayer for World Leadership

EFFORTS OF THE CLERGY, both Catholic and Protestant, to turn the minds of the people toward God in order to save the world from impending calamity are now becoming quite general. There was published recently in the *Brooklyn Daily Eagle* a prayer along this line by the Rev. Dr. Peter A. MacDonald, of the Classon Avenue Presbyterian Church, Brooklyn. This prayer is not only a frantic plea for help on behalf of a crumbling civilization, but is also an acknowledgment on the part of churchianity of

its inability to stem the tide of selfishness and sin. The prayer follows:

"Lord God eternal, with Whom one day is as a thousand years and a thousand years as one day; we beseech Thee to guide and uphold our humanity in this changing era when so many persons and institutions are shaken and broken so utterly.

"May the sacrifice and difficulties of leadership not deter men and women of insight, faith and love from assuming responsibility. As the prophets lifted up their voices in the ancient world; as the martyrs of the early church endured the cross and the flames; as the reformers of the middle ages battled valiantly for civil and religious liberty; as wise statesmen and great-hearted philanthropists have staided and comforted mankind in each critical period; so may it be today.

"Then chaos will give way to order, hatred and misunderstanding will be replaced by goodwill, a reversion to barbarism will be averted, the hungry will be fed, the naked clothed, and Christ will see of the travail of His soul and shall be satisfied.

"For this we humbly pray. We confess that in many ways we do not deserve it. All we like sheep have gone astray. We have forgotten God and sought the doing of our own wills. We have frustrated divine grace. We have put barriers in the way of progress. We have made shipwreck of our faith. We have been content to be mere bystanders of our human drama. We have dimmed our eyes, stopped our ears and deadened our minds to the Christian call to righteousness and brotherhood.

"Do Thou have mercy on us, O God, for all such violations of what is written in the prophets and the gospels. And may there be raised up in all lands in this tragic but wonderful age prophets, teachers, philosophers, scientists, statesmen, authors and artists to lead us out of darkness and despair into new and better ways by which we may, like Enoch, walk with God and transform our human world from a jungle to a beloved community."

There is evident sincerity back of this prayer, but one cannot keep from wondering just what advantage would accrue to the world if it were to be answered. The prayer seems to comprehend nothing beyond better human leadership than what we have at the present time. But will mere human leadership, no matter how good, accomplish much in the way of stemming the tide of human selfishness which now threatens to engulf the chaotic world?

And what does the good pastor mean when he says that we have "made shipwreck of our faith?" The original Christian faith was that Jesus would return to earth and establish a Kingdom of righteousness, and that His divine Kingdom would do for the world what human leaders in all ages have tried but have failed to do. Jesus taught His disciples to pray for the coming of that Kingdom, but Brother MacDonald seems to have ignored this promised feature of God's purpose. Is it not due to the fact that the churches, for the most part, have lost sight of the glorious Kingdom hope of the gospel, and have put their trust in the arm of flesh, that they have made this most colossal "shipwreck" of the "faith once delivered to the saints"?

A New Age Is Beginning

REV. J. C. FLEMING, speaking recently in St. Patrick's Cathedral, New York City, was reported in the press as saying:

"A new age is upon us. Things have changed, never, never, again to be the same. Modern history is ended. We are face to face with the beginning of a brand new era in the fate of man."

In this same lecture Reverend Fleming is reported as saying the present crisis had its beginning in the Middle Ages, when men began to wonder whether or not God was a necessity. He said that the time has come to "cry from the house tops" against anarchism and communism, which find their roots in atheism and egotism.

God Counts America's Daily Score

THIS IS THE SUBJECT of a sermon published on the same page of the *Brooklyn Daily Eagle* as was the above quoted prayer. The sermon was preached by the Rev. David T. Atwater, Pastor of Grace Episcopal Church, Brooklyn. In this sermon is revealed the fact that this clergyman also sees the impending doom of civilization, unless it ceases its headlong rush on the band wagon of selfishness. We quote the sermon in part:

"America decides every day whether it will follow God or greed. In days heavy with possibility of national disaster, revolution, or the forming of a policy if war breaks out in the world, the United States will stand or fall by its score—so much for God, so much for *chaos*."

"God sees each night how the nation stands; how much war material we furnished to other nations at a profit; how many men taught their children ideals of peace."

"God counts what millions are unemployed, half starved and demoralized in a land groaning with plenty, aching with fertility, fabulous with gold. God also notes how tireless some men wield the little mop of charity that tries to dry the flood of injustice and ignorance."

"But the hard of heart, the wolves, the leaders who operate or protect the vice trusts, the narcotic trusts, those who plan for trade that leads to war, those comfortable men and women who make the financial arrangements that rob the widow's penny and the family's decency; these despoil the United States. . . ."

"Remember, and note well. If men do not begin a voluntary distribution of *spiritual* as well as economic goods, the abused of the land will begin a soulless revolution for economic equality, that will wipe away God and the churches, and the sanctity of the family. Then, after the horror of a godless age, either men will turn to God again out of spiritual desperation, or the *new order* will succumb to deeper greed and degradation."

"God is not mocked. Men cannot call themselves God-fearing, and show such small signs of it in religious zeal or desire to reconstruct the national life by spiritual influences; and then expect any God to save the people from disaster."

Here indeed is a fairly accurate analysis of the world's ills, but a failure to discern the real remedy—or rather a failure to see how the real remedy will be applied. Selfishness is the root of the world's trouble, and the putting into practice of love in all human affairs is undoubtedly the proper cure; but the world is not yet ready to do this voluntarily, as the pastor urges. The "desire to reconstruct the national life by spiritual influence," reminds us of Jesus' warning against the advisability of putting new wine in old bottles, or of patching up the old wine-skins. "Old man world," drunken with the wine of selfishness proffered it by the gods of greed and lust, cannot be sobered up and started upon the roadway of goodwill simply by the saying of nice words and phrases.

God has prophesied that His way will be to allow that "soulless revolution" to be precipitated in order to bring about the destruction of all the institutions of selfishness, deceit, shame, sham and hypocrisy. But, as the pastor suggests, when that occurs the world will turn to God—"in desperation" perhaps, at first—but God will then "turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent." (Zeph. 3:8, 9.) This will come as a result of the establishment of the divine Kingdom.

The Christian Crusade

THERE IS A MOVEMENT called the "Christian Crusade," with an office in Washington, where are enrolled the names of those persons signing a certain card on which appears the following pledge:

"Believing Jesus Christ to be the only Lord and Saviour and the Supreme Revelation of God—Father of us all—I promise henceforth during the year to lead a simple, sincere, active Christian life, realizing with God's help fellowship with Christ, and to encourage others to similar fellowship. I will join with others in a league of daily prayer and I will endeavor each day to read and meditate upon the Holy Scriptures, and at least once a week make a personal effort to encourage and draw some one nearer to Christ."

This is another evidence of the fact that many in the world are now realizing that what the world needs is more of the spirit of Christ—and what a world it would be if the real spirit of Christ was general throughout the earth! Well, it will be in God's due time. But it will require more than this pledge to bring it about. The real followers of the Master are few, for the way of the cross means sacrifice. Yet it is a glorious way, and those who follow in the steps of Jesus are promised glory, honor and immortality in the first resurrection, and the privilege of assisting in the Kingdom work of blessing the world in the future. We wish the "Christian Crusaders" joy in their effort to help their fellowmen even now.

Capitalism Has Had Its Day

SPEAKING of present financial conditions, *Scribner's Magazine* says:

"The formula for Capitalism has run out. Even while we mechanically repeat this conclusion, most of us unconsciously deny it. Our eyes round with wish fulfillment, look across a

waste of bankruptcies, foreclosures, impounded bank balances, passed dividends, lost jobs, privations, and heart aches, to a corner which surely must be rounded. Eagerly we read, and eagerly editors supply any scrap of evidence which points to a return of prosperity.

"We brighten as we hear that the Widget Company of Saut Center has taken on more men. If in the same day the Atlantic Company of New York has dismissed one thousand, we do not hear of it, and we do not want to hear of it. Yet until last March the real news behind the printed news of the depression was of this character. But the astounding vogue of technocracy bears out what millions of Americans felt down deep. They knew in their bones that the formula was done for; that capitalism was no longer capable of furnishing sufficient economic security to keep the social structure functioning."

When the social structure *stops* functioning, will come the great change foretold in the Bible. For a time there will be a mighty clashing of social and financial elements, with the complete collapse of all confidence in a system that has blown itself out through sheer inadequacy. The Apostle Peter wrote of these conditions and said:

"The earth (a symbolic term designating society) shall be burned up, and the elements (social, political and ecclesiastical) shall melt with fervent heat." There is considerable heat already generated in various parts of the earth, and the Lord says, "All the earth shall be devoured with the fire of My jealousy. Then will I turn to the people a pure language that they may all call upon the name of the Lord to serve Him with one consent."—Zeph. 3:8, 9.

The Nazi Creed

PROFESSOR BERGMAN publishes in his book entitled "The German National Church," what he calls the "Confessio Germanica." This new creed begins with:

"I believe in the God of the German religion, who works in nature, in the lofty mountain spirit, and in the might of his people (that is, the German people). I believe in the helper Christ, who fights in the human soul, and in Germany, the land where the new liminary is to be built up."

One great trouble with the world is that there has been far too much of this kind of creedism, too much of nations believing in a god who favors their own country above all other peoples. How many gods did it take to make the world? The Bible says *one*. When will all earth's inhabitants realize that the God of one land is also the God of another, and that "He hath made of one blood all nations, to dwell on the face of the whole earth"? This knowledge will come during the incoming Messianic Kingdom, when the truth on this and on all other subjects will "fill the whole earth as the waters cover the sea."

New Testament in Italy

IL DUCE wants the New Testament taught in the public schools of Italy. He says:

"All teachers and schoolmasters should read the New Testament and should explain this divine book to the children and see that they learn its beautiful passages by heart. The book must not be missing from the school library, for it is ever new through all the centuries. It is the greatest of all books, the most necessary of all books, because it is divine. The national Government desires to reconduct the children and by means of the children the soul of the Italian people

by this book to the finding of the safe way, which will lead the fatherland to the most sublime and the truest greatness."

All we have to say is that if the Italian people and all other peoples would make a motto of just one thing in the New Testament, and put that thing into practice in their lives, it would indeed help to lead them up to the "truest greatness." This one text we refer to is found in Matthew 7:12, and it reads: "*Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*" The practice of this wonderful precept would lead to the abolition of wars, to the cessation of industrial strikes, to the termination of all kinds of social upheaval and unrest; it would mean an entirely new order of things. And thank God, the observance of this divine injunction will really come with the ushering in of the divine Kingdom now dawning. Just what the Italian school children will say and do when they learn from the New Testament that they should call no man "Father," or "Master" may possibly be another problem for the Italian dictator to solve; anyway it will be something new in Italy for someone besides Catholic prelates to be explaining the Bible.

Cutting the Bible

THE FOLLOWING decree is said to have been issued in Schleswig:

"In examination of religious instruction it is ordered that the story of Isaac's offering shall not be used. This narrative must be cut out of the religious education course, since its representative of good is un-German."

Poor Bible! What handling it has received, and still continues to receive! Yet it continues to live. It contains the greatest stories in the world, and among these is that of Abraham offering up Isaac. Because Abraham did what God told him to do, one of the greatest promises of all time was made to him. So great is this promise that it not only affects Abraham and natural Israel but the entire world as well. It is in fact the grand promise and covenant of the ages, and something to be remembered and loved by all Christian people; for it is couched in the simple words expressed by God Himself, "In thee and thy seed shall all the families of the earth be blessed." The Apostle Paul says that Abraham made this offering in faith, believing that even if he killed his son, God could raise him up from the dead. It is hard to believe that anyone who claims to be a Christian could wish to take such a story as this from the Bible.

FREE TRACTS

Our present stock of free tracts consists of the following topics:

Large Size—Where are the Dead?—Is the Soul Immortal?—The End of the World Near—The World's Coming Morn of Life—The Keys of Death and Hell—The Coming World Dictator—The Day Dawn—Down to the Sea in Ships—Restitution—Nothing Can Hold Back the Dawn.

Small Size—The Divine Plan—Man's Everlasting Home.

THE DAWN

251 Washington St., Brooklyn, N. Y.

SCIENCE AND THE BIBLE

HISTORICAL HARMONIES OF THE LAST DYNASTIES

(The Mystery Land of the Pharaohs—Part IX)

THIS SERIES of articles dealing with the pharaohs of Ancient Egypt and their contemporaries, and their historical bearing upon events mentioned in the Old Testament, has been interrupted for the past two months to give space to a very interesting criticism of the historical canons as contributed by one of our mid-western readers. THE DAWN is glad thus to present both sides of this subject, in the belief that out of such a frank discussion of all of the chronological points involved, the truth may emerge triumphant. For this reason we are glad to publish the concluding arguments presented by the writer of the "Mystery Land" series.

Whenever any important phase of truth is honestly challenged, it is best if possible to give both sides an unbiased hearing. No victory for truth was ever won by deliberately ignoring any apparent facts that may have been presented against it. Therefore our purpose in publishing all available historical data concerning Bible times is to give to chronological students the advantage of knowing exactly what points they must concede or else logically overcome, if they would have a chronology that is reasonably unchallengeable throughout.

The preceding installments of this series have discussed the reigns of the pharaohs, dynasty by dynasty, as careful students of history have found them revealed by the records which these monarchs have left behind them. We thus have traversed Egypt's history from the time of Menes, the founder of the first dynasty, on down to Psamtik III of the twenty-sixth dynasty, whose fall in 525 B. C. proved to be the final chapter in the history of Egypt as an independent, self-governing nation.

True, there were other so-called "pharaohs" after that date—the Ptolemies, for example, of which the notorious Cleopatra was one. But these were not really Egyptian pharaohs, but merely a line of foreign governors who ruled Egypt as one of the subjugated provinces of the then mighty Greece. Egypt has not enjoyed one moment of in-

dependence since Psamtik's fall in 525 B. C. unto the present day.

All available history covering the period immediately preceding Egypt's fall, and especially that which relates to the last days of Judah, should be of special interest to Bible students. It would be futile to say that Bible students have no need for the finding of secular historians; since the fact is that if it were not for secular historians we would not now know the date of a single event that happened back in Old Testament times.

Our Dependence on Ptolemy's Canon

It is our reliance upon Ptolemy's Canon, which established for us the date 536 B. C. as the time when Cyrus released the Jewish captives from Babylon, that has enabled Bible scholars to figure backward and assign dates to all the notable Biblical events. If Ptolemy's Canon is in error as to the date of the aforesaid event, then all our dates prior to that time are erroneous. But it is our belief that Ptolemy's Canon is correct as to this date, and can be relied upon. Neither Bible Students nor modern historians have been able to validly dispute its fixation of the 536 B. C. date for the release of the Jews from captivity. This occurred about 18 months after Cyrus the Persian first captured Babylon, under General Gobryas, in 538 B. C.,—Cyrus himself entering and proclaiming himself king of Babylon in 536 B. C.

This canon of Ptolemy, which was tabulated in its present form in the second century A. D., is known to have been based on records that had been gathered at Alexandria, Egypt, some four centuries earlier, when that city and

its famous library constituted the world's center of learning. This canon lists many important historical dates, from the eighth century B. C. forward; and modern archeologists have verified its accuracy, at least to the satisfaction of critical historians.

It is now incumbent upon Bible students to weigh this historical evidence and compare it with the Bible records, that the truth may be fully determined. If historians are in error, then their mistakes should be pointed out. But no one should jump to rash conclusions as to the date of a certain eclipse or other event, and then seek to bend everything to his view, without taking into consideration all the valid *objections* that such forcing of historical dates may entail. We must not be guided merely by preconceived prejudices in favor of certain oft-repeated opinions, but will weigh all the facts that may be available on the subject, if we really love the *truth* in preference to familiar theory.

Nor should we accuse one of being weak in faith who insists on verifying chronological interpretations by known historical facts. To condemn one for seeking to "prove all things" implies credulity rather than faith, and such an attitude would be unworthy of any Bible student. (We should calmly consider every fragment of evidence that seems competent, or material or relevant; and put nothing down as positive until all admissible objections have been overcome. Historical facts do not change with the passing of time; and by critically analyzing those facts, the truth may be verified and made to stand up unchallenged. That is far better than to continually keep ourselves in a position where we cannot answer valid objections when

they are honestly put forth by truth seekers.

History versus the Bible (?)

Some writers speak disdainfully about "secular history," and reverently only about "Bible chronology"; as though they think there is antagonism, or a factual difference, between the two. Facts of history and facts of the Bible could not be antagonistic, because both are true. If there ever appears to be a difference between secular history and the Bible, it is due only to an error of interpretation, not to any divergence between the facts themselves.

And an interpretational error may as likely be due to a misreading of certain Bible texts as to a misunderstanding of the public records of ancient nations. Only by carefully comparing *all* data on the subject, both Biblical and historical, may either the accuracy or error of an assigned Biblical date be ascertained. Bible students should never hesitate to face facts, whatever they may be; for in the end they will find that the facts agree with the Bible.

The final phase of ancient Nile history as well as that of Assyria and of Babylon, is of particular interest to Bible students, because of its bearing upon the last days of the kingdom of Judah. Within the short space of 81 years (between 606 and 525 B. C.) all four of these nations fell, in rapid succession—Assyria, Judah, Babylon, Egypt—and concerning each of them much reliable data is now available for historical study, as a

result of recent archeological research which seems to confirm the canons. Hence it is important that all this data be now synchronized, in order that the events may be revealed exactly as they occurred. Of course, no one can change the events themselves, to make them fit a given theory—and surely no Bible student would wish to do so.

At the bottom of this page will be found a list of the kings of the aforementioned nations, including also those of the ten-tribe kingdom of Israel, from about the eighth century B. C. onward to their fall; and we have tentatively assigned to them the dates which are in accordance with Ptolemy's Canon and other archeological sources—merely for purposes of comparison and study. We then will discuss the evidence from the Biblical standpoint, to see what harmonies can be found, or what historical difficulties may appear.

By comparing the dates in these parallel columns, it will be seen which of the aforesaid kings were contemporaries, according to the historical findings. The Bible student may then check them over with the Bible records, and note if there is any disagreement at any point. So far as historians have been able to find, there are no contemporary monarchs of the Bible that do not synchronize with the foregoing tabulation. Next month we will name and discuss the last kings of Babylon, and will see how historians claim them to be also in full harmony with the data herein given.

Astronomical Corroborations

It has been said that many of the historical dates are astronomically fixed. But it is not merely the astronomical verifications that have convinced historians of the accuracy of their figures; rather, their conviction is based on the fact that these dates, as herein outlined, seem to them to harmonize all known historical data, including also that which is contained in the Old Testament writings. Naturally, if in addition to such historical and Biblical synchronisms, they also find astronomical facts which agree therewith, this makes the historians all the more certain of their ground.

For example: The Assyrian records declare that there was an eclipse of the sun in the *ninth year* of the reign of Ashur-dan, in the month of Simanu (June). If his reign began in 771 B. C.—as has been determined by dead reckoning backward from the date of Assyria's fall (606 B. C.), or from Babylon's fall (538-536 B. C.)—then Ashur-dan's "ninth year" would be 763 B. C. And astronomers have indeed found that there was a total eclipse of the sun in the middle of June of that very year, and that it was visible in that part of the world.

This then seems to verify the date of the reign of Ashur-dan. This eclipse of 763 B. C. did not occur in the reign of Tiglath Pileser, as has been claimed. In fact, the Assyrian records mention no solar eclipse in the reign of the lat-

THE FINAL PHARAOKHS		ASSYRIA'S LAST KINGS		ISRAEL'S LAST KINGS		JUDAH'S LAST KINGS	
Sheshonk III	860-803	Shalmanezar III	860-825	Jehoahaz	858-841	Joash (Jehoash)	879-839
Pemou	808-800	Ramshi-Ramman	825-812	Joash	841-824	Amariah	839-810
Sheshonk IV	800-761	Ramman-nirari III	812-783	Ieroboam	824-773	Azariah (Uzziah)	810-758
Pedibast	761-734	Shalmanezar IV	783-771	Zachariah	773-772	Jotham	758-742
Osorkon III	734-720	Ashur-dan (Pul)	771-753	Menahem	772-762	Ahaz	742-726
Takelot III	720-713	Ashur-nirari	753-745	Pekiah	762-760	Hezekiah	726-697
Bocchoris	718-712	Tiglath Pileser	745-726	Pekah	760-730	Manasseh	697-642
Shabaka	712-700	Shalmanezar V	726-721	Hoshea	730-721	Amon	642-640
Shabataka	700-688	Sargon	721-705			Josiah	640-609
Taharka	688-663	Sennacherib	705-680			Jehoiakim	609-598
Tanutamoni	663-655	Esarhaddon	680-667			Zedekiah	598-587
Psamtik I	655-609	Ashurbanipal	667-625				
Necho	609-593	Ashuretililani	625-620				
Psamtik II	593-588	Sinsharraukin	620-610				
Hophra	588-569	Ashuruballit	610-606				
Ahmose	569-524						
Psamtik III	524-525						

(Egypt falls)

(Assyria falls)

(Israel falls)

(Judah's fall)

ter monarch; but there was an eclipse of the moon six years after his death, i.e., in the "first year of Sargon." (721 B. C.) The Assyrian records of Sargon reveal that this lunar eclipse was in the Spring (March); and the astronomers find that such an eclipse did occur in the month of March, 721 B. C., again verifying the canon.

That solar eclipse of 763 B. C., in the "ninth year of Ashur-dan"—who is identified as being the same monarch as King "Pul" of 2 Ki. 15:19 and 1 Ch. 5:26—is evidently the eclipse referred to in Amos 8:9; because it was King Pul, or Ashur-dan, who *began* the subjugation of the ten-tribe kingdom of Israel. Amos foretold this great calamity to Israel, and indicated that the sun would be darkened in the day that the land would begin to "tremble."—Amos 8:8.

This "trembling" of Israel began in 763 B. C., under Ashur-dan (Pul), and she also continued to tremble under his successors, Tiglath-Pileser, Shalmaneser and Sargon, until the land was finally depopulated in Sargon's "first year" (721 B. C.), at the end of Shalmaneser's three-year siege of Samaria (2 Ki. 18:9-11); and at which time there was the aforementioned eclipse of the moon. Thus both the beginning and completion of the 42-year period of Israel's subjugation was marked by eclipses, which history records.

Israel's Captivity Completed by Sargon

The Biblical record is clear that the Israelitish captivity was only partial, not complete, during the reigns of Pul and Tiglath-Pileser. They took the tribes of Reuben, Gad and Manasseh. We read: "And the God of Israel stirred up the spirit of Pul (Ashur-dan) king of Assyria, and the spirit of Tiglath-Pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh."—1 Ch. 5:26.

"And Pul the king of Assyria came against the land: and Menahem (king of Israel) gave Pul 1000 talents of silver. . . So the king of Assyria turned back, and

stayed not there in the land." (2 Ki. 15:19, 20.) Then "in the days of Pekah king of Israel came Tiglath-Pileser king of Assyria" and took some captives, notably "all the land of Naphtali."—2 Ki. 15:29.

Now the "Annals of Tiglath-Pileser" corroborate this. He says: "The wide land of Naphtali, in its entirety, I brought within the border of Assyria." Later on he says of Israel: "I placed Hoshea over them as king," thus showing that he did not take all the ten tribes to Assyria, but left the kingdom intact, with a king upon the throne in Samaria.

And the land of Israel as a whole had not been taken captive even down to the time when Hezekiah began reigning over Judah. Indeed he sent messengers to his brethren of the various tribes of Israel, urging them to return to the worship of the true God, that they may avert further calamity. This is recorded in 2 Ch. 30. But only a few heeded the good king's warning. Consequently Shalmaneser V, who succeeded his father Tiglath-Pileser to the throne of Assyria, came and besieged Samaria in 719 B. C., "in the seventh year of Hoshea" of Israel, which was also "the fourth year of king Hezekiah" of Judah. (2 Ki. 18:9.) Near the end of this siege of three years Shalmaneser died, and Sargon usurped the throne of Assyria and completed the subjugation of all the remaining ten tribes.—2 Ki. 17:6; 18:10, 11.

The Bible record thus seems so clear concerning both the beginning and completion of Israel's captivity, that it appears quite unnecessary for any Bible student to disregard any part of this record as spurious additions to the text. Not only do the foregoing Biblical statements harmonize perfectly with Assyrian history and with the eclipses aforementioned, which seem to establish the dates to a historical certainty, but they also are found to prove the truthfulness of the *synchronisms* of the kings of Judah and of Israel, as given in the Books of Kings.

Only in three or four places is there a minor copyist error; and these can be easily corrected "by

comparing scripture with scripture," as will be noted below. To thus find that these Biblical synchronisms are correct, and not irreconcilable nor spurious additions, cannot help but give one added confidence in the Bible as God's Word of Truth. We suggest that the reader compare the accompanying diagram with the following synchronisms, and have Bible in hand that he may read each text cited:

Synchronisms of the Kings

(1) Jehoahaz of Israel began to reign in the 23rd year of Joash of Judah, and reigned 17 years.—2 Ki. 13:1.

(2) Joash of Israel began to reign in the 37th year of Joash of Judah, and reigned 16 years.—2 Ki. 13:10.

(3) Amaziah of Judah began to reign in the 2nd year of Joash of Israel, and reigned 29 years.—2 Ki. 14:1.

(4) Amaziah of Judah died 15 years after the death of Joash of Israel.—2 Ki. 14:17.

(5) Azariah (also called Uzziah), who succeeded Amaziah to the throne of Judah, reigned 52 years; and is said to have begun to reign 26 years after Jeroboam of Israel began to reign (2 Ki. 15:1); but this is manifestly an error in copying. He must have begun to reign about 16 (not 26) years after Jeroboam's reign started; as shown by comparison with 2 Ki. 14:17 above mentioned. Any seeming discrepancy of a year is easily accounted for, because they counted regnal years either from the preceding or succeeding spring; and a ten-year error in copying also occurs occasionally in the Bible—which, however, is usually not very difficult to detect, by simply "comparing scripture with scripture," as in this instance, and also in the listing of Jeroboam's and Pekah's reigns, mentioned below.

(6) Jeroboam of Israel is shown to have reigned from the 15th year of Amaziah of Judah, to the 38th year of Azariah of Judah. (2 Ki. 14:23 and 15: 8-17.) This means that he reigned 51 years—instead of 41, as misstated in 2 Ki. 14:23. Such an error can easily occur in copying; but here again, by "comparing scripture with scripture," the truth is readily determined, as will be seen by reading the texts here cited.

(7) Menahem of Israel began to reign in the 39th year of Azariah of Judah, and reigned 10 years. (2 Ki. 15:17.) It was this king of Israel who was forced to pay tribute to "Pul, the king of Assyria" (vs. 19), which event marked the beginning of Israel's subjugation in 763 B. C., when the eclipse of Amos 8:9 occurred. Pul is identified as Ashur-dan, who ruled Assyria from 771 to 753 B. C., according to the Canon.

(8) Pekahiah of Israel, son of Menahem, began to reign in the 50th year of

Azariah of Judah, and he reigned 2 years.—2 Ki. 15:23.

(9) Pekah of Israel began to reign in the 52nd and last year of Azzariah of Judah, and in 2 Ki 15:27 he is said to have reigned "20 years," but this, too, is seen to be a copyist error, and should read 30 instead of 20; because Hoshea, his successor, did not begin to reign until "the twelfth year of Ahaz" of Judah. (2 Ki. 17:1.) This leaves a space of exactly 30 years for Pekah's reign. Tiglath Pileser III of Assyria was his contemporary.—2 Ki. 15:29.

(10) Jotham of Judah began to reign in the 2nd year Pekah of Israel, and he reigned 16 years.—2 Ki. 15:32, 33.

(11) Ahaz of Judah began to reign in the 17th year of Pekah of Israel, and he reigned 16 years.—2 Ki. 16:1.

(12) Hoshea of Israel began to reign in the 12th year of Ahaz of Judah, and he reigned 9 years. (2 Ki. 17:1.) He was a contemporary not only of Ahaz, but also of Shalmanezar V of Assyria, and of Pharaoh So (Osorkon III) of Egypt; as shown in 2 Ki 17:1-6. Shalmanezar laid siege to Samaria, Israel's capital city, in Hoshea's 7th year; but the Assyrian records show that he died near the end of that siege, which lasted about 3 years; then Sargon, in the year of the eclipse of 721 B. C., seized the throne of Assyria and proceeded to carry the remainder of the ten tribes of Israel into captivity, in fulfillment of the ancient prophecy of Numbers 24:22.

(13) Hezekiah of Judah began to reign in the 3rd year of Hoshea of Israel, and he reigned 29 years.—2 Ki. 18:1, 2.

(14) The 4th year of Hezekiah was the 7th year of Hoshea.—2 Ki. 18:9.

(15) Shalmanezar V of Assyria was a contemporary of Hezekiah; and "in the fourth year of king Hezekiah. . . Shalmanezar king of Assyria came up against Samaria and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, which is the ninth year of Hoshea king of Israel, Samaria was taken." (2 Ki. 18:9, 10.) It is evident from this account that any tabulation that does not make Hezekiah and Shalmanezar contemporaries must be wrong. Note, this text does not say that "he took it," but that "they (the Assyrians) took it." This accords with the Assyrian records, which show that Shalmanezar died just before Samaria surrendered to Sargon.

(16) The precise date of Shalmanezar's short reign of 5 years, which thus synchronizes with the beginning of Hezekiah's reign over Judah, seems to historians to be easy enough to determine—entirely aside from astronomical data—by simply counting backward from the well known date of Assyria's (or of Babylon's) downfall. The date 606 B. C. as given in Ptolemy's Canon, seems to be the time when Nineveh was sacked and burned, which event made Babylon a world power; and we know the length of reign of each of the Assyrian kings between Shalmanezar V and that historic event. In fact we have thousands of cuneiform tablets covering this

B.C.	JUDAH	ISRAEL	ASSYRIA	EGYPT
850	Joash 40 yrs. 879-839 (2 Ki. 12:10)	Jehoahaz 17 yrs. 858-841 (2 Ki. 13:10)	Shalman- eser III 45 yrs. 860-815	
840		Joash 16 yrs. 841-824		Shishak III 52 yrs. 860-808
830	Amaziah 29 yrs. 889-860 (2 Ki. 14:17)		Ramshi- ratanman 18 yrs. 825-812	
820		Jeroboam 51 yrs. 824-773 (2 Ki. 14:23 " 15:17)	Ramman- nirari III 29 yrs. 812-783	Pemou 808-800
810	Azariah (Uzziah) 52 yrs. 810-758 (2 Ki. 14:17, 18)		Shalman- eser IV 12 yrs. 783-771 (2 Ki. 15:19)	Shishak IV 39 yrs. 800-761
800		Menahem 771-761 (2 Ki. 15:17, 18)	Ashur-dan (Pul) 18 yrs. 771-753	
790	Jotham 16 yrs. 758-742 (2 Ki. 15:32, 33)	Pekah 30 yrs. 760-730 (2 Ki. 15:27 " 17:1)	Ashur- nirari 753-745 (2 Ki. 15:19)	Pedibast 27 yrs. 761-734
780	Ahaz 16 yrs. 742-726 (2 Ki. 16:1)	Hoshea 730-721 (2 Ki. 18:1, 2)	Tiglath- Pileser III 18 yrs. 745-727 (2 Ki. 15:19)	Osorkon III (So) 14 yrs. 734-720 (2 Ki. 18:25)
770	Hezekiah 29 yrs. 726-697 (2 Ki. 18:1, 2)		Sargon 18 yrs. 721-704 (2 Ki. 18:17, 18)	Shabaka 12 yrs. 712-700
760			Sennach- erib 24 yrs. 704-680	Shabataka 700-688
750	Manasseh 55 yrs. 697-642 (2 Ki. 21:1)		Esarhaddon 13 yrs. 680-667	Taharka 26 yrs. 688-663
740			Ashur- banipal (Sardanapalus) 42 yrs. 667-625	Tanut- amon 663-655
730	Ammon (2 Ki. 21:1)			Psamtik I 52 yrs. 663-609
720	Josiah 31 yrs. 640-609 (2 Ki. 23:29, 34)	Rise of New Babylon under Nabopolassar 625-604	Ashur-etiliani 625-620 (2 Ki. 23:33)	(Began his reign while Tanutamon was on the throne.)
710	Jehoiakim 11 yrs. 609-598 (2 Ki. 24:18)	Jer. 25:1 " 27:16 Dom. 1:1, 2	Sinsharrukin 10 yrs. 620-610	
700	Zedekiah 11 yrs. 598-587 (2 Ki. 24:18)	Nebuchad- nezzar 45 yrs. (including his co-regency of 2 years) 606-561	Ashur-uballite 2 yrs. 609-607	(2 Ki. 25:17, 18)
690				Psamtik II 593-585 (Jer. 44:1, 2, 30)
680				Hophra 19 yrs. 588-569
670				
660				
650				
640				
630				
620				
610				
600				
590				
580				
570				
560				
550				
540				
530				
525				

DIAGRAM OF CONTEMPORARY REIGNS
WHICH SHOW THE ACCURACY OF THE
BIBLE SYNCHRONISMS.

entire period, giving dates and details of each monarch, right on up to the time of Nineveh's fall; and these tablets are said to corroborate both the Assyrian Eponym Canon and Ptolemy's Canon.

(17) Sennacherib and his father Sargon, of Assyria, were contemporaries of Hezekiah. It was in the 14th year of Hezekiah that young Sennacherib, as co-regent, came with his army against all the petty states of the west, and even to the very gates of Jerusalem; and at the same time Sargon sent Tartan and other emissaries to the various tribal kings, including Hezekiah, and demanded their surrender. See 2 Ki. 18:13, 17, and Isa. 20:1.

(18) Takarka (Tirhaka) was "king of Ethiopia" (he was not yet an Egyptian pharaoh) during Hezekiah's reign, as shown in 2 Ki. 19:9. The Egyptian records corroborate this, showing that he was a nephew of Pharaoh Shabaka, and was reigning over Ethiopia while Shabaka (712-700) was pharaoh of all Egypt. This same Taharka also later became pharaoh (688-663), and fought against Esarhaddon of Assyria, according to the Assyrian tablets.

(19) Pharaoh Necho of Egypt was contemporary with the last days of King Josiah of Judah, and with the reign of Jehoiakim. In fact, Necho slew Josiah and made Jehoiakim king (2 Ki. 23:29, 34), only 22 years before Jerusalem fell. It is not difficult to determine the date of Necho's reign, by simply counting backward from Egypt's fall in 525 B. C., at the hands of Cambyses, the son of Cyrus. No one has ever disputed this date. This puts Necho on the Egyptian throne in 609 B. C., hence it would appear that Jehoiakim could not have begun his reign over Judah before that date.

(20) Pharaoh Hophra was on the throne of Egypt soon after Jerusalem fell to the Babylonians (587 B. C.)—Jer. 44:1, 22, 30.

(21) The 1st year of Nebuchadnezzar of Babylon was the 4th year of Jehoiakim of Judah (Jer. 25:1); and Jerusalem fell in Nebuchadnezzar's 19th year.—2 Ki. 25:8, 9.

A Test of Accuracy

The many synchronisms aforementioned seem to students of history and chronology to be convincing evidence as to the correctness of the dates given in Ptolemy's Canon. Of course, anyone may arbitrarily shove the dates backward or forward for several years to make them fit a given theory; and if we should do the same both to the events mentioned in the Bible and to those mentioned in secular history, naturally we will still find them to synchronize here and there. But to thus trifle with the facts is certain to produce various

other historical and Biblical *inharmonies* that would have to be admitted or else simply ignored.

That is why it has been necessary for various writers heretofore to disregard many of the synchronisms found in the Books of Kings. When they find a synchronism that fits their theory they use it as "proof" that their theory of chronology is correct. But when they encounter various other of these Biblical synchronisms that do not fit their theory, they simply say that they believe the latter are spurious additions to the sacred text—not a consistent method of handling the Scriptures.

But the accompanying diagram shows that the synchronisms given in the Bible are accurate, not only as to the kings of Judah but as to the kings of Israel as well; and that they also seem to agree perfectly with the historical canons at every point of contact. It would also seem that any theory that depends for its validity upon deliberately shelving numerous Bible texts and counting them as "spurious" without further evidence that

they are spurious, should be viewed quite critically; while one that harmonizes all the synchronous testimony of the Scriptures certainly has that much to commend it, entirely aside from its being also in apparent agreement with the public records of every one of the contemporary ancient nations.

Of course, no system of dating the successive reigns of any given line of monarchs can be said to be correct merely because they synchronize with certain other lines of monarchs at *some* points. But if the dates synchronize with *all* other contemporary monarchs at *all* points, then such synchronisms do constitute very strong evidence that the dates are correct throughout.

In other words, a synchronism may appear here and there, even though all the dates are wrong by several years; but it seems incredible that there could be perfect harmony at *every* Biblical and historical point of contact, unless all the dates are correct. This is the claim made for dates based on Ptolemy's Canon—that they *do* harmonize all

known historical data, and do not contradict any of the synchronisms of the Books of Kings or those found elsewhere in the inspired Word. This claim has never been made for any other system of dates thus far published.

It still remains for us to consider the Babylonian kings, and their synchronisms with the last dynasty of pharaohs and with other contemporary monarchs. The accompanying diagram includes them; but in our next installment we will discuss them in greater detail, giving particular attention to the period from Nebuchadnezzar's coronation on down to Babylon's ultimate fall to Cyrus the Persian in 538-536 B. C. We will attempt to outline what the latest findings of the archeologists are able to tell us about this period, and concerning each and every king who sat on the Babylonian throne during this entire crucial period. We will discuss the length of each reign from Nebuchadnezzar onward, and the ultimate fall of Babylon as history now reveals it.

(To be continued)

FOLLY OF DISTINCTIVE "AGES" OF STONE AND METAL

(Antiquity of Man, Part IV)

THE archeological discoveries of the past few years have discredited the hitherto respected but wholly academic theory of the prehistorians concerning the "Rough Stone Age," the "Polished Stone Age," the "Bronze Age," and the "Iron Age;" by showing that all these various kinds of materials were used by man during the very same period, at least in many localities.

But notwithstanding this practical obliteration of the lines of demarcation between these artificial ages or "stages in human development," the Darwinists are loath to let theory yield to actual discovery in this matter, because to do so would undermine their fundamental hypothesis that man slowly developed his physical and intellectual organs and powers during immense eons of time, while his paws were gradually transformed into hands.

Naturally it would require a remote antiquity for man in order to bring about such physical and cultural changes by an evolutionary process working slowly through countless successive generations. Upon this premise the Darwinists reason that it must have required immense intervals of time for rudimentary inventive faculties of "primitive man" even to commence to function; but they

said that once his intellectual powers began to develop, then his cultural progress must have become increasingly faster as time went on.

Hence the prehistorians proceeded to set forth in quite positive terms that the Palaeolithic period was immensely longer than the Neolithic or Polished Stone age, and that the Bronze age was shorter than either of its predecessors—not because there is any actual evidence to warrant these arbitrary assumptions, but because the Darwinian theory demanded it.

Stone and Metallic "Ages" Contemporaneous

This idea of the "ages" is still being set forth in all our modern school textbooks, whose authors seem never to have observed that such a theory is now in open conflict with actual archeological discovery and verified historical facts. However, some are candid enough to admit that the various ages have been contemporaneous "to some extent." Indeed they were! The American aborigines were in the "Neolithic Age" down to the European migrations of the 10th century and onward, while some were sparingly supplementing their stone implements with copper tools.

The so-called "civilized" tribes of Central and South America used stone implements, and had not

even entered the "Bronze Age" at the time of the European discoveries; and yet they were already skilled metallurgists in gold and silver! And the remote inland tribes among these same people continued in the "Stone Age" until long after their brethren who lived closer to the white settlements were using iron obtained by barter.

On the high-walled Tiburon Island, in the Gulf of California, the Seris tribe of Indians have not yet learned even to make their weapons out of stone—much less to fabricate them from bronze or iron—but use spears made of wood, with the points hardened by fire. The early voyagers to Australia and the South Seas found the inhabitants dependent upon weapons made of stone, bone and shell. But when iron was introduced it was promptly appreciated and adopted. Thus the transition from stone to iron was abrupt, with no intervening age of bronze.

The evidence for an independent "Bronze Age" anywhere on earth is exceedingly slender and questionable, and scarcely exists outside the academic textbooks. The two oldest known civilizations—Babylonian and Egyptian—seem to have used both bronze and iron concurrently. Recent discoveries in northern Russia show that the prehistoric inhabitants passed directly from stone to iron.

In 1930 an Italian scientific expedition found evidence in Rhodesia, South Africa, that some ancient race in the "Palaeolithic" stage of culture, nevertheless had also learned to smelt iron. This evidence was found buried six feet below the floor of a cavern. Unlike most savage races, the African aborigines seem to have acquired the art of iron mongering at a very early date; and this, like most of their other primitive arts, appears to have spread over that "dark continent" as a result of their early contact with Ancient Egypt.

Swiss Lake-Dwellings

When the Swiss "lake-dwellings" were first discovered they all were assumed to antedate historic times by many centuries; but further investigations disclosed iron lance-heads, copper coins, bronze vases and ornaments of Etruscan, Greek and Roman manufacture, in many of them. This proved that they belong to the historic period; but the prehistorians still insist that at least those lake-dwellings in which no such objects were found, must belong to a prehistoric era.

But none of these lake-dwellings afford any evidence inherent in themselves of a remote antiquity; and indeed crannoges or lake-villages continued to be built in various parts of Europe until well within the Roman Christian era. Some in Ireland were occupied as recently as Henry VIII, and iron objects are common in all of them.

It seems entirely reasonable that all of the European lake-dwellings belong to historic times, but that those located near the borders of Gaul and Italy came into contact with Roman trade; while contemporary eastern lake-villages, because they

were shut off from communication with the Roman marts by impassable Alpine ranges, are destitute of such objects of civilization as are found in the more western villages.

How the "Ages" Overlapped

Any student of human prehistory, when once he has disabused his mind of the erroneous concept of an evolutionary sequence of Palaeolithic, Neolithic, Bronze and Iron cultures throughout the earth, must admit that these "ages" cross each other at nearly every turn. Further examples are: The Scandinavians used bronze weapons down to the 10th century A. D., while flints also are found in the dolmens and tumuli of the 5th century A. D. In Japan, stone implements continued in general use until the 8th century of our era.

The Egyptian archers of the Thothmes' armies used stone-tipped arrows; and knives of flint also are found within the sarcophagi of that period, notwithstanding their high civilization which, according to the academicians, should have taken them out of the "Neolithic Age" many centuries before that time. As late even as the period of the Ptolemies (contemporary with the Maccabees in Judaea), we still find Egyptians using arrowheads tipped with flint or bone.

The highly civilized Greeks also sometimes used knifeblades of flint; and in the rubbish-heaps of Mesopotamian cities, where civilization flourished at a very early date, we find flints mingled with implements of the various metals—iron, bronze and lead—while in Liguria (ancient northwestern Italy) no trace of the metals appears until the Roman conquest. The Laplanders retained stone tools as late as two centuries ago. The present-day Abyssinians still use stone and metal simultaneously; and almost within the memory of living nonogenarians the smiths and tinkerers of the more secluded districts of Ireland used hammers and anvils made of stone; while the Kaffirs of South Africa and the Berbers of North Africa continued to use flint spears right down to modern times.

Prehistorians have assumed that the "Bronze Age" lasted for at least two or three thousand years before man culturally evolved into the "Iron Age." But why? We know, from our early contact with uncivilized Indians, that new arts invariably spread like wildfire over enormous areas, no matter how scanty the population; and the only check on their expansion was lack of the wherewithal to barter for them. Doubtless it ever has been thus among all peoples; and indeed all known human history corroborates it.

Civilization at the Dawn of History

At the dawn of history civilization was confined to a few favored regions, where the bulk of the world's population was congregated—namely, in the rich Mesopotamian valley between the Euphrates and Tigris; and later, in the delta and valley of the Nile. For a long time after this, the outlying regions were but sparsely populated with

roving bands of hunters or semi-pastoral nomads, whose culture necessarily was rudimentary. But gradually the arts of civilization gained headway even among them, through occasional contact with roving traders, after which these nomads began to adopt settled habits, establish permanent homes, and follow an agricultural life.

The Gauls originally were a race of roving plunderers, but had settled and become semi-civilized by the time Julius Caesar subjugated them in the first century B. C. The same was true of the Germans, whose rudest and most barbarous tribes were those living farthest east from the Rhine and the Danube. But subsequent contact with civilization soon wrought a great change in all these people—it did not require vast centuries for them to culturally evolve, or to learn how to work in metal, nor was there a "Bronze age" among them, separate and distinct from the "Iron age."

Of course in certain restricted localities, such as in certain parts of Asia Minor and Crete, where several successive settlements have occupied the same sites, there is evidence that the earlier inhabitants were confined to the use of some stone implements, and that the metallic arts were slow in reaching them from the more populous and civilized centers. But this is no valid argument for the academic "ages" and the remoteness of human origin—it merely indicates the remoteness of these historic people from the great centers of civilization; a remoteness as relatively great, according to population ratios, as Britain was from Rome in Caesar's day, or as the Antilles were from Spain at the time when Columbus embarked at Palos for his hazardous voyage of discovery.

No Distinct "Bronze Age"

Because there was a "Bronze Age" in the Aegæan Isles and on the adjacent continental shores, is no reason for postulating such a stage of independent development as being universal among mankind, and a necessary prerequisite to the age of Iron; for the general evidence everywhere is to the contrary. And it is sheer assumption that an early independent "Bronze Age" lasted 2000 years anywhere.

The bronze weapons found within the Danish barrows were first thought to be evidence of that so-called early "Bronze Age," until they were also found in conjunction with plank coffins, wollen garments and felt caps of quite recent manufacture. Some of these barrows contained wooden cups which had been turned on a lathe—and it is generally conceded that the turning-lathe was not introduced into northern Europe prior to the Christian era.

Ancient tombs, near Tallstaadt, Austria, have been found which contained many bronze swords, and a few iron axes and knives; suggesting that iron, being the scarcer and more precious metal, was reserved for manufacture of small indispensable tools, while during the same period copper, being more common, was used far more generally.

Tacitus relates that in his time iron was so scarce among the Germanic tribes, that their iron spear-heads had to be made characteristically short and narrow.

The truth concerning the various "ages" of stone and metal, is now seen to be that implements of all these materials were used contemporaneously in many parts of the Old World, even as they later came to be used in America. When the mediaeval tomb of one Harold Hildetund was opened at Lec-turia, Denmark, it disclosed stone wedges which had been buried with him. This tomb dates from the 8th century A. D. And this is but one among almost innumerable instances showing that stone, as the cheaper material, continued in use among the common people long after the chiefs and nobles were using bronze and iron.

At the same time that Roman Britain was in the "Iron Age" the wild tribes beyond the western and northern frontiers of the conquered areas confronted the legions with stone-headed spears and arrows. An analogous condition prevailed in the more isolated districts of Europe well up into mediaeval times. Europe's first iron was obtained from Greek and Roman traders, and was an expensive "luxury"; but later, when the natives learned the art of mining and smelting their own ore deposits, iron became a comparatively cheap commodity and gradually came into common use.

With the overthrow of the academic theory of the distinctness of the "Stone Age," the "Bronze Age" and the "Iron Age," evolution has thus lost another of its one-time favorite arguments for human antiquity. Before the archeologists had disproved their hypothesis of the successive "ages" in human development, students had no valid basis for doubting that the theory was true, and that man thus gradually "evolved" through these various stages or periods of civilization during untold millennia, back there in remote prehistoric times. Now these "ages" have all been thrown into a common scientific melting pot as a result of actual discovery before the archeologist's spade. The facts are now becoming more and more evident, that earliest man was highly civilized, that he soon began to master the metallic arts, and that all this began at the dawn of history, not so very long ago.

(To be continued)

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THE DAWN

251 Washington Street, Brooklyn, N. Y.

THE CHRISTIAN LIFE

THE PERFECT WILL OF GOD

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and perfect and acceptable will of God."—Romans 12:2.

THERE is no sincere Christian who does not desire to know and do the will of his Heavenly Father. Indeed, knowing and doing the divine will is the thing of paramount importance in every Christian's life. We may name the name of Christ—claiming to be Christians—yea, we may even be diligent in service and devotion, coming often to the Lord in prayer, yet fail to pursue that course in life that meets with divine approval, and which will assure us final victory and exaltation in the heavenly Kingdom. "Not all who say, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven."

In his letter to the Romans the apostle has much to say on the subject of God's approval. In fact, a close study of the epistle reveals this to be the principal theme which the apostle is discussing. And while we cannot expect to find all that the Lord has for us in merely one part of the Bible, yet it will be profitable to follow the apostle's argument throughout this particular epistle, and seek to glean therefrom the important points which he emphasizes.

It is in the very first chapter of Romans that Paul announces his text or theme, as it were, in those well known words: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation; to the Jew first, and also to the Greek." (Verse 16) That this gospel is based upon the great principle of divine righteousness is revealed in verses 17 and 18: "For therein (in the gospel) is the righteousness of God revealed, from faith to faith: as it is written, The just shall live by faith." Also in verse 6 of the same chapter, Paul tells about Jesus the Son of God, the central personality in the gospel arrangement, and says that He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Whatever else we may find as we proceed with the study of this epistle, we may be sure that it will be fully in harmony with the "gospel of Christ" and with its spirit of holiness and divine righteousness. Nowhere in this epistle does Paul in any way indicate that God countenances sin, or would be pleased with those who take pleasure therein. He does make clear, however, that in so far as human ability to overcome sin is concerned, both Jew and Gentile alike stand guilty before God, and that none would have any hope of salvation except through faith in Christ and cooperation in His gospel.

Apparently there were certain Jewish converts in

the church at Rome who were insisting that all Gentile Christians must be circumcised if they expect to have the full approval of God. But Paul argues against this; and after setting the matter forth in detail, he concludes by calling attention to the only true and adequate means of salvation and reconciliation. Speaking of the Jews who were under the Mosaic Law, and the Gentiles who were not under it, Paul says:

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith."—Romans 3:23-27.

Sin Prevents God's Approval

In considering the matter or having God's approval we should always bear in mind the fundamental fact that it was sin that alienated the whole world from God; and that God still hates sin, and expects those who would serve Him to hate it also. Sin can be properly defined as disobedience to God's law. The commandments of God constitute His law. God commanded that our first parents should not partake of the tree of the knowledge of good and evil. Under ordinary circumstances it would not be a sin to eat of any kind of fruit that was wholesome and good for food. But God had issued a command, and any violation of a divine command is sin.

We would have no way of determining what constitutes sin were it not for the fact that God has given specific instructions to the Christian covering the matter. As the Christian becomes acquainted with the expressed will of God, he realizes that a failure to do his best in carrying out that will will place him in the sinner class. But, thank God, we are not being judged according to our ability to perform, but according to the enthusiasm we display in trying. Under the Law Covenant arrangement such enthusiastic efforts availed nothing; but now it is different. As Paul declared, God sent His Son to be the "propitiation"—satisfaction—for our sins; and now we can have the assurance of "justification"—through faith in this loving arrangement.

After showing that it was Abraham's *faith*, and not

his works, that made him pleasing to God—although his works were necessary to demonstrate his faith—Paul reaches another climax in his argument, by saying: “Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith, into this grace wherein we stand, and rejoice in the hope of glory of God.”—Rom. 5:1, 2.

The Foundation of the Christian Life

Thus does the great apostle lay down the foundation of all acceptable Christian effort. No matter how long the Christian may live, or what his experiences may be—whether he is on the mountain-top of joy or in the valley of despair—if he would maintain his peace with God he must continue to exercise *faith* in the shed blood of his Redeemer. But think not that this justification can be maintained and God's continued approval assured, by merely giving mental assent to the fact of the ransom sacrifice of Christ. Abraham's faith was pleasing to God because he *acted* on the promises God made to him. So also we must act, for “faith without works is dead.” Therefore, we must *fulfil the purpose of our justification*.

And what is that purpose? Paul does not leave us in doubt. He continues: “By whom also we have access into this grace wherein we stand, and rejoice in the hope of the glory of God.” This *grace*! What a richness of meaning is in those two simple words! The word “grace” here means favor. And what a favor! “Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God!” But those who would continue in such favor must *prove* their love for God and His righteousness—they must be tested.

In verse 4 of this 5th chapter of Romans the word translated “experiences” could be more properly translated “approval.” By using this improved translation it is readily seen that the apostle is setting forth the fact that once we have been justified through faith in Christ, and have entered into “this grace,” the Heavenly Father then puts us to the test, and that we must learn to patiently endure these tests; and, if triumphant in our trials, we will have the “full assurance” of God's approval.

Then the apostle goes into further detail, and shows that this matter of sin and death involves the whole world of mankind. He shows that *all* men lost life through the first man's sin, and that the only way of returning to God's favor is through faith in Christ. But again he emphasizes the fact that God's “grace” toward the world and toward the church is no excuse for our continuing in sin. His words are: “What shall we say, then? Shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?”—Rom. 6:1, 2.

The apostle's argument throughout the remainder of this chapter is exceedingly interesting, as well as profitable. Many have sought to use it to prove that a Christian should expect to gain a complete and actual victory over sin in his flesh, and to be able to live

entirely apart from sin. But to interpret the apostle's words thus is to make them do violence to practically his entire argument of the preceding five chapters. Therein he had shown that both Jewish and Gentile converts to whom he was writing, in spite of the best efforts they were making, “stood guilty before God,” and that they could not hope to have God's approval except through *faith* in the shed blood. What, then, does he mean in the sixth chapter?

Serving Sin vs. Serving Righteousness

In verse 3 Paul touches upon a very important feature of the “gospel of Christ.” He says: “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.” By these words the apostle describes the Christian's real vocation.

The Jew endeavored to keep the law because he wanted earthly life, but the Christian has a much higher and nobler purpose than that. The Christian has been invited to joint-heirship with Christ in His glorious Kingdom, on condition that he follow in the Master's footsteps all the way unto death. Now, Paul argues, if you sufficiently realize that you are being baptized into Jesus' death in order that you may share in His resurrection, you will see to it that you render full obedience to the terms and conditions of your calling.

Of course, many of the Jews under the law endeavored faithfully to win God's approval; but even their unwilling imperfections stood in the way. Because of this the Law was as a yoke upon their necks. But for the Christian God has taken care of that: “For he that is dead (who has made a consecration unto death, thereby entering into “this grace,”) *is freed from sin*.” Does this mean that such have their sins actually removed? In his preliminary argument in the preceding chapters, the apostle already has answered that question for us. He says:

“But to him that worketh not (does not seek justification through his own efforts), but believeth on Him that justifieth the ungodly, his faith is *counted* for righteousness. Even as David also describeth the blessedness of the man, unto whom God *imputeth* righteousness without works (without his actually being righteous), saying, Blessed are they whose iniquities are *forgiven*, and whose sins are *covered*. Blessed is the man to whom the Lord will not *impute* sin.”—Romans 4:5-8.

The Apostle Paul always presented truth in a logical manner. The great fact of *imputed* righteousness and of sins *covered*, as previously presented in the epistle, constitutes the basis upon which his discussion of sin (in the 6th chapter) must be understood. Hence when he says that one who is dead with Christ is freed from sin, this is to be understood as indicating that his sins are no longer standing in the way of his having full justification before God. The ordinary result of sin is condemnation and death; but he who is

faithful to his consecration vows is free from the result of sin. Paul sums up the matter as follows: "Likewise, reckon ye also yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord."

God's Grace no License to Sin

God's loving provision for the Christian, in covering his sin by the merit of Christ, should so inspire one with gratitude that he would redouble his effort to "put off" the old man and his deeds, rather than making him feel that he has been given license to sin. Paul continues his argument by saying: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof." Here is a command that we can, and must strive to obey *perfectly* if we are to continue having God's approval. It would be impossible for us to completely *eradicate* sin from our mortal bodies, but we can take ourselves in hand and see to it that sin does not become the *dictator* of our lives.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Romans 6:13.) The apostle's thought here is clear. Before we knew the Lord we were servants of unrighteousness, but upon making a consecration to the Lord we became servants of God and of righteousness. As no man can serve two masters and be loyal to both, so we are to be whole hearted in our service of righteousness. Instead of selfishness and sin continuing to be the dictators of our lives, God and His law becomes enthroned in our hearts. But this does not mean that the imperfections of our flesh will be removed.

Paul continues his argument in chapter 7, in verse 1 of which he says: "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth." The point here is clear. The Christian is counted as dead in Christ, hence the imperfections of his flesh are no longer held against him. Later in this chapter the apostle makes it clear that so far as actually overcoming sin is concerned, even he himself had found it to be impossible. He says: "I find then a law, that when I would do good, evil is present with me." Some insist that Paul is here describing his predicament prior to becoming a Christian; but the construction of the sentence as well as his further argument, does not bear out that thought. He is clearly describing his present condition. He continues:

"For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Here is a frank confession on Paul's part that he was absolutely unable to overcome inherent sin in his own flesh; and hence, that if his justification depends upon his own good works he would give up in despair. But then he says: "I

thank God, through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin." Then, in the first verse of the eighth chapter he cites the reason for his great thankfulness. We quote:

"There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Paul does not say that there are no fleshly imperfections in those who walk not after the flesh but after the spirit, but he does say that there is *no condemnation*. There is no condemnation because, as he had already pointed out, God does not impute the Christian's sins unto him, but forgives him and covers his imperfections with the meritfulness. We quote:

But what does it mean to walk after the spirit? The holy spirit has been the medium through which God has been carrying forward His program of reconciliation. All the wonderful promises of redemption were communicated to the prophets by that spirit. It was the medium of instruction and comfort to Jesus; and Jesus said that through it he would instruct and comfort His church. To walk after the spirit, therefore, would be to walk in harmony with God's expressed will for those who are now cooperating with Him in His Messianic purpose of reconciliation. In other words, it means to be a faithful servant of God and of righteousness.

If, after having entered into a covenant to be dead with Christ, we continue to mind the things of the flesh, in the sense that our lives are controlled by the selfish dictates of the flesh, we will lose our justification: "For if we live after the flesh we shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." (Chap. 8, verse 13) There is no mistaking the apostle's argument. It means that no Christian who is faithful to his calling can countenance sin, or let it have dominion over him. This means that he will be on the alert against every indication of sin cropping up in his members. He will pray as did the Psalmist, "Cleanse thou me from secret faults."

There is entirely too much interesting subject matter in the 8th chapter of Romans to permit of our examining it all in this brief discussion of the epistle. In a future article we hope to discuss this particular chapter separately; so let us now go on to chapter 9. The first three verses of the 9th chapter are really filled with pathos. Paul had gone to much length to show that the Jewish Christians at Rome could not expect that God would now deal with them any differently than He would with the Gentiles. He had shown that their law had not brought them salvation, and that now faith in Christ was the only adequate means of approval to God. He had argued along this line so positively that he seems to have feared that some might get the thought that since becoming a Christian he himself had broken faith with his Jewish kinsmen; so he takes the trouble to assure them of the great love he still held for the entire nation of Israel.

But Paul was not a man to compromise truth for the sake of what anyone might think of him person-

ally. Israel had sinned—had rejected the Messiah. The chosen people of God had stumbled over God's goodness to them. As a result of this God had cast them off from being His elect people, and had turned to the Gentiles "to take out of them a people for His name." So, in the following chapters the apostle argues this matter, cautiously but effectively; and then concludes this particular part of his discussion with that wonderful eleventh chapter, wherein he tells about the final restoration of Israel to God's favor after "the fullness of the Gentiles be come in." Then he adds: "O the depth of riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—Verse 33.

The Christian's Proper Attitude

Following this rather lengthy parenthesis, intended more particularly to throw light on the Israelite's position before God, the apostle comes back to the main theme of his discussion, in the 12th chapter. Every Bible student is familiar with the opening verse of this chapter, the second of which is quoted at the beginning of this article. Verse 1 reads: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Full surrender to God is here urged. The number of those who have actually made such a full consecration to God has been very small—only a "little flock"—nevertheless, it is God's requirement of the Christian. The person who has not actually taken the step, or who is not endeavoring to faithfully live up to his consecration vows, is not a Christian. He may pass for a Christian; he may actually be a good man; a moral man; a just man; a kind man; a philanthropic man—a real benefactor to the human family—but he is not a true Christian.

On the other hand, he may be uncouth, unpolished, and in many other ways unlovely and undesirable from the worldly viewpoint; but if, through faith in the shed blood of Jesus, and from sincerity of his heart, he presents himself "a living sacrifice" to God—a thing which he recognizes to be "his reasonable service"—he is, in God's sight, *holy*. Not that he becomes holy near the end of the narrow way, but is holy from the time he enters upon it. He is holy because he has given himself to God, and God has accepted him in Christ; for everything that is acceptable to God must be holy.

But is there no progress in the Christian way? There is, and the manner in which progress is made

is pointed out in the words of our text. Let us repeat them: "And be not conformed to this world; but be ye *transformed, by the renewing of your minds*, that ye may prove what is that good, and acceptable, and perfect will of God." Progress, then, is the transformation of our minds, in our endeavor to become better acquainted with God's will.

In being servants of sin, prior to our consecration, we were servants of the world also; and our minds were more or less filled with the projects of the world and of sin. Our aims, our desires, our ambitions, were all of a worldly character; and of necessity our minds were occupied with such things. But from the time of our consecration we started on a new way. "Old things passed away," and we began to fill our minds with new things—the things of God. Our pathway no longer runs parallel to the course of the world. No longer do we conform to, or fit in with, the schemes of pleasure and lust that occupy the worldly. We begin filling our minds with new thoughts, new hopes, and *new instructions*.

The purpose of this is, "that ye may prove what is that good, and acceptable, and perfect will of God." In other words, having entered into a contract to do God's will, we will be enthusiastically interested in acquainting ourselves with that will, in order that we might be faithful in doing it. Another text assures us that "This is the will of God . . . even your sanctification." We know that our sanctification includes the whole will of God for the Christian, but in this particular epistle the apostle does not leave us to conjecture as to the details of that will; because he continues on through the remainder of the 12th chapter, and then on well into the 15th chapter, pointing out one detail after another that is involved in our effort to "prove what is that good, and acceptable, and perfect will of God."

These details are set forth so clearly that their meaning should be apparent to all who are sincerely seeking the wisdom that comes down from above. We urge not only a reading, but a very careful study of these particular chapters—with the thought in mind that they are directly connected with, and intended to be a fuller elaboration of, the thoughts expressed in verses 1 and 2 of chapter 12, as well as a grand climax of the entire epistle. We are confident that those who do this will receive an enlarged appreciation of what it really means to be a Christian—a real, sanctified Christian, who is set apart to the holy purpose of God. But, beloved, "be not hearers of the Word only, but doers." We intend that in a future article, or series of articles, the details of these chapters will be more fully discussed.

MEEKNESS

MECKNESS is one of the fruits of the spirit, one of the harmonies of character, one of the adornments of the Christian. A Bible commentator has defined it as "teachableness of mind and tractableness of heart." He further says: "It is closely allied with submissiveness. Meekness is the kind of conduct which the humble heart inspires. It is pos-

sible to think of being meek for policy's sake, without being truly humble; but it would seldom, if ever, occur unless for purposes of deception." Meekness has also been defined as "love in resignation."

Moses is credited in the Bible as having been "the meekest man in all the earth." The quality of meekness was indeed necessary in one whom the Lord had

selected to occupy such an important position as Moses was to fill. And God actually sent Moses such trials and experiences as were calculated to make him meek. A proud and haughty man could not have been used by the Lord to lead His people out of bondage to the land of promise. But as a shepherd out in the hills, keeping the sheep of Jethro, he meditated on the littleness of man and the greatness of God, and on the futility of all human effort apart from the Most High.

When God called upon Moses to go up to Pharaoh, Moses said: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" There certainly was no egotism on the part of this great man, who thus thought so little of himself. As a matter of fact, he was the one man fitted for such an undertaking, for he knew how to lead a host. Having been reared in Pharaoh's court, he was well versed in statecraft. But he looked very small in his own eyes, and the task before him seemed great. He protested, "I am not eloquent, but am slow of speech and of a slow tongue." He thought there must be some one much better endowed than himself to lead this mighty exodus out of Egypt.

But God encouraged Moses, even as He encourages the meek of His people today. He said to His servant, "Surely I will be with thee." He did not expect Moses to do the task alone. He told him what to say to Pharaoh, and gave him signs whereby to attest his authority. And He assured him that not only should he lead the people forth, but that they should come to that very mountain and there worship the Lord.

From such an example as that of Moses, God's people of this Christian era can learn the value of meekness. They were not to start out with the feeling that they can convert the world, or that they should show their brilliance through "many wonderful works" accomplished at their hands; but rather they must realize that without the Lord's assisting grace and blessing they alone can accomplish nothing. Having assured themselves of the righteousness of their cause, they should go ahead, "strong in the Lord of hosts and in His mighty power," knowing that he "who in the strength of Jesus trusts, is more than conqueror." A Bible teacher has thus well expressed the matter:

"We should feel like saying with Moses, 'I cannot do anything.' But if we wish to serve the Lord, we are to look to what we have in our hands, whether it be one talent or another. God is so wise that He can use our humblest talent to His praise. What He wants us to use may be right in our hands, and we may not have noticed it. No matter how ordinary our lives may be, God is able to use us and to give us needed lessons in connection with our experiences."

Sheep Follow the Shepherd

But in order to receive such assistance from the Lord, we must be led by Him; we should never for a moment take the leading out of His hands. If this

is our attitude of mind, we are meek. This is the "sheep" quality. We can say, in the words of the 23rd Psalm, "The Lord is my Shepherd, I shall not want." To have the Lord as our Shepherd, we must be His sheep, and have the sheeplike quality of meekness. Concerning His followers, Jesus said, "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." Sheep do not think of *leading* the shepherd, but are well content to be *led* by the shepherd. That such leading for God's people is a kind and loving one, we are assured by the expression, "He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

This attitude of meekness on our part causes us to realize that we need His all-wise leading, that we are not efficient, strong or capable to take care of ourselves. Actually no one is strong except with the strength of the Lord. Without God's great care over us Satan might destroy us at any moment. We are glad to know and realize the strength of our citadel of refuge; and we can say, in the words of David, "Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."—Psa. 139:23, 24.

The Arrogance of Saul

In the case of King Saul of Israel, we find a pronounced lack of meekness. At one time, when opposed by a great army of Philistines, Samuel the priest not being present, Saul himself assumed the priestly role and offered sacrifices, contrary to the expressed command of God. Instead of trusting fully in the Lord, and acting with meekness and humility, he was guilty of a sin of presumption. When Samuel arrived on the scene he said to Saul, "What hast thou done?" And Saul began to excuse himself; but Samuel said to him, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel for ever: But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee."—1 Sam. 13:5-14.

Also on another occasion, Saul failed to show the spirit of meekness. Again he took matters into his own hands. On the southern borders of Palestine dwelt the Amalekites, a fierce, nomadic, warlike people. God wished the Israelites to prevail over these people; so He told Saul, through the mouth of Samuel, to go forth and smite the Amalekites, and spare none—the king, the people, the cattle, the goods, everything, must be completely destroyed.

There was no question about the meaning of this command, yet King Saul found a by-path for getting around the strict orders that had been given to him. It seemed to him a pity to kill those splendid, fat

cattle, which the people desired to preserve for "sacrifice"—in which case, of course, the choice portions of the animals were always used for food. Furthermore Saul realized that he was King—and could not he exercise his royal prerogative and grant to his people anything they craved? In some such manner he probably reasoned, and then acted accordingly. Then later when confronted by Samuel, he endeavored to cover his sin with a lie.

Samuel reminded Saul of all that the Lord had done for him. A spirit of meekness and of gratitude should then have led the king to full obedience. But pride over his high office probably had given him an inflated value in his own eyes; and pride always means danger. "God resisteth the proud, but giveth grace unto the humble." If those who know God's will but do not conform thereto, would spend as much time endeavoring to do what the Lord tells them, as they spend in trying to get out of it, how much better it would be! As God rejected Saul from the kingship of Israel, so He now will reject from the "Royal Priesthood" those who allow pride to surreptitiously enter the heart and gradually drive out the spirit of meekness and humility. From the *Watch Tower* of Nov. 1, 1895, we take the following passage:

"The lesson of meekness is an important one. 'When thou wast little in thine own sight' God could exalt thee and use thee. But beware that His goodness to thee harden not thy heart and incline thee to pride, ambition, self-righteousness or presumption. Mark the effects of these upon Saul and beware; and by watchfulness and prayer strive to maintain a lowly mind, to think soberly and to act wisely and prudently. Mark also the contrast of the effect of God's favor upon Samuel—the meek and quiet spirit, the noble heart that could even rejoice in the prosperity of a prominent rival, and that could lovingly and tenderly minister to the ungrateful and unappreciative. Such a character is one of the choicest flowers of earth. Such God appreciates and loves, and seeks to cultivate by all the testings and trials of the present time (1 Pet. 5:10); and such He will exalt in due time ('after ye have suffered a while'). 'Humble yourselves therefore under the mighty hand of God.'"

Guidance of the Meek

The Christian has the promise that "the meek will He guide in judgment, the meek will He teach His way." The meek ones, believing that God's will is revealed in His Word, will study that Word in order to obtain the guidance promised. They will not try to change the Word, or read out "types" which are more or less obscure, to teach something that the statements of the Bible may not agree with. Their attitude will not be that they "know it all," and that "no one can tell me anything" about the Divine plan; but rather, they will realize that they do not know so very much, and that the little that they do know is through divine favor extended to them. Those who are truly meek will show *tolerance* with the opinions of others, and will not use their knowledge merely as a means of "downing" others in argu-

ment. They will be fully aware of the fact that only the Lord can open the blind eyes, and that "except the Lord build the house, they labor in vain that build it."

There are some who have taken the attitude that the Harvest work is all past, and that we are now in a "gleaning" time—which means to them that we should engage in a work entirely confined to the Church, or those that have been gathered in. But that is not really "gleaning" work. It appears also that such a conclusion is not based on the Scriptures, but perhaps on certain supposed "types" which are not backed by the teachings of Jesus and the apostles. Types should be used as illustrations of truths otherwise plainly taught in the Bible. That is their legitimate use, and they should not be otherwise employed.

Types and Illustrations

There is no question whatever about the fact that the tabernacle and its High Priest were types, because the Apostle Paul tells us so in the book of Hebrews. He also mentions certain animals as being typical—and other things as well. But certainly there is no type from which could be derived the deduction that the Harvest work is now over. Jesus gave us the unequivocal statement that "the harvest is the end of the age." In that time, He said, the "wheat" would be separated from the "tares," and that the latter would be bound (sects, societies, denominations, etc.), to be burned, while the "wheat" would be gathered into his "barn."

Another "harvest" picture is that of the "net," which was drawn to land and the good fish gathered into baskets (small companies), while the bad were thrown away. If the expression "end of the age" means anything, it signifies that a certain period would begin at a certain time and last to the end of the age. This period Jesus called a Harvest period. He did not say that it would be followed by a *gleaning* time, and that after the *gleaning* time would come the end of the age. A harvest time is the time for a harvest work, and the meek ones will recognize this fact. Because we do not know just where the grains of wheat are, public meetings are held, and other means also are used for the purpose of reaching some consecrated persons who may still be in Babylon. It is not a question of what some persons want to do or not to do; it is a question of what the Master said. The meek ones will follow His instructions, and will not try to twist His words to mean something different from what was intended.

Ambition to be Leaders

The tendency for some to want to be leaders in the church has been very marked. When they are not made enough of by the ones with whom they are associated, they conceive the idea of taking hold on some "new" doctrine and holding it up and attaching to it such importance as to make it a basis for drawing disciples away into some small division or sect. They simply *must lead*, and their only course seems to be to make their conduct justifiable through using the Scriptures to that end. Thus it comes about that

others, if they are not keeping very close to the Lord, are deceived and led astray; while Satan chuckles to see how cleverly he has played the game. If he can induce Christians to lie down on the job of preaching the gospel, he cares not how he does it, whether by inserting a "gleaning" period between the "harvest" and the end of the age, or by some other means.

If ever there was a need to watch oneself along the line of meekness, it is *now*. Pride is one of the great sins of the age. God's people have covenanted and agreed to follow the Lord. In their hearts they put Him first. Their conduct will be an expression of their heart condition. They will not forsake the

throne of grace, but will come to the Lord in their every time of need. If they are elders in the church, they will realize their dependence on the great Head of the church; and, if they are living up to their covenant, they will strive in all lowliness and meekness to follow in the steps of their Redeemer, our glorious example, who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart; and ye shall find rest unto your souls." Such rest unto our souls will be worth all our efforts, for it will mean the "peace of God which passeth all understanding."

THE STRAIT WAY

Part II

THE true church of Christ is the "repository" of the spirit of righteousness, and has been a herald of the truth throughout the centuries. True Christians have been few, and history does not isolate the identity of the church's individual membership. Such Christians have been found amongst various groups and in many avenues of human endeavor; nevertheless the Lord has known them, and used them as His mouthpieces. The power of the light of truth radiating from this *repository* is well disclosed by its effects against the power of Pagan Rome.

The Romans gave an unlimited toleration to all religions so long as they had nothing in their tenets dangerous to the empire; but they would not permit anything appertaining to the state to be turned into derision, nor allow the people to be drawn away from their attachment to her. But here were a few men and women within her domain, faithful to a declaration of fact and faith which had been proven to them by the work of Christ and His apostles, and who did not hesitate to show that Rome was a product of evil-doers and to point to the promised Kingdom of Christ as a sure relief from such oppression. As the potent influence of such fearless presentations of God's assured intentions spread, a cry of alarm soon arose from the political beneficiaries of the various idolatrous forms of worship prevalent in the empire; and especially from the pagan priests and priestesses who were preying upon the helpless masses.

In those very early times every little Christian congregation consisted mainly of consecrated believers, and their elders and deacons. Such congregations were linked together with other ecclesias *only by bonds of fellowship and in unity of purpose and spirit*. The people composing these groups undoubtedly were the first in authority in those days; for the apostles had shown them, by their own example, that nothing of importance was to be carried on or determined upon in any church without the consent of the whole assembly. (See Acts 1:15—6:3—15:4—21:22.) It was the assembly of the people who chose their own teachers, passed laws, excommuni-

cated profligate or unworthy members, restored the penitent to their forfeited privileges, passed judgment upon subjects of controversy or dissention, and examined into and decided disputes between elders and deacons.

All Christians contributed generously to the support of their assembly, and also to the poor among them; *and by every means they continually encouraged the extension of Christian endeavor beyond their own community or circle*. There were no "clergy" and "laity" divisions; absolute equality of all was recognized, and this produced amiable harmony. No distinction was drawn because of differences of learning, occupation, or familiarity with the truths propounded. This is shown by their feasts of charity, in which all indiscriminately participated. Each saluted the other with the name of brother or sister. Whoever acknowledged Christ as the Saviour, and made a solemn confession of faith and trust in Him, was immediately baptized and accepted as one in Christ.—See Acts 20:17, 18; Phil. 1:1; Titus 1:5-7; 1 Tim. 3:1.

Concerning the first Christian ecclesia on earth, we read: "They returned from the oliveyard, which is near Jerusalem, about a mile off. They entered the city, and they went up to the upper room which was now their fixed place of meeting. Their names were Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaes, Simon the Zealot, and Judas the son of James. All of these with one mind continued earnest in prayer, together with some women, and Mary the mother of Jesus, and His brothers." These men and women met with a common purpose, interested in the glad tidings, helping one another, and studying to know what the will of the Lord might be.

We are informed that on one occasion, when about 120 were present, Peter arose and suggested that now, as Judas was dead, having died upon the very piece of land he purchased with the money he had received for betraying Jesus, "one should be appointed to become a witness with us as to His resurrection." Justus and Matthias were nominated, and by means of casting lots Matthias was chosen. All

were satisfied to have it so, and no contention existed—just like a harmonious class of modern Bible Students would do.

As in all group actions, a great deal of the work rested on the shoulders of a few, while other willing thrown them, and the number of disciples was increasing hands could do. But common interest always finds ways and means of promoting the interests of a cause, when self is lost sight of in the endeavor.

About the time that the apostles were liberated from prison, where the high priest of the Jews had thrown them, and the number of disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews, because their widows were habitually overlooked in the daily ministrations. So the twelve called together the general body of the disciples and said, 'It does not seem fitting that we apostles should neglect the delivery of God's message, and minister at tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of the spirit of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the delivery of the message.' The suggestion met with the general approval, and they selected Stephen, a man full of faith and the holy spirit, Philip, Prochorous, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the apostles and, after prayer, they laid their hands upon them."—Acts 6:1-6, *Weymouth*.

Thus came into existence the office of *deacon*. This arrangement of selecting deacons was especially intended to relieve those engaged in the proclamation of the gospel from lesser duties, that the ministry of the gospel be not hindered. Many other duties had developed in the church that would require much attention and effort, and be a support to the efforts of the common whole; and such duties the deacons could now handle. What lesson can we take from this for ourselves today? A deacon can visit the sick, assist in making the meeting place ready, take care of the property of the church, and promote ways and means for alleviating and banishing fear of destitution amongst the brethren. Although today the State by means of taxation, takes care of many of the poor, nevertheless we as Christians should be so interested in the welfare of our unfortunate brethren—those who are sincerely in need, not mere "spongers" interested in themselves more than in the ministry—as to be on the alert to create arrangements that will be a real protection and blessing to all such. If they are jobless, they should be helped to spend their time in the service of the truth. The deacons especially should be encouraged and supported in their efforts along this line.

Deacons may have abilities, and may thus be given opportunity, of publicly expressing their faith and making known the glad tidings. An opportunity of this kind came to Stephen, as recorded in Acts, 6th chapter, and he made good use of it. Every Christian should be interested in promoting a knowledge

of the Divine Plan of the Ages, and in assisting others who are willing to be so used.

Paul spent about three years in Asia Minor, and during that time he put forth great efforts, amid many trials, defending the churches against plotters within, who were bent on doing injury—brethren who had become obsessed with a desire for leadership rather than sincere service to the Lord. So returning "from Miletus, he sent to Ephesus for the Elders of the church" to come to him. He then said to them: "And now, I know that none of you among whom I have gone in and out proclaiming the coming of the Kingdom, will any longer see my face. Therefore I protest to you today that I am not responsible for the ruin of any one of you. For I have not shrunk from declaring to you God's whole truth."

How many Pauls are there in America or elsewhere today? Should not all Christians examine themselves and take to heart the further words of this man of God: "Take heed to yourselves, and to all the flock among which the holy spirit has placed you, to take the oversight and act as shepherds to the Church of God, which He has bought with His own blood. I know that when I am gone, cruel wolves will come among you and will not spare the flock; and that from among your own selves will men rise up who will seek with their perverse talk to draw away the disciples after them. Therefore be on the alert; and remember that, night and day, for three years, I have never ceased admonishing every one, even with tears."—Acts 20:25-31.

It causes sadness to note how the loss of a strong hand and a faithful heart has resulted in a similar deplorable condition among Christians who live now, and who possess a clear vision of God's plan of the ages! Will these broken cords of fellowship be reunited? What can we do to make this possible? Will leaders cease to scatter strife because of ambition to shine? Will they take to heart their own responsibility and work to weld into one strong, common union the many consecrated but bewildered saints? Let each one say to himself, "What can I do to gather and to keep the flock of God together?"

Ambition in the Saddle

As numbers increased in the early church, *that uncontrollable desire to organize, so that a few may direct the course of the many, began to become manifest*. These departures from the early simple arrangements necessarily were slow. The time between each change was long enough for the benefits of the original way of apostolic days to be measurably erased from the minds of the majority. But even in Paul's day it had become apparent that the majority eventually would drift away from these simple arrangements into some regrettable sectarian, antichristian organization.

In process of time, when "Christianity" began to flourish, and its members to increase, the interested ones were divided into true believers and catechumens—and the latter predominated. At first the chief duties of the elders or bishops were those of teachers

or instructors to the newcomers. Few of them had great learning. The assemblies were neither numerous nor splendid, and often the gatherings consisted of but a few in a private room. Most of the believers were very poor, and the oblations provided for only the most necessary. But as yet there were few dissensions, and therefore no need to create special arrangements to maintain order.

At a very early date it became a custom in the larger ecclesias for some one elder of distinguished gravity and wisdom to be selected to preside over the other elders in that ecclesia, and to distribute to them their respective duties. This person was first called the "angel" or "messenger" of the church to which he belonged; but later he was given the title of "bishop" or "inspector." His duty was to superintend and inspect the affairs of the church. There is nothing condemnatory in the Scriptures to this arrangement, and today the function of such an elder is that of "chairman." (Rev. 1:3.) Sometimes such duties are entrusted to a committee. But it was never the divine intention that any such elder or committee should "lord it over God's heritage." At first the "angel" or "bishop" or "chairman" was looked to

merely as a diligent and willing servant; and he should not be confused with the apostate dignitary known as Bishop which later developed in the nominal church. The humble "bishop" in the early church had no power to enact or decide anything without the consent of the other elders or congregation. He received the brunt of discontent; the faithful enthusiastically supported him, while the unfaithful criticized.

But the powers and jurisdiction of the early bishops were not long confined to these narrow limits. They grew, as the churches grew in numbers and prominence, until the more influential ones became recognized as chiefs over ecclesiastical provinces—which later were called dioceses. Being unable to take personal care over this extension of authority, they began to appoint suffragans or deputies to help them govern, inspect and instruct the adjacent smaller ecclesias. Thus step by step the liberties and independence of the small groups, in their arrangements for deciding all things pertaining to their local endeavors, began to be abridged and given over to a centralized control, contrary to divine instruction.

(To be continued)

THOUGHTS ON SANCTIFICATION

(Part II)

IN OUR previous study, we noted the words of our Lord, "Be ye therefore perfect even as your Father in heaven is perfect" and have seen that these words are the essence of His instructions to His disciples in His wonderful sermon on the mount. We have noted also, that the perfection the Lord asked for was not a perfection of the flesh, but a perfect faith in God and a perfect heart, which desires to do His will. How important it is that we prove ourselves to see if we have this perfect faith and love, and are filled with the divine spirit. To enable us to do this, we find an abundance of instruction from the Lord, to show us the way of true holiness, by which alone we can please Him.

Continuing our study of the sermon on the mount—we read (Matt. 6.), "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, sound no trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth; That thine alms may be in secret and thy Father which seeth in secret shall reward thee openly." The lesson here is very self-evident, showing that nothing should be done through pride, vainglory, outward show, or for mere personal satisfaction; but, if we have the spirit of the Lord, we will rejoice to be a blessing to others because we love the law of God, and have seen and appreciated the beauty of holiness and are not thinking about self at all—nor seeking the praise of men.

In verses 5 and 6 we read, "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray in the synagogues, and standing on the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret shall reward thee openly."

The Lord here continues with the same thought of sincerity and humility, pointing out that when we pray it should not be for outward show, or praise of men, but rather because we have a sincere desire for the Lord's blessing and for communion with Him. The Lord can read our hearts, and if prayer is uttered for any selfish purpose whatever it will be in vain. If we pray to make a show and to gain praise of men, that will be all the reward we shall receive. The principle, of true unselfish love for God is one that Christ would have us learn, and ever hold in memory so that we may be guided thereby.

Vain Repetitions

Verse 7. "When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking." We notice here that the thing the Lord speaks against is *vain* repetitions. He is not saying that the Lord would be displeased with an earnest request being repeated over and over again, for we read of the Lord Himself that He "prayed the third time saying the same words." The Lord also gave His disciples a parable, to the intent, "That men ought always to pray and not to faint." This parable was of a widow who besought

an unjust judge to relieve her of some great injustice, and because she implored him night and day and wearied him, he finally granted her request. Jesus then said, "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

So we may rest assured that our Father in heaven is not displeased if we make the same request over and over again. Sometimes, in wisdom, God may delay the answer, and thus our faith and patience and true desire will have an opportunity to be tested. But in a vain repetition, God is not interested. It is useless to think that God will hear any of us because of much speaking, the essential elements of prayer being faith and the heart's sincere desire.

Our Father knows what things we have need of before we ask Him, but because of infinite wisdom He requires His children to ask before they receive. To properly appreciate any blessing, we must first realize our need for it, and have faith that God alone can grant it, otherwise we are apt to become puffed up and vain in our own conceit and to foolishly believe we could get along without God, not knowing from whence all our blessings flow.

The Lord's Model Prayer

(Verses 9-13) Now we come to the beautiful model prayer of our Lord. The disciples showed the proper spirit of desiring to know from the Lord how they ought to pray. They were anxious to please the Lord in every respect; they were "Israelites indeed," hungering and thirsting for truth and righteousness, so they asked the Lord to teach them how to pray. This is the spirit of true discipleship. They were anxious to learn from the Master every detail of how they might approach the Father and be pleasing to Him. The Lord answered them in the following words: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as at is in heaven. Give us this day our daily bread: and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil."

The remarkable elements in this model prayer are, its brevity, dignity and beauty. Jesus always spoke the words of wisdom, beauty and truth. We have this testimony of those who heard Him. "They bare Him record of the gracious words that proceeded out of His mouth;" many infidels, even, have recognized the beauty of His words. The brevity of the Lord's prayer would seem at first though, to be quite remarkable, but as we consider the matter and call to mind that the Lord had just expressed disapproval of those who thought they would be heard in prayer because of their much speaking, and further, that our Father in heaven knows the things we are in need of before we ask Him, it becomes quite apparent that our prayers are not necessary as a measure of informing God of our needs or desires, hence, do not need to be long. Certainly we cannot add to the sin-

cerity or earnestness of our prayers by a long detailed discourse to God, even though it be with flowery language of oratory, by which we explain in detail to God why we desire a certain blessing or why we are sure He will grant it. Such a prayer would most certainly be quite contrary to the simple, dignified and beautiful sample prayer of our Lord.

The prayer of Jesus, recorded in the 17th chapter of John, is by comparison with the model prayer an unusually long one which the Lord uttered just before his crucifixion—a most momentous occasion. Yet even so, the Lord's prayer at this time was brief in comparison to many public prayers that are offered today on the most ordinary occasions.

The Lord is never displeased to have His children come to Him many times a day to unburden their souls, and lay all their troubles at His feet. If we trespass, even as many as 70 times 7, we can go to Him and He will receive and forgive. When our souls are heavy we may linger long at the throne of grace, but there is nothing in all this, to encourage the thought of the necessity for long prayers or oratory before the Lord. Let us keep in mind the length as well as the substance of the Lord's model prayer, that we may approach perfection in our prayers also. In Eccl. 5:2 we read: "God is in heaven, and thou upon earth, therefore let thy words be few."

Jesus' Prayer Analysed

Now let us consider the thoughts the Lord expressed for us, in His model prayer, "Our Father which art in heaven." These words are most precious and show the intimate relationship that God is glad to have His children assume toward Him. They remind us of the fact that the justified believers of the present age have been adopted into the family of God, and received His special care and attention. The prophet says of them that "they are precious to the Lord as the apple of His eye," and further, that He will provide them with a guardian angel to keep them in all their way and deliver them! And the apostle says, "that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." These words express the enthusiasm and faith of Paul in the sacred relationship of God to those who are justified and called to be joint-heirs with His Son in the Kingdom.

And so, we too should enter into the blessed realization that these precious promises of God are ours if we but accept the gracious invitation of the Father to enter into His family and walk in His ways. If we have done this and continue to do it, then our minds are in a proper attitude to offer an acceptable prayer to God. And this expression, "Our Father," is a constant reminder to us that we do accept and appreciate this precious relationship which God has offered to us, by faith in Him. It is a reminder that we are God's children, and that our home is to be in heaven. And further, appreciating this wonder-

ful relationship, we will, with His help fashion our lives accordingly, and render to our Heavenly Father true devotion and obedience, and will most sincerely desire to do His will. If we find we are rejoicing in Him and are content with the experiences of life that His providence is meeting out to us, then we may know how sincere is our desire to be pleasing to Him.

"Our Father—Hallowed Be Thy Name!"

So then let us appreciate more and more what it means to us that God has invited us to be His Sons and that He is our Father. Then it will be but the natural impulse of the heart to say "Hallowed be Thy name." This word means to make holy, to purify, to venerate. The faithful child of God who truly hallows the name of his Heavenly Father, will do nothing to cast reproach upon that most holy name, and his one thought and purpose in life will be to bring honor and glory thereto. And how can we glorify God's name? Our Lord answered, "Herein is My Father glorified, that ye bear much fruit." And we read, "The fruit of the spirit are these: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Therefore the fruit of our lives is the surest evidence that we do or do not hallow the name of the Lord in our hearts; and that is just what the Lord evidently means when He instructs us to pray, "hallowed be Thy name." Only in this attitude of heart can we be pleasing to Him and offer acceptable prayers.

To have God hear our prayer, means that the Creator of the universe, the mighty God of Heaven, to whom belongs all wisdom, power and might, One who is able to do all things after the counsel of His own will shall most certainly grant our requests. He has promised through His beloved Son, that "we may ask whatsoever we wish," of our Father in heaven and it shall be done for us, "if we abide in Him and His word abide in us." The thought of what this means is almost overwhelming, yet it is in perfect harmony with all the wonderful promises of our blessed Saviour to the effect that we may gain the divine nature and joint-heirship with Him in the Kingdom.

It might be well also to note here, that neither the Lord nor the apostles used the name Jehovah, when referring to God. Different names are used in the Scriptures, to designate God, all of which are descriptive of some of His wonderful attributes; and the name "Jehovah" is one of His very special names. Father is the word Jesus always used in addressing God in His own prayers, and the Lord almost always used the term Father when speaking to His disciples about God. At other times He used the title God. So, while we have no direct command from the Lord on the matter, it would seem most fitting that we follow the example He has given us and rejoice in the privilege of using the precious title "Father," which has such a wonderful meaning to the New Creation—the begotten Sons of God—a name which the saints and prophets of old were not privileged to use.

"Thy Kingdom Come"

The next expression is "Thy Kingdom come, Thy will be done in earth as in heaven." Truly this should be the earnest desire of a true child of God. Our whole soul should long for that glorious Kingdom of Christ, when God's will shall be done on earth as in heaven, when righteousness and peace shall reign, and love shall fill the earth, and there shall be nothing to hurt or offend in all of God's holy Mountain. The sanctified heart is so entirely displeased with everything that is evil that it can take no pleasure in the things of this world. It loves righteousness and hates iniquity, and since everything in this world has been blighted by the touch of sin there is no attraction here, and so the upright in heart look forward with joy of faith for the Kingdom of righteousness promised by their Father in heaven. If this experience is ours, dear brethren, and we truly esteem the things of earth as of trifling worth, and the prayer of our heart really is "Thy will be done in earth as it is in heaven," then we have another witness of the spirit that we are the sons of God.

Daily Bread

The next statement of the Lord's prayer is, "Give us this day our daily bread." Bread is most generally recognized everywhere as the staff of life and thus is a fitting symbol of all that is necessary to sustain life. This is true also of our spiritual life for we read these words of Jesus, "I am that bread which came down from Heaven, which if a man eat, he shall never die." So when we pray and ask our Father for our daily bread we may well have in mind all that is required for temporal and spiritual existence. By this prayer for bread, we acknowledge to God that He is the sustainer as well as the giver of our life. This prayer humbly, and sincerely made, is pleasing to the Father because by it we show our faith and appreciation of Him.

The next sentence of the prayer is, "And forgive us our debts, as we forgive our debtors." Many Scriptures show us that justice is the foundation of God's throne. Our Lord gave a parable teaching that when a man is forgiven a debt, and then is unwilling to extend the same courtesy to one who is indebted to him, such a man is most unjust and will receive a severe rebuke from God. The Lord Himself makes a comment on this portion of His prayer in order to specially emphasize the point He would have His disciples learn. He said, "For, if ye forgive men their trespasses, your Heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"Abandon Us Not in Temptation"

The closing words of the prayer are, "And not bring us into temptation, but save us from the evil." This is the exact word for word translation as given in the Diaglott. The expression, "Bring us not into temptation," is difficult to understand, for the Apostle James tells us that "God tempteth no man, but every

man is tempted, when he is drawn away of his own lust, and enticed." And we know it is entirely contrary to nature for a loving, wise father to tempt his own child to do evil. If we could see the original manuscript that Matthew wrote, we undoubtedly would find a different thought expressed. One fully in harmony with the character of God and the tenor of the Scriptures. However, we can have a clear idea of what the Lord really said when we notice the latter part of the sentence. "But save us from evil." The thought evidently is, leave us not, or abandon us not in temptation, and this is the rendering given to these words by thoughtful translators.

These final words of the Lord's prayer, are also full of deepest significance. For centuries the human race had been groaning in the pain of sin and vainly seeking deliverance. The Jewish Nation with the special favor of God, having received His divine oracles, were not able, one whit more than the Gentiles, to obtain release from sin. It was absolutely impossible for a sinner, one who had fallen from the grace of God, to save himself; or, as the Bible puts it, "To give himself a ransom for his brother." The Jew, with the Law of God written on tablets of stone, and the Gentiles, with the law of God in their conscience, after thousands of years of effort still were unable to justify themselves before God, and the Apostle Paul states positively that "All have sinned, and come short of the glory of God." So in these words of prayer to our God, "Leave us not in temptation, but deliver us from evil," we recognize our own helplessness and have faith in the promises of God that He will save us from our sins through the redemption that He has provided for us in His beloved Son Christ Jesus. The more thoroughly we understand this profound truth that we are saved by faith and not by works, the more earnestly and understandingly can we pray these words of our Lord. What a wonderful blessing this is, to be actually set free from sin, and have access, by prayer to the very presence of God. And from this blessed relationship, comes the perfect "peace of God which passeth all understanding."

Pray Without Ostentation

Now we come to verses 16-18. The Lord continues, saying, "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

The lesson here is much the same as when the Lord spoke of doing our alms in secret, and praying in secret to the Father. We read of love, that it vaunteth not itself, is not puffed up, and so it is with true Religion. It makes no pretence or outward show, to be seen of men, or to receive the praise of men. But is in this respect like the stars of heaven,

which quietly obey the immutable law of God and move in tireless procession through the firmament.

In verses 19 to 21 we read, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal; But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there your heart will be also." In these beautiful words of the Master we find another precept whereby we may grow in grace and be found worthy of the glory to which we have been called. Let us consider more and more what are these treasures of heaven and how we may attain them. The Apostle Paul spoke of a crown of righteousness laid up for him, which the Lord would give him at that day, and not to him only, but to all those who love His appearing. In Revelation we read of the crown of life that shall be given to those who are faithful unto death. We read also, "If we suffer with Him we shall also reign with Him." And Jesus said: "Blessed are the pure in heart, for they shall see God." In such passages are indicated some of the wonderful treasures of heaven, and the Scriptures tell us further, "It hath not entered the heart of man, the things God has prepared for them that love Him." If we truly love the great verities held out before us we can rejoice, knowing that our heart is in the right attitude toward God. This is an indication to us that we are growing in grace, in heart likeness of our dear Saviour. And of Him we read, "For the joy that was set before Him he endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy set before Him was evidently the treasures of Heaven, the same joy, that ever has been inspiring to all the saints of God.

(To be continued)

The Only Hope?

THAT THE WORLD now is in great need of religion is the opinion of many ministers of all denominations. Dr. R. Stockman says: "There must be a religious revival with sufficient power to revive us in our offices and factories, in our social causes and civic programs." He claims that life needs some great consuming passion to purify it. "When men have no good ruling passions they head for personal licentiousness, class strife, or international war."

Religion will indeed come to the world, but it will come at the hands of Christ during His Kingdom. And when it comes it will be a real thing, not a camouflage. When people find the old order of things gone, and that a new order has been ushered in—an order more glorious than their fondest dreams had led them to think could ever come—they will be ready for the truth that God will then cause to go forth to all mankind. This truth will show them what God really is, and they will conceive for Him a love founded on their appreciation of His mercy, His power and His love.

• THE EVERLASTING GOSPEL •

THE GREAT FACT OF THE RESURRECTION

THERE is always something appealing in the very word 'Resurrection.' The term often comes to mind in connection with various experiences of life. Sometimes something dashes our hopes to the ground; and then, after a time, they spring forth into life once more. Then we feel buoyed up in spirit, and it seems to us that there has been a kind of resurrection. Suppose some friend, whom you had believed dead, suddenly appears on the scene; that would cause you to have a feeling such as the word Resurrection suggests.

The annual return of springtime never fails to bring to our minds the thought of newness of life—resurrection. Blanketed in its covering of cold snows, the earth has lain in its long winter sleep. The gentle and lovely flowers that adorned the hillsides and vales have not lifted their sweet faces for months to receive the caresses of the sun. The summer cottage has been adorned by no bright blossoms of the trumpet, honeysuckle or morning glory; and the sensitive leaves of the poplars have not been fanned into soft rustling by the playful, zephyrous breath of the glad season of sunlight and warmth for a long time. During winter the butterflies no longer fluttered and helped themselves to the nectars that abound in summer's banqueting hall; the sparkling waters of the rivulets and streams no longer babbled on placidly to the sea; the bird songs no longer delighted the ear; the fields of waving hay and grain no longer were present to please the eye.

Then comes the glorious springtime, with its vivid reminder of resurrection to our hearts and mind. How eagerly we look for the first green grass blades. They mean so much, those simple tender blades. And as we look for them, we also hear a familiar sound. We quickly glance up. Ah, there is a robin on the limb of yonder tree. Was ever bird more welcome than he? Dear old chap, he has come back to us again. Then there are the pussy willows. And just look at that—in that sunny, sheltered place yonder—the season's first dandelion!

When the great beneficent Sol of the heavens speaks to the barren lands of this Temperate Zone, the world wakes up. We feel that the thrill of life is all around us. And what a wonderful feeling it is! It suggests to us that all things that are good and excellent and true will finally win out, that life will gain the mastery over death, that the world's greatest of all 'Springtimes' lies ahead—the time when the flowers of love and joy and peace will spring up in the hearts of men, and the winter time of the world's long period of selfishness and greed and pride will have passed away forever.

Death Shall be Swallowed Up in Victory!

But whither shall we turn to be assured that this is so? Is it merely a dream that has come to us in the nighttime? And has it come because the wish is father to the thought? No; it is based upon the sure promises of God's Word. We know, of course, that we all have a desire to live; that is certainly the most natural thing in the world. Life is a "gift from God," and that makes it perfectly proper to desire to live. When people wish to die they are unwell—or perhaps they are in an impecunious state or suffering from some other great discouragement, which has overpowered their judgment. But when they were enjoying good health, or when their affairs of life were going well with them, how they exulted in their possession of vitality! We often hear such exclaim, "It is good to be alive on a day like this!" Yes, it is an invariable fact that everyone, while in a normal state of physical and mental health, wants to *live*.

But sin and death, as a result of the Edenic transgression, brought a winter season upon mankind. The Apostle Paul said, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." Had there been no sin, no violation of divine law, there would have been no death, and man would have lived under perfect Edenic conditions in a state of uninterrupted happiness, peace and life forever. The poet Tennyson referred to the divine sentence of death, when he addressed these words to God:

"Thou gavest life in man and brute,
Thou gavest death; and lo, Thy foot
Is on the skull that Thou hast made."

Yes, it is true, God did give death; He gave it for a clearly defined purpose and to accomplish a definite end. When men have learned the great lesson that death is intended to teach, then God will send *life*—not for a few years, but to last forever. We should combat the thought that man dies merely because death is "natural." Death was not the original intention for man, therefore how can we speak of it as natural? God made it clear to man in the beginning that if he did not transgress the divine law he would be privileged to live for ever.

We can admit that it is natural for the lower animals to die; they were never promised everlasting life, nor can they form any conception of such abstract entities as life and death. They simply live in the present moment. But that is not so with man. His life is planned out for the future, and he may gain something from his experiences of the past. He is always looking ahead. That is why the very thought of death is distasteful to him. If man had

the power within himself to do so, he would permanently establish himself in life, and would abolish all thought of death.

Now what man would like to do for himself in this respect, God has promised that He will do for all mankind who prefer peace and righteousness. The Bible tells us that God loves the race of men, and that in the outworking of His mighty purpose He will do for humanity what humanity cannot do for itself. He will show that what is man's extremity is God's opportunity. And the deliverance that He will effect will not be temporary, but *permanent*. No earthly circumstances could possibly alter in the least the divine plan of the ages, which ever moves onward in its majestic sweep of time. As the poet has said:

"No progress made by mortal man
Can change God's just, eternal plan."

The Star of Hope

There is hope in God's plan, and outside of it there is no hope whatever for this evil world. The hope-inspiring portion of the Word of God, which gives assurance of resurrection and deliverance, may be called the "star" of hope and promise. This hope star shines with the brightness of the divine promises, which really called it into being—through the instrumentality employed by God Himself, even Jesus whom the Bible calls the "chief among ten thousand, and the bright and morning Star." Even before Jesus came to the world the star of hope was in evidence; because there were those ancient worthies who believed that the Messiah would surely come, and that He would fulfil the Messianic prophecies and "make the place of His feet (the earth) glorious," and that man would be privileged to live in this glorious earthly paradise forever.

This then was faith's vision before Christ came, and it has continued to be faith's vision ever since that event. Speaking of the time before the first advent, the Apostle Paul said, "By faith women received their dead brought back to life." This simply means that they had faith that a *resurrection* would come some time in the future. Their hope in a resurrection was based on the Word of God, for God had said, "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction." (Hos. 13:14.) And again He had promised, "I will open your graves, oh, My people, and bring you up out of your graves, and bring you into the land of Israel." (Ezek. 37.) Also it had been prophesied, "He shall swallow up death in victory" (Isa. 25:8.), and "He will destroy in this mountain (kingdom) the face of the covering cast over all people, and the veil that is spread over all nations." (Verse 7.) The "veil" that is spread over all nations is the veil of death.

The prophecy, "Sorrow may endure for a night, but joy cometh in the morning," alludes to the present night of death, with its concomitants of sorrow and pain, which is to be followed by the earth's great Morning of joy, whose glorious "Dawn" it is now our great privilege to announce. Speaking of those

who die, the prophet says: "Like sheep they are laid in the grave, death shall feed on them; but the upright shall have dominion over them in the Morning." If the "upright" are to have "dominion" over them eventually, it follows that these dead must be alive when that takes place, for it would be poor dominion if it were to be exercised only over dead skeletons. When the Lord made the prediction that "the seed of the woman shall bruise the serpent's head," He alluded vaguely to the fact that the Kingdom of Christ when established would abolish sin and death from off the earth.

Jesus Brought "Assurance to All Men"

It was the life, death and raising up of Jesus that caused the Star of the resurrection hope to shine forth with resplendent beauty in the earth. Before His time no one had ever come forth from the dead by virtue of his own right to life. To be sure, Elijah had resuscitated one from the sleep of death, and so had Elisha. Also Jesus Himself had awakened three persons from the death state. But none of these had been raised up beyond the reach of the death sentence: because the penalty of sin had not been paid, and they did not have a *right* to live. All the members of the race of Adam were suffering the just penalty for sin. Because none had ever cancelled that penalty, death held power over the entire world. No matter what kind of food man ate or how he lived, he could not indefinitely perpetuate his existence; the law of sin and death continued to prevail over him.

But Jesus was perfect, and not under the Adamic condemnation, for His life had not emanated from Adam. His conception had been immaculate, and His life had come not from Joseph but from God. Being perfect, He perfectly kept the Jewish Law, which none had ever succeeded in doing before Him. And thus it was that He stood forth as an acceptable sacrifice to God on behalf of humanity. Having no sins of His own to suffer for, He was in a position to suffer for the entire human race. Prophesying concerning Christ, the Prophet Isaiah had said, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him: and with His stripes we are healed. . . The Lord hath laid upon Him the iniquity of us all. . . By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities."—Isa. 53:5, 6, 11.

Hence, as a perfect sacrifice Jesus went into death—a voluntary death which He could have avoided had He so desired. Because of His perfection, and because He knew the Plan of God, Jesus foretold that He would rise again. Evidently the disciples had failed to grasp the meaning of this statement, though they (at least some of them) remembered it. When Jesus expired on Calvary's cross, it seemed to the disciples that their cause was lost, and that their fond hope that Jesus would "redeem Israel" was dashed to the ground. The crucifixion of the Master was a terrible blow to His followers who, during His ministry, had enjoyed a hope that glowed like the sun.

When He died, they must have pondered the question, "Will the wicked always prevail over the good? Will Satan always triumph? Is there no more hope that the night will end and that the morning of the world will come?"

It seemed that Satan had triumphed over God completely, when Jesus was put to death as a malefactor. But probably the most terrible blow that the great Adversary ever received was when the Son of God *arose* from the dead. It was the greatest event, the brightest light, that had ever shone in this dark world. It pierced the darkness like a shaft of golden splendor from a heavenly orb. It lifted up and re-invigorated all those forlorn hopes of the believers. It showed that what God had promised to do had actually taken place. It manifested the fact that God had been cognizant of all that was going on, that He has a grip on the levers of the universe and is shaping future events. This was a revelation of divine power that brought a sunburst of glory into the hearts of the erstwhile disconcerted disciples.

"He is not here," said the angel at the tomb, "but is risen as He said. Go see the place where the Lord lay." Ah, now the disciples had something glorious to think about! Up over the darkened hills of life had appeared to them the mighty Star of the Resurrection. They now beheld the power and the goodness of God, as they had never witnessed these things before. If Jesus really is alive again, then all things are possible. They must assure themselves of the fact. Peter ran fast, to make sure for himself. Mary and others sped to tell the disciples, and watched the smiles of gladness that illuminated each countenance when finally they realized the truth. Some doubted at first. But there He is, Thomas; it is actually He! Examine Him with your own hands; you need take no one else's word for this greatest of events!

The resurrection of Jesus gives assurance of a release from the state of Adamic death—the death that now has a hold on all mankind. The death of Jesus will be the means of cancelling the penalty against the whole race of man as soon as it is applied in this way; and His resurrection proves to us that His sacrifice was duly and properly consummated, and that as a result the promised blessings will come to whomsoever will receive them on God's righteous terms. In the light of His full knowledge of what would take place, the Master said: "All that are in their graves shall hear His voice and shall come forth" (John 5: 28); and the Apostle Paul said that he had hope that there would be a resurrection of all, "both of the just and of the unjust."

Then, in the 1st chapter of Revelation we read, "I am He that liveth and was dead; and behold, I am alive forever more, amen; and have the keys of death and of hades (the grave)." The idea of a hell of torture has no connection with this verse whatever; nor, for that matter, with any other verse in the Bible, when the Bible is properly translated and understood. Jesus has the keys (i.e., the authority) to release men from the condition that He went into Himself; that is, the death state. He says plainly that He was

dead, which manifests the fact that death was the penalty upon the world. Had the penalty been eternal torment, Jesus would have had to go into that in order to pay it. But nothing of the kind took place. The simple statement is that Jesus *died*, "the just for the unjust." And we are satisfied with that, for it is supported by the testimony of the entire Bible.

Fact, Not Fancy

In view of the things that man desires, and in view of the positive promises of the Word of God, we can believe in a coming Resurrection; especially now that it has entered into the realm of actual fact. It is a fact regarding Jesus; and it also is factual for the world, in the sense that it is secured by the death and resurrection of the Master and by many divine promises. Ere long it will be a demonstrated fact before all—the manifestations of which will be set forth in millions returning from the tomb; in families coming together in joyous reunions, never to be broken again by the rude destroyer; in the rising tide of vitality that shall surge back to the human race, resulting in the overcoming of disease, in the abolishment of drugstores, hospitals and tombstones—all things connected with death—and in a time of rejoicing such as the world has never known!

Nowhere outside the Bible can man receive such happy assurances as this. All man-made philosophies dealing with the destiny of humanity are, after all, but so much guess-work. But the prophets of God's Word speak with authority, being authorized to do so by God Himself. Not only will the general resurrection do its work, resulting in all the obedient ones being uplifted to perfection, but death itself will be finally destroyed. In 1 Cor. 15, the apostle makes the joyous statement, "He must reign till He has put all enemies under His feet. The last enemy that shall be destroyed is death."

Then in Rev. 21 we read, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." When all the living ones in heaven and on earth are rejoicing in the possession of perfect life, then the great Divine Plan of the Ages will have accomplished its purpose. The Star of the resurrection hope then will have faded away into the glorious brightness of reality. But at the present time the star still shines on as a harbinger of hope of the coming day.

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THE DAWN

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* International Sunday School Lessons *

THE CHILD AND THE KINGDOM

**April 8: Matthew 18: 1-6,
12-14; 19: 13-15.**

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto Him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in My name receiveth Me.

But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. . . .

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. . . .

Then there were brought unto Him little children, that He should put His hands on them, and pray; and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven.

And He laid His hands on them, and departed thence.

GOLDEN TEXT: *Suffer the little children, and forbid them not, to come unto Me, for of such is the kingdom of heaven.—Matthew 19: 14.*

GOD'S standards of greatness are quite different from the standards set by man. As a rule the world admires people who have achieved what is known as worldly success. The possession of wealth and power commands respect. The world loves its Caesars, its Alexanders, and people who have risen to a high position in some way or other. Men are not appealed to by the attitude of humility. With God, however, the matter is very different.

The great One of the universe says, "Them that honor Me, I will honor." The Lord is not honored by haughtiness on the part of man. It was the suggestion of inordinate ambition that

led to the fall of our first parents. Likewise, when pride began to gain the ascendancy over King Sam of Israel, he took matters into his own hands and disobeyed the Lord. Pride is numbered among the sins of ancient Sodom, whom God destroyed. In Proverbs 16:5 we are told that "Every one that is proud in heart is an abomination unto the Lord."

The early disciples had an argument among themselves as to who should be the greatest in the Kingdom of heaven. (Luke 9:46.) They knew something of earthly kingdoms, and that it was customary for rulers to raise their favorites to power and greatness in the land. On one occasion the mother of John and James came to Jesus and requested of Him that He set her two sons, the one on His right hand and the other on His left hand in the Kingdom.

But Jesus said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" Here the Master referred to the fact of his voluntary humiliation in drinking the cup of suffering and death. Before His glorification could take place, He had to walk the thorny pathway of sacrifice.

So when the disciples asked the Master, "Who is greatest in the Kingdom?" Jesus called a little child and set him in the midst of them; and said to them that there was no entrance into the Kingdom apart from childlike humility, and that he who would humble himself as a little child would be greatest in the Kingdom. This was a great lesson for the disciples to learn. It is a great lesson for anyone to learn. "God resisteth the proud, but giveth grace unto the humble." "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

When Jesus, referring to the children, said, "Of such like is the Kingdom of heaven." He did not mean that the Kingdom of heaven is composed of children. The Greek word used here is *toiton*, which Dr. Wilson translates "such like." Those who enter the heavenly Kingdom must all be sacrificers and overcomers. The matter of consecration and of suffering with Jesus is not understood by little children. But all the followers of the Master must be like children in one respect; and that is, they must be humble and lowly of heart. Possessed of this quality, their prospects of winning the heavenly prize will be good.

Humility is one of the elements of love, for the apostle says, "Love vaunteth not itself, is not puffed up. The truly humble ones will be meek or teachable. They will not feel that they

know everything even about the truth, but will be glad at any time to receive further enlightenment. Their great Master said, "Come unto Me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

QUESTIONS:

What did Jesus mean by His statement, "Of such is the Kingdom of heaven?"

How do we know that the Kingdom of heaven is not composed of children?

What is the value of humility? What with other qualities is it associated?

How did Jesus manifest His humility?

Is God humble? If so, just what does humility mean to Him? Are the angels humble? What does it mean to them?

JESUS TEACHES FORGIVENESS

April 15: Matt. 18: 21-35

Then came Peter to Him, and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

GOLDEN TEXT: *Forgive us our debts, as we forgive our debtors.*
—Matt. 6:12

THE Bible sets a premium on mercy and forgiveness. The story of Joseph is one of the most beautiful stories of forgiveness in the Word of God. The brothers of Joseph had first sought to take his life, and then sold him as a slave, expecting to never see him again. But at a later time they came under his power, even as he had been under theirs.

Joseph thus had one of the finest chances on earth to retaliate had he wanted to do so. As premier of Egypt he held the lives of his brethren in his hand, when they came to him to buy corn. But instead of showing the spirit of revenge, he filled their sacks with corn and gave them back their money as well. Thus he saved their lives and also the life of their father Jacob. We like to read of such things, for the spirit of forgiveness is a Christ-like spirit; it is one of the grandest things in the world.

In our text it seems that Peter once wanted to make sure of this matter of forgiveness. He wanted to know just how far leniency in this respect should go. To forgive seven times would surely be a very noble thing to do. Perhaps that should be the limit of forgiveness, he reasoned. He would enquire of Jesus and find out for himself. But Jesus quickly assured him that there should be no limit to forgiveness, under the proper conditions.

Then Jesus told of the man who owed the great sum of money. Ten thousand talents would be about nine million dollars. When the debtor could not pay such a vast sum, his lord ordered him and his wife and children to be sold. Then it was that the debtor implored leniency and time in which to pay the debt; whereupon his lord had compassion on him and forgave him all. This was a wonderful act of forgiveness. It reveals something of God's mercy toward His children. When we come to Him and contritely ask His pardon, we receive it.

We are told that "while we were yet sinners, Christ died for us." And then the Lord assured us that, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Apostle John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But the servant who had been forgiven in such a wonderful way, did not possess the spirit of mercy in his own heart. He failed to profit by the lesson which he had learned. He was hard, selfish and unscrupulous. He had a debtor who owed him about sixteen dollars, and this person implored him

for time in which to make payment; but the hard taskmaster refused all clemency, and threw the debtor into prison till the debt was paid. By one who had enjoyed mercy at the hands of another, this was a terrible thing to be done.

When the king heard of it he was justly wroth, and he revoked his former decision and settled the full weight of the great debt upon the unkind and unfeeling servant. And by this parable the Master drove home the lesson in the words, "So likewise shall My heavenly Father do also unto you, if ye from your heart forgive not every one his brother's trespasses."

In Matt. 18:15 we read: "Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee thou hast gained thy brother." This is one of the rules by which we preserve amity and peace among the brethren. If we would enjoy the favor of God, we must exercise love and forgiveness.

QUESTIONS:

Upon what conditions does God forgive?

Did Jesus ever say that we were to rebuke those who injure us?

Name a great example of forgiveness from the Old Testament, and one from the New Testament.

How completely does God forgive?

Explain the text, "Forgive us our debts, as we forgive our debtors."

OUR ALL FOR THE KINGDOM

April 22: Matt. 19:16-30.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.

When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee: what shall we have therefore?

And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

But many that are first shall be last; and the last shall be first.

GOLDEN TEXT: *With God all things are possible.*—Matt. 19:26.

WHEN the rich young man asked the Master to reveal to him the way of life, Jesus suggested to him that he keep the law of Israel, which up to that time had been God's appointed way. The Lord had expressly promised that those who kept the law would live thereby. The keeping of the law would prove them perfect, and as the wages of sin was death, even so the wages of righteousness would be life. No doubt the young man had done his best to keep the precepts of the law, but he felt that something was lacking, he was not satisfied: so he brought his question to the great Teacher, who, he thought, probably would enlighten him on this important subject.

Jesus knew that no one on earth had perfectly kept the divine law, and yet He suggested this to the young man. The latter maintained that he was punctilious in his observance of the law; and yet there was, he thought, something more required. In his case he certainly was right. While he may have kept the law in the letter, he had not done so in the spirit; for the spirit of the law meant love for God and love for one's neighbor. Jesus would test out the strength of this man's desire for eternal life, would see if he were willing to have this inestimable boon cost him something. He knew that the young man's riches were dear to his heart, so He applied the pressure just where it would be most felt.

Being a real Christian is very different from what many suppose it to be. Jesus said, "Except a man forsaketh all that he hath he cannot be My disciple," and "He that loveth father or mother more than Me is not worthy of Me." In the life of the genuine Christian God takes the first place. When the Christian covenants to follow Christ, he signs over everything to the Lord.

The Christian now recognizes the fact that he does not own anything on earth. His money, his home, his goods,

his bodily faculties, his family—if he has one—all these are the Lord's; and he himself thereafter acts but as a steward of them. Being the Lord's, they are to be used for the Lord and in His service. This is the essence of consecration, the very kernel of Christianity.

Of Jesus it was written in prophecy, "I am come to do Thy will, O God; yea, Thy law is within My heart." To do that will, cost Him all He had on earth. To be sure, He possessed no earthly riches which He was called to surrender. And well did the Master know the danger that lies in riches, for He said, "Verily I say unto you that a rich man shall hardly (with difficulty) enter into the Kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle (possibly referring to a small gate in the wall of the city), than for a rich man to enter the Kingdom of God."

In order to enter through such a small gate, the camel would need to kneel down and have its load taken off. Had Jesus meant a literal needle used in sewing, his statement would have been equivalent to saying that it is absolutely impossible for a rich man to enter the Kingdom. Hence evidently the former is the proper thought, for the mere possession of wealth does not necessarily bar one from the Kingdom, provided one has humility of heart. If he realizes that all he has belongs to the Lord, and is willing to consider himself simply a steward of all that has been entrusted to him, he may cherish the hope of winning the great prize of the high calling of God in Christ Jesus. But if wealth takes first place in his life, he will surely fail to win the boon of immortality.

QUESTIONS:

Why did Jesus tell the young man to keep the law of Israel?

In what manner had the enquirer kept the law?

When and how did Jesus show what the law really meant?

What test did the Master apply to the young man? Does He apply a similar test to all His followers?

What is the great main point in Christian discipleship?

CHRIST'S STANDING OF GREATNESS

April 29: Matt. 20: 17-28

And Jesus going up to Jerusalem took the twelve disciples apart in the way and said unto them,

Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death,

And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and the third day He shall rise again.

Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.

And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy Kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto Him, We are able.

And He saith unto them, Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.

And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant;

Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

GOLDEN TEXT: *The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.*

—Matthew 20: 28.

WHILE the Jews thought that the Messiah of prophecy was to be a conquering, illustrious king, they could not connect His doings with a course of suffering and death. They did not understand the types of the Jewish law which pointed to Christ as an offering for sin. Yearly they had celebrated the Passover, but had never dreamed that Christ was the great antitypical Passover Lamb.

On the atonement day each year the Jews had slain as perfect a bullock as they could procure, not knowing that here also was a fore-picture of some thing to come. Yet the sufferings of Christ were clearly foretold. In the 22nd Psalm David speaks of the great sacrifice of Calvary, in a manner that is very clear to us today; but the Israelites did not understand their own Scriptures which foretold Jesus' death. They did not realize that the ways of God are decidedly different from the ways of man.

The mother of John and James was ambitious for her children, and what true mother is not? But, as the Master said, she was talking of something of which she knew nothing. Little did she know of the wondrous things that were to take place, that Jesus would allow Himself to be taken by His enemies, to be mocked, abused and crucified; that He would rise from the dead

and ascend into heaven and become the "Head of His Body, the church." For even so had the great plan of God marked out the course of events for Him.

The way of the cross is set forth likewise for all the people of God. The Apostle Paul said, "I am crucified with Christ, yet I live." His was not a literal, but a figurative, crucifixion. His cross was formed by the desires of the natural man which ran counter to the will of God; the latter pointing straight up to the Kingdom, and the former pointing to the good things of this world and the enjoyment thereof. Yet Paul was a rejoicing Christian. He reckoned that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." He said to other Christians, "Rejoice. . . and again I say, rejoice." So, while the way of the Christian is a way of sacrifice, it is also a way of joy.

Jesus intimated that the positions of honor in the divine Kingdom are prepared by the Heavenly Father. That they will be prepared according to faithfulness in service and devotion to God, we are assured. To the servant in the parable who had so zealously employed his one pound that he had gained ten pounds, the Lord said, "Well done, thou good servant, because thou hast been faithful in a very little, have authority over ten cities." Then the second, who had gained five pounds from an original capital of one pound, was appointed over five cities. We thus see how perfectly equitable were the rewards. But the one who had not used his pound, the Lord termed a wicked servant. So we learn that neglect to use our privileges and opportunities is wicked in the Lord's sight.

"If we be dead (with Him) we shall also live with Him," said the apostle. "and if we suffer with Him, we shall also reign with Him." Following the Master means a voluntary humbling of ourselves. It means standing for the Truth under conditions that will be hard on the flesh.

The Apostle John in his apocalyptic vision of the future, said, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

QUESTIONS:

What did Jesus mean by His cup? Are many privileged to drink of this cup?

What is the commonly accepted definition of the term Christian? What is the true definition?

Wherein lies the value of service?

In what various ways did Jesus minister to others?

What is the ministry of the church today?

JESUS ACCLAIMED AS KING

May 6: Matt. 21: 1-14

And when they came nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village, over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto Me.

And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he shall send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

And the disciples went, and did as Jesus commanded them,

And brought the ass and the colt, and put on them their clothes, and they set Him thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way,

And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the Highest.

And when He was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

And Jesus went into the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

And He said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

And the blind and the lame came to Him in the temple, and He healed them.

GOLDEN TEXT: *Wherefore God hath highly exalted Him, and given Him a name that is above every name.—Phil. 2:9.*

JESUS was drawing near to the consummation of His sacrifice. He knew the very day on which He was to suffer. It was to be the 14th day of the first month, because that was the day prefigured by the Passover lamb. And the exact year had been foretold by the Prophet Daniel. (Dan. 9:25-27.) So Jesus was carrying out every detail of His life in full accordance with the plan that had been divinely arranged. As all the prophecies had to be fulfilled, Jesus purposed riding into Jerusalem in the manner described by Zachariah, who had said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

We are not told the name of the unknown friend who provided the animal upon which Jesus rode into Jerusalem. But when this man learned that the Lord had need of the ass, he was quite willing to let it be used. It was indeed a humble way in which to make entrance to the capital city, but it fulfilled prophecy. Because of Jesus' miracles, His fame had spread, and the enthusiasm of the people had now reached a considerable height. Had Jesus now gone up to the top of the temple and cast Himself down in their midst, alighting without harm, He might have established Himself as their King, and thus have set up an earthly kingdom without suffering to Himself. But in that case the salvation of the human race would not have been accomplished, and the mighty Kingdom of the future could not have been a possibility as God had planned it.

The palm has long been used as a symbol of victory. With something of the same symbolic meaning the word palm is so used even at the present time. The people of Jerusalem cast palm branches in the way. They felt confident now that Jesus would become their king and liberate them from the Roman yoke. They knew that such mighty

works as He performed had never been done before, and this inspired hope and confidence. Perhaps they looked for some great demonstration of His power on this occasion. So they cried, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord! Hosanna in the highest!" It was a joyous entrance into the city. But the popular mind is sometimes fickle. Little did the people think that within a few days they would be crying, "Crucify Him, crucify Him; we have no king but Caesar."

Speaking of our Lord, the Apostle Paul says: "Who, being in the form of God, did not meditate a usurpation to be like God; but divested Himself, taking a bondsman's form, having been made in the likeness of men; and being in condition as a man, He humbled Himself: becoming obedient unto death, even the death of the cross."—Phil. 2:8, *Diaglott.*

Then the apostle goes on to say that because of such voluntary humiliation and submission to the divine will, "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 of things on earth and of things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." When the world knows of the work that Jesus did, and sees the fruitage thereof in a glorious world-wide earthly Kingdom, truly men will come to bow the knee to Him, and to confess His truth, His mercy and His love.

QUESTIONS:

How had prophecy indicated the exact time when Jesus was to suffer?

What prophecy was fulfilled by the public entrance of Christ into the city of Jerusalem?

Explain Philippians 2:8 in the approved rendering.

What did the high exaltation consist of in the case of Jesus? What has been His office during the Gospel Age?

What will draw the world to recognize the power and glory of Jesus in the Millennial Age? Will many be finally saved?

And What About Sunday?

UNDER THE CAPTION of "The Breakdown of Sunday in America," the *Sunday School Times* expresses fear that Sunday as a day of rest and religious exercises is passing out. It says:

"Christianity is being attacked on many fronts today, but perhaps no more dangerous and insidious assault can be found than an increasingly godless state. The infidel Voltaire revealed the strategy of the Antichrist when he wrote, 'You can only destroy the Christian religion when you destroy the Christian Sabbath. . . . Seventy-five years ago De Toqueville, a French statesman, visited these shores. The most impressive thing to him was the way the people observed Sunday. Writing about it, he said, 'I never saw the like. I went over to America and I found a people who on one day every week closed the gateway of their traffic, left the

hammer unused upon the anvil, drew chains across the streets where the churches were—a whole people resting and worshipping God.'"

Yes, times have changed since then. The Bible does not say that people would be drawing near to God in this "time of the end" of the age, but that just the opposite would be taking place. So much worldliness and greed have percolated into that which is called Christianity that one thinks of the words of Jesus, who said: "When the Son of man cometh, shall He find faith on the earth?" Well, thank God, the great Sabbath day of the world lies just ahead. It will be a rest day that will last throughout the Millennial age and then on into the vast ages of the future



THE STORY OF SAMUEL

"WELL, I'm sure we're all glad to see our old friend the Robin back again," said Uncle Eb, as we came together for another Bible story. "He is not here in force yet, but I saw one of his kind yesterday. He looked like a sort of scout peering around to see if the spring really intended to come as usual. But of course, spring always comes; so he will not be disappointed.

"Yes, the dreary time of winter always passes away; and so it is also with human life and human history. People have their trials and sorrows; but in time, when bright spring days come, the darkness and cold are soon forgotten. And this was the case with one of the Bible characters about whom I intend to tell you at this time. The winter of her sorrow was hard to bear; but in God's 'due time' she beheld the flowers of spring, and heard the birds trill forth their blithest lays.

"This woman's name was Hannah. She was the wife of Elkanah, a man who had taken up his abode on Mount Ephraim in Palestine. Elkanah had two wives; this was not considered wrong in those days. The name of his other wife was Peninnah. She had children, but Hannah had none. Peninnah, instead of being thankful to the Lord for His goodness in giving her a family, boasted of the fact as though it was all because of her own superior worthiness; and she actually taunted and jeered at poor Hannah because the latter was childless. Thus matters went on for a time, and Hannah felt very sorrowful.

"Elkanah was accustomed at a certain time each year to take his family and leave the village where he resided and travel to Shiloh, where the tabernacle of the Lord was located and where there were music and dancing as religious rites in the ceremony of worship. On one of these occasions after reaching Shiloh, he divided the various animals and goods which he had carried along over the rough mountains on the backs of his camels; and gave some of them to Peninnah and to her children; but he gave a double portion to Hannah, for he loved her very, very much.

"But Hannah had been so provoked by Peninnah, the other wife of Elkanah, that she was in great heaviness of spirit and could not eat the many good things her husband had set before her at luncheon time—the roast kid, fine flour cakes, and honey, all remained untouched, while she wept.

"Hannah," inquired her husband, 'why do you weep? Why do you not partake of the feast? You know how well I love you. Surely I am of more value to you than many children.' But still Hannah's head was bowed down, and her tears fell freely.

"Not wishing any longer to inflict her sorrow upon

her husband, Hannah went out into the street. It just seemed that she could not endure seeing the other children playing around her, when she had none of her own. She walked along until she came to the temple; and there she began to pray to God, asking Him to give her a son, and promising that if He would do so she would consecrate him to the divine service and let him be a servant of the Lord all the days of his life. This prayer came from the woman's heart; her lips moved, but her voice was not heard.

"Now while Hannah was praying, a priest named Eli, who ministered in the temple, happened to be sitting on a bench by the doorpost of the sacred edifice, resting in the shadow and gazing at the golden sun as it was sinking in the west. There were few passers-by at that hour, and all was quiet, when a soft sound came to his ears. He turned and saw Hannah, whose lips moved inaudibly. He also saw that she was weeping while she prayed. She seemed to be acting so strangely that at first Eli supposed she had been drinking wine; and he was shocked and grieved that anyone in such condition should come near to the sacred place. So he went over to rebuke her.

"How is this, woman?" he asked. 'It is plain to me that you have been drinking? Is this a time for such conduct? Put away your wine, woman, put it away.'

"But Hannah answered and said unto him, 'No, my Lord; I have not been drinking wine, but I am a woman of sorrowful countenance. My heart is greatly cast down by reason of my cause of grief, and I have been praying to the Lord that He may assist me in this my time of need.'

"Then Eli pitied the woman, and said to her, 'Go in peace, and may the God of heaven give you the thing that you so desire.'

"These words of Eli, God's servant, sounded so good to Hannah that she went back with gladness in her heart to rejoin her husband. Next morning they all started back home, but the clouds of gloom no longer settled on Hannah's heart. It was evident that something had lifted the load off her hitherto sorrowful spirit. She now felt that everything would come out all right in God's good time; and on reaching home she went about her duties in a cheerful mood.

"A year passed, and then the blessed event happened for which Hannah had prayed—she became the mother of a little son of her own. Now her glad 'springtime' had come; and it just seemed to her that all the birds in the land were singing together, and all the flowers of earth were blooming in the fields around. Her baby boy was a sweet, beautiful

child. She called him Samuel; which means, 'Asked of the Lord.'

"As soon as the child had grown into a good sized lad Hannah returned to Shiloh, and took little Samuel with her to make an offering of him to God as she had promised. She told Eli the priest that she was the woman whom he had seen weeping outside the temple some years before, and that God had answered her prayer. Then she presented the child Samuel to Eli, to be his assistant in the temple service.

"Hannah now offered up a song of praise to God. It was a most beautiful song, and is found recorded in the second chapter of 1st Samuel. Not only is this a praise-song or hymn, but it is also a prophecy. Suppose we read part of it, beginning with the sixth and ending with the eleventh verse. I think we'll try little Ruth's reading powers this time. How about it, Ruth?"

"I'll try, Uncle Eb," said Ruth, "If there aren't too many big words."

So Ruth read Hannah's words, which rank among the finest in all the Old Testament: "The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich: He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them. He will keep the feet of His saints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of His anointed."—1 Samuel 2:6-11.

"Now I call that passage very well read," said Uncle Eb. "You didn't mispronounce a single word Ruth, and I think that was mighty good. Reading the Bible out loud is excellent practice, too; and it also helps to impress the truth more clearly upon our minds. Some of those things predicted in Hannah's song of praise already have been fulfilled, while other things she mentions are yet to take place. Altogether her prophecy certainly is a wonderful one.

"Now Samuel continued to minister in the temple of the Lord day after day and year after year. No doubt he polished and kept bright the gold and silver ornaments of the sanctuary, and saw that the lamps were well filled with oil, and folded up and carefully put away the garments of the priests; and I suppose he held the water, and the silver scraper, and the brush to clean the perfumed golden altar, and the oil with which to anoint it; and probably he carried the key of the inner room where the holy anointing oils and spices were kept. He regarded all these things with great reverence. He realized that the glory of God was greater than anything on the earth.

"As time went on, Hannah also had other children; so Samuel had several brothers and sisters. And he was glad to know that his mother was happy with

her family. Yet there was something that made him sad. The High Priest Eli had two sons, who were very wicked young men. Their names were Hophni and Phineas. They had no respect for the temple, but would forcibly take away the meat that the people brought for sacrifice and eat it themselves. The people were afraid of them, for they had grown into very wicked men.

"Uncle Eb," asked Eva, "why didn't Hopnee and Finchy's father make them behave themselves?"

"Well now," replied Uncle Eb, "I'm coming to that. But you didn't get their names quite right, Eva. They are Hophni and Phineas, not Hopnee and Finchy. The fact is that their father had never been strict enough with them, but had allowed them to do just as they pleased; which is a bad thing for any child. So, when they grew older their father could not control them at all. And God did not overlook this matter, but punished Eli for this neglect to rule his family; as we shall see further on in our story.

"One night Samuel had retired to bed. All the city slept except perhaps a few noisy roisterers. Eli was an old man now and he too was resting after the toils of the day. Samuel was not afraid to be alone, for he knew that God was taking care of him. He had said his prayers and had intrusted himself to heaven, when suddenly a voice said: "Samuel." And Samuel opened his eyes and replied, 'Here am I.' Then hearing nothing more, he got up and went into the chamber of Eli and said, 'Here am I, for you called me.'

"But Eli had not called Samuel; and he told him to go and lie down again. He did so, but a voice again called, 'Samuel.' And Samuel again went to Eli. But Eli knew nothing of the matter, and sent the boy back to bed once more. But when Samuel was called the third time, Eli suspected that it must have been the Lord who called him; so he told Samuel to go back and answer the Lord if He called again, and say, 'Speak, Lord, for thy servant heareth.'

"So once again this youthful servant of God retired to his couch. And again came the voice, 'Samuel, Samuel.' And Samuel replied, 'Speak, Lord for thy servant heareth.'

"Then the Lord told Samuel that it was His intention to punish Eli and his house for the wickedness of his sons, and that nothing would alter such determination on His part. The punishment would be very severe, for the Lord could not tolerate the awful things that were being done by the sons of Eli. This was not the first intimation of the matter, for a prophet already had been sent to Eli to warn him and to foretell calamity coming upon his house. But it was the first that Samuel had heard of it, and it must have made him feel very sad.

"Samuel, however, finally closed his eyes again, and slept till the morning. Then he arose and opened the doors of the house of the Lord as was his custom. But he avoided meeting Eli, for he didn't like to tell him what the Lord had said. But Eli called him and asked him to tell him everything, and to conceal nothing. So Samuel told him the entire matter. And

(Continued on page 33)

TALKING THINGS OVER

EACH month brings increasing evidence of the near approach of the divine Kingdom, and the full fruition of the Christian's hope. This calls for greater zeal and earnestness along all lines of Christian endeavor; but it should not be zeal that is represented in spasmodic effort that quickly exhausts spiritual vitality and in the end leaves one in a state of lethargy, and sometimes discouragement. While it is true that our "deliverance draweth nigh," nevertheless, the Christian should continue to gird himself for a long, continuous struggle. Each one should endeavor to be zealous because "the time is short," and at the same time be prepared to continue fighting "the good fight of faith" no matter how long the battle may be.

Our contact with the friends during the month past has been very encouraging indeed. The true Christian desire to "share" the glad tidings with others, especially in this time of peculiar distress upon the world, is becoming more and more manifest. Experience is showing, however, that a great deal of personal effort and much concentrated hard work is necessary if the truth is to be effectively brought to the attention of the public. But results, as large, or even larger in proportion to the effort made, are as manifest now as at any other time in the harvest period.

Public meetings are being held in a number of places. A real test has been made by the friends in Los Angeles over a period of 8 weeks, and the results have been very encouraging. From the standpoint of numbers these meetings showed an increased attendance over the corresponding period of last year of more than 100 per cent. The interest was good throughout the entire series. We rejoice with the Los Angeles over a period of 8 weeks, and the results in putting forth this effort to make known the glad tidings. Pilgrim Brother George Kendall served at two of the public meetings, as well as at a number of class meetings in Los Angeles and vicinity, and the following excerpt from a letter from the secretary reveals the fact of the great joy the brethren are having as they press along in the Christian way.

News From Los Angeles

"Brother Kendall's visit to our class, and the classes surrounding Los Angeles, is now a sweet memory. He delivered 14 talks in and about, this city, and there were many of the friends who were able to take in every one of them. Every talk was a different one, in which he gave us much essential instruction in our Christian character development by reviewing the subjects of our trials and afflictions, prayer, consecration, faith, the Lord's providences, the life of Christ, the 23rd Psalm, sound doctrine, and many other kindred and helpful topics.

"In addition to others, he also addressed the public at two meetings; once on the subject, "The Battle of the Ages," and once on "Zionism in Prophecy." We

have been sitting at a table piled high with rich spiritual food that has satisfied and strengthened us so that we can now go forth with greater zeal and determination to fight "the good fight of faith." We give thanks to our Heavenly Father for this gracious provision that He has made for our spiritual welfare, feeding us the foods that we needed through a dear brother who served us so well and faithfully.

"We are sure that all the dear friends along his route have experienced this same blessing. Brother Kendall came to us as a free brother, with no axe to grind; and with no thought of bringing classes into line with a central organization; but to help all in their efforts to associate together as groups, free from all outside ties and responsibilities. This is what the Lord would have us do. We are mindful that this is also the policy of THE DAWN—a policy to which it has adhered since its inception, and we feel sure will continue to do so. Your assistance in helping the friends has been noteworthy, and our prayers go up in your behalf.

"The results of our special public effort during the last two months have been very satisfactory. The average attendance was two hundred. There were 105 names handed in during this time requesting literature or loan of the first volume of Scripture Studies. Many of these persons came to several talks and will no doubt continue to come. We find that there are still many who have ears to hear, and who rejoice to hear the glad tidings. They realize that the Bible has the only real solution to the present conditions, and that it has a plan that is beyond their fondest hopes.

"We are happy to have the privilege of giving them this message; and in addition to helping them we are helping ourselves. Most of the friends took part in distributing the advertising circulars each week, and also made it a point to greet the public—and in some instances had an opportunity to further interest the hearers and to invite them to subsequent meetings. We leave the final results with the Lord who is capable of judging. Our part was to be faithful to our trust, and to do with our might what our hands found to do."

Richmond Hill, N. Y. Convention

"Sunday, February 25th, opened a series of meetings at Richmond Hill, N. Y., under the auspices of the Associated Bible Students of Brooklyn. The first Sunday was "Convention Day," with meetings all day; and a very happy occasion it was for all who were privileged to attend.

"The convention opened at 10 o'clock with a song service which was followed by inspiring discourses given by Brothers Walter Sargeant and Oscar Magnuson. Luncheon was then served by the sisters and a happy period of fellowship was enjoyed between the morning and afternoon sessions.

"A praise and testimony meeting opened the afternoon session; led by Brother J. L. Cooke. This was followed by the public meeting at 3 o'clock. In spite of the fact that it was a bitter cold day, accompanied by a blizzard, an audience of more than one hundred listened attentively while Brother Woodworth told them of the coming world Dictator, and the blessings that Dictator would dispense to the sin-sick and distressed world.

Unusual interest was displayed and a number of names were turned in requesting literature.

"The last lecture of the day was an encouraging one, given by Brother John Dawson, on the topic, 'The Truth, Its Cost and Value.'"

"Several public follow-up meetings have been held at the time of this writing, and the inspiring feature has been the continued interest shown by the public, most of whom return each week. The interest shown caused the friends to decide to continue their witness effort for a series of another four weeks. This second series will conclude on April 15. We have learned that Brother Kendall, in completing his coast to coast lecture tour, will be in New York on that date, and will be available to serve.

"In addition to the blessings which the Lord's people always receive in seeing the public come out to hear something of God's great plan of salvation, the Brooklyn friends have received several additional blessings through their efforts to bear witness to the truth. In spite of much unfavorable weather the friends have gone forth with advertising matter with old-time zeal and enthusiasm, and in so doing their own spirits have been rekindled with a fresh desire to serve the Lord and the brethren. The Brooklyn friends have no hesitancy in recommending this good work to their brethren everywhere."

REPORT OF "GOOD HOPES" CONTRIBUTIONS

For December 1933, January and February 1934

FREE TRACT FUND

A131-A164	\$29.45	146	6.00
134	5.00	149	5.00
136	5.00	156	91.50
139	5.00	157	5.00
142	5.00	160	6.25
143	6.50	163	15.00
144	5.00		
145	5.00	Total	\$194.70

Total number of tracts shipped during the three months covered by this report, 188,500

Total cost of printing and shipping (exclusive of shipping costs paid by classes on larger orders).....\$448.29

Deficit in tract fund\$253.59

TRAVELING SPEAKERS' FUND

Dec. 1, 1933 Balance..	\$66.51	336	10.00
C329-C339	13.50	337	10.00
331	5.00	340	22.00
332	7.00		
335	10.00	Total	\$144.01

Traveling expenses of speakers charged against this fund during the three months covered by this report....\$198.14

Deficit\$ 54.13

Number of class meetings served, 85; total attendance....2668

Number of public meetings served, 24; attendance.....2178

FREE SUBSCRIPTION FUND

E508-E512	\$ 3.50	514	5.00
506	25.00	515	10.00
507	9.50	516	25.00
509	30.00	516a	175.00
510	20.00		
511	50.00		
513	10.00	Total	\$363.00

Total number of three-months subscriptions charged to this fund, 1078\$269.50

Total number of annual subscriptions charged to this fund, 436 (three months, 25 per cent).....\$109.00

Total applied against this fund\$378.50

Deficit\$15.50

THE STORY OF SAMUEL

(Continued from page 31)

when Eli heard it, he said, 'It is the Lord: let Him do what seemeth Him good.'

"Now in those days the Philistines were a great annoyance to Israel, and the Israelites gathered an army and went out to meet the enemy in battle. Israel had taken the ark of the Lord from Shiloh and had brought it into their camp; for they felt sure that when it was with them, they would win the victory. There was a mighty shout raised when the sacred ark, which represented the presence of God, was carried among the people. The Philistines, hearing the shout, enquired what was taking place; and when they found out, they were alarmed, for they had heard how God had delivered Israel from the Red Sea, and also knew about the mighty miracles which He had wrought in their behalf. But the Philistines resolutely set their faces to the battle; and they were successful, for the Israelites were completely defeated; and even the precious Ark of God was captured by the enemy.

WITNESS BULLETIN FUND

No contributions were made to this fund\$ 0.00

Paid out in postage for mailing Witness Bulletins....\$ 15.80

Deficit\$15.80

GENERAL FUND

F673-F6136	\$58.25	6106	5.00
670	10.00	6107	5.00
671	10.00	6109	5.00
672	25.00	6110	5.00
674	15.00	6112	10.00
675	15.00	6118	25.00
677	12.00	6120	10.00
678	25.00	6124	15.00
681	10.00	6128	10.00
683	20.00	6129	5.00
686	5.00	6130	10.00
688	5.00	6131	5.00
691	15.00	6133	5.00
692	5.00		
693	25.00	Total	\$416.25
694	10.00	Less deficit as of	
699	5.00	Dec. 1, 1933	0.54
6100	15.00		
6103	10.00		
6105	6.00		\$415.71

General Fund is used to make up the deficits in the other funds. We have transferred the following amounts for this purpose:

Free Tract Fund	\$253.39
Traveling Speakers' Fund	54.13
Witness Bulletin Fund	15.80
Free Subscription Fund	15.50

Total Transferred\$339.02

Balance in General Fund76.69

Publishers of THE DAWN are in need of the services of an unencumbered young, or middle-aged brother who has some knowledge of office work—preferably with some mechanical ability also. Could use man and wife if wife has had office experience. For details, address Dawn Publishers, 251 Washington St., Brooklyn, N. Y.



Resurrection

*Hope of the Resurrection, Shine,
Bring forth each glory into line;
Sing now the glad, rejoicing lay,
Tell out the world's great coming day;
Fly with assurance, kindly dove,
Announce the future reign of love.*

*Hope of the Resurrection, true,
Send forth your promises anew,
Proclaim earth's strife shall soon be o'er,
And nations take the sword no more,
And Christ's regime to all make known
That Zion's King is on His throne.*

*A passing span, and night is done,
When breaks in gold the rising sun,
And Christ in power speaks, and calls
The dead to life's rejoicing halls,
And men shall find from woe release,
Under the flag of endless peace.*