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The **DAWN**

**God's Organization
Satan's Monumental Lie
The Hope of the Church**

EVOLUTIONISTS AT THE CROSSROADS (Continued)

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Convention Announcements

Chicago, Ill., July 1-4. Many of the friends are expecting to attend the Chicago Convention. The Century of Progress Exposition, now in progress in Chicago, makes the railroad, bus, and steamship rates particularly low.

The Chicago Convention will be held in two different Auditoriums. The evening meetings, on July 1, 3 and 4, beginning at 7 o'clock, will be held in the Tabernacle Baptist Church, 3300 West Monroe St.; and the meetings on Sunday, July 2, beginning at 10:00 A. M.,—day and evening—will be in the Lyon and Healy building, corner Wabash Ave. & Jackson Blvd. (Entrance on Jackson Blvd.).

All the Sunday meetings, July 2, will be under the auspices of the Chicago Berean Bible Students; while the week-day evening meetings, on July 1, 3 and 4, in the Tabernacle Baptist Church, have been made possible through the kindness of the Polish Bible Students, who are having a convention at the same time. These Polish friends are giving up their own evening meetings for the benefit of the English convention.

A cordial invitation is extended to all brethren who can find it possible to attend these Chicago meetings. Belief in the ransom, and consecration to the Lord, are the only tests of fellowship that will be recognized at this convention. All the brethren who have to do with the arrangements will appreciate an interest in the prayers of the friends everywhere, that the convention may indeed redound to the glory of God and to the blessing of many of His people.

Waukesha, Wis., July 2 and 3. Much enthusiasm is being manifested by the Waukesha friends concerning this convention. Lunches are being provided for all who attend. Concerning the overnight provisions, the program states: "It is expected that overnight provisions will be made, without cost, for all who desire to attend. A broad invitation, therefore, is extended to all interested persons. Come!—You may not have another such opportunity soon; perhaps never this side the veil."

All meetings will be held in the New Odd Fellows Hall, Clinton and South Streets (Entrance on South Street). Any further information desired may be obtained by writing to Mr. R. E. Blodgett, 1008 Baxter Street.

Winnipeg, Manitoba, Sunday, July 9. This one-day gathering will be held in Prairie Hall, which is located in the Marlborough Hotel. There will be afternoon and evening meetings only, in Prairie Hall. In the morning there will be a talk to the Ukrainian Class (interpreted), and it is expected that there will also be a morning talk to the public over the radio. Full information may be obtained by writing to Mr. Wm. McNie, 103 Bryce St. The Winnipeg friends are also arranging for a two-day convention in August. Details of the August convention will be available later.

Detroit, Mich., July 15 and 16. All sessions of this convention will be held in the Highland Park Y. M. C. A., 13220 Woodward Avenue. The friends at Detroit extend a cordial invitation to the brethren to meet with them at this time. An interesting and helpful program is being arranged. For further information, address, Mr. H. N. Nelson, 13929 Aresian Avenue.

Lunenburg, Mass., Sunday, July 16. This gathering will be at the home of Sister Elizabeth Warren. A very interesting program has been arranged, which includes Brothers C. P. Bridges, I. I. Margeson, and Gustaf Oberg as speakers. The first meeting will be at 10:30 in the morning. Doubtless this convention will prove rich in spiritual blessings for all who attend.

Boston, Mass., Sunday, July 30. Many of the friends are looking forward to this 5th-Sunday convention. All sessions will be held in Huntington Chambers Hall, 30 Huntington Avenue. Those who know the Boston Ecclesia, will know that a warm welcome will be waiting for them there on the 30th.

Cincinnati, Ohio, Sunday, July 30. Full information concerning this convention may be obtained by writing to Mrs. W. N. Poe, 2128 New London Road, Newport, Ky. Many friends in the Middle West are looking forward to this gathering. A cordial invitation is extended to all.

Minneapolis, Minn., September 3 and 4. This convention will be held at 2922 Cedar Avenue. Further details will be given in the August 1st DAWN; or, information may be obtained by writing to Mr. H. M. Nosby, 3452 First Avenue South.

Brooklyn, N. Y., September 2, 3 and 4. Arrangements for this convention are progressing, and a happy gathering is expected. It is expected that an opportunity for water immersion will be provided during the convention. Full details will appear in the August 1st DAWN; or, write to the class secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N. Y.

Chester, Pa. This convention, previously announced for July 2, has been postponed until later in the season. Watch for further announcements in a later issue.

ASSOCIATED BIBLE STUDENTS, BROOKLYN, N. Y.

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

Friends temporarily in New York or vicinity are invited to visit the home of THE DAWN, 251 Washington Street. Telephone, Triangle 5-1502.

BIBLES Remember we are agents for the OXFORD BIBLES. Send for information about them stating what you would like. Our special offer of THE DAWN and the World Syndicate Bible A for \$1.85 still holds good. This Bible retails for \$1.50.



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JULY 1, 1933

One Dollar a Year

News and Views

PROBABLY the outstanding event of the month is the World Economic Conference that convened in London, England, on June the 12th. Concerning this conference, Karl H. Von Wiegand, writing for Universal Service, says that it is "the greatest convention of its kind since man began writing the history of the world in which he lives. From the four corners of the earth, all the economic, monetary, agricultural and industrial ills of 66 nations have been brought to London, to be exposed by and expounded to 267 delegates, nearly 1000 experts and advisers sitting at their elbows, and to the more than 250 newspapermen and writers who will report the momentous and perhaps tateful conclave."

When the conference opened there seemed to be very little real optimism concerning the outcome, and even in the opening addresses given by King George and Premier MacDonald, no definite note of assurance was sounded. Of the king's message it was said that it was more in the nature of a "prayer" than anything else, while the best Mr. MacDonald could do was an attempt to stir the delegates to "action."

At the time of this writing it is impossible to even approximate the immediate outcome of this conference. It is evident, however, that it plays a very important part in the fulfillment of certain prophecies of the Bible, particularly that of Zephaniah 3:8, which reads:

"Therefore wait ye upon Me saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger, for all the earth shall be devoured with the fire of My jealousy."

As Mr. Von Wiegand points out, never before

has there been such a gathering of the nations, and it represents a frantic effort on the part of all the powers to save the "world" from destruction. The foundation for this great gathering was laid by the advent of invention and scientific development. The telegraph, steamships, railroads, and now the air ships and radio, have brought the nations together in a common and necessary interest in each other. But selfishness has not been removed by invention; hence, the very forces that should have promoted peace and goodwill among men, have been selfishly used for the exploitation of the weak.

Labor-saving machinery has enabled every nation to produce more than is needed for home consumption. This has become so generally true in almost all fields of endeavor that there seems little hope of any nation finding an adequate market for its surplus outside of its own territory. This results in world-wide stagnation of business, and a consequent thirty million or more unemployed and starving souls.

What to do about it? Call a conference of the nations, of which no one is ready or willing to give up its selfish grasp on the forces that have made a few rich and all the rest to suffer. As one writer states it, "the difficult thing is to find some way to assure equality and justice for all, and a whole lot more than that for a few."

Against all this God will ultimately express His displeasure. The fire of His jealousy will soon be manifested against a system that continues to dishonor His name. Whether this gathering of the nations is the final one or not, we do not know, but certain it is that the end of the old order is near, and the new draws on apace. And when it comes, then the Lord will "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. 3:9.

Why Mrs. Buck Resigned

ONE OF the outstanding events in the religious world in recent months has been the resignation of Mrs. Earl S. Buck as missionary for the Presbyterian Church. It has brought to light the fact that the old and so-called orthodox teachings of that church have not ceased to be an issue among the people, and especially among the leaders of the church.

Mrs. Buck resigned because, among other things, she could no longer believe that God would eternally torment all the ignorant heathen simply because they had not had an opportunity of hearing about Christ. Some interesting observations along this line by Thomas L. Hunter, published editorially in the **Richmond-Times Dispatch**, Richmond, Virginia, have come to our attention. We quote excerpts from Mr. Hunter's editorial as follows:

"Mrs. Buck says she doesn't know whether Christ was 'magic in the supernatural sense or not.' She does not believe that God will damn to eternal punishment those whose only sin is that they never heard of Christ.

"This sort of belief is kind and shows a tender soul, but it is not the stuff from which missionaries must be made. It would be nonsense to send missionaries to teach the Chinese that belief in Christ is necessary to salvation if they could be saved by not knowing about Christ. Why endanger their souls by taking from them the ignorance which protects them from the wrath of God?

"I am in fullest agreement with the scruples which Mrs. Buck has in believing that the God of love would condemn anyone to eternal hell for not having heard of Christ. I go much further than this. I think with Tennyson:

"The God of heaven and of hell, he cannot be thought;
If there be such a God may the Great God curse him
and bring him to naught."

"John Calvin, from whom Mrs. Buck derives her theology, would have felt it his duty to burn her at the stake for any one of a half-dozen of her heretical utterances.

"We got our religions from people who thought more of the wrath of God and the fear of God than of the love of God.

"It would be impossible to get a human jury or a human court that would punish any sinner with more than a hundred years in hell. The tender soul of Mrs. Buck is wounded with the thought of eternal hate and eternal revenge. Her love of mankind makes her a rebel against the notions of divine justice set up for our faith by ancient theologians.

"Omar Khayyam would be condemned by most theologians as a man of little faith, yet he has a better opinion of God than any doctor of divinity that I ever listened to. Says Omar:

"Some there are who tell
Of one who threatens He will toss to hell
The luckless pots He marred in making—pish!
He's a good fellow—it will all be well."

"If Omar is right (and I believe he is) some good people are going to be greatly disappointed."

Thus does the kindness of the human heart reason itself into a better conception of God than that which has been handed down to us from the dark ages. But it is the creeds, not the Bible, that picture God as a fiend. The sad thing with many is, that when rejecting the creeds they reject the Bible also. It is the Bible that declares: "God is love," and the entire Word of God is in harmony with that inspired statement.

A Century of Progress

THE summer of 1933 brings to Chicago the world's greatest fair of all time. Thirty-seven million dollars has been spent on the ten miles of wonderful exhibits that will be displayed, and fifteen million visitors are expected to attend the fair, which will illustrate a century of progress and also commemorate the one hundredth anniversary of the beginning of Chicago.

The pathway of visitors to the exhibition will be illuminated by waves of colored light, giving rainbow effects—2,000 luminaries, eighty feet apart, will be used for this purpose. Other powerful lamps inside searchlights will produce colored illumination on the sky.

Among the exhibits of greatest interest will be a reproduction of Mount Rainier showing a glacier (caused by electrical refrigeration) of real ice in motion down the slopes of the mountain. Another sight worth seeing is the Hoover Dam, said to be the world's greatest engineering feat of its kind. Still another is a section of the Adirondack Mountains set up in rugged realistic grandeur. Then there will be a federal lighthouse fully equipped with beacons, radio outfits, etc.; a house made wholly of glass; the Prehistoric World, showing the colossal animals that lived before the age of man; and a bird sanctuary with waterfowl, animals and game birds, trees and shrubbery, all so true to life as to cause amazement in the discovery that they are artificial.

Speaking of the Fair, the **Popular Science** magazine says:—"Models of battleships, cruisers and destroyers patrol the ocean, blockade strategic harbors, and go through the routine of wartime precautions at sea. For the first time in history these stirring nautical maneuvers are fully reproduced in miniature.

"Uncle Sam's hundreds of exhibits will give a clear-cut idea of the far-flung activities of the scientists. There will be, for instance, a demonstration of finger printing as used in crime detection. A tiny reproduction of Old Faithful will show how a geyser works. In miniature, the visitor will see a modern live stock farm in successful operation. Models of coal and metal mines, of oil fields, of storage dams and hydro-electric plants will supply a graphic picture of these giant industries.

"Paintings and models will show transportation methods in Alaska, salmon fishing, and gold mining in the frozen north, the cabin of an Alaskan trapper and the garments he makes from reindeer skin.

"Under your eyes crude rubber changes into auto tires; casein, extracted from milk, becomes a fountain pen; piles of parts turn into automobiles, that speed away under their own power.

"You see icicles forming on a red-hot wire and listen to an eight-foot talking tooth. You watch the blood circulate through the veins of a transparent man, read the temperature from a 200-foot thermometer, and see an umbrella made of water. Artificial Northern Lights flare and flicker in rainbow hues overhead."

The central building is the Hall of Science. It covers nine-and-one-half acres. In the physics section are more than a hundred displays, which "turn textbook principles into action, light and color." Here, indeed, the mighty wonders of science meet one at every turn. The growth of plants takes place before the eye. A robot ten feet in height gives a lecture on food chemistry.

In the Chicago fair of 1893 there was no radio, no airplane, no motion pictures. The fair of to-day shows the wonders of these things, and a thousand and one other marvels that were not in existence forty years ago.

Thus the Century of Progress Fair brings the different parts of the world together, and reveals the marvelous things that have been done on earth in the past hundred years, and to what cause may we attribute such advancement in the realm of science? Is it due to the fact of our being in the Brain Age, as the matter is explained by some? Or rather, is it due to the fact set forth in the Scriptures; viz., that we are living in the days of Christ's preparation—See Nahum's prophecy, ch. 2. Our conviction is that the latter is the case. The multifarious signs of the times fulfilling prophecy tell us that the kingdom of God is soon to be ushered in, and that the wonders which we now see are but a foretaste of what that divine regime will bring; but the greatest of all its gifts to the world will be those of peace, health, righteousness, happiness, and everlasting life.

Humanism—A New Religion

RECENTLY some scientists and teachers met in Chicago and set forth statements regarding a new religion, "shaped for the needs of the age" because the old-time religion, they say, will not meet the requirements of the present-day generation. The belief which these scientists would give to the world completely eliminates the supernatural. It is called Humanism. According to the Associated Press, "Religious Humanists regard the universe as self-existing and not created. Religion must formulate its forms and plans in the light of the scientific spirit and not God. In place of the old attitudes involved in worship and prayer, the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being."

In short, the goal of humanism is a renovated society. Its exponents desire to accomplish a world-wide community of brotherhood independent of

religion. This must be brought about by educating the mind and causing it to see the practical value of altruism. They claim that the time has come for wide-spread recognition of the radical changes in religious thoughts throughout the modern world. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience."

Our comment on the foregoing is that what humanists want to see is the social condition that will be established on earth by Christ's Kingdom. This, however, will not be minus religion. Instead of being a shell without a kernel, it will recognize the great facts as stated in the Bible. It will take cognizance of the mighty Creator of the universe and of Jesus Christ, the Son of God. It will establish real contact between the invisible forces of truth and righteousness and the heart of man. Speaking of that time, and of the earth's inhabitants, the Lord says: "I will be their God, and they shall be my people." It is only under the instruction and uplift of the great Christ that the world will gain happiness and life.

What Will They Do For The Children?

ONE of the heart-touching events has been the children's strike in Pennsylvania. According to the *Literary Digest*, some of these children told stories of working from ten to fifteen hours a day. The highest wages that one girl made was \$1.10 a week, and one week she made just five cents. This girl has been the sole support of a family of ten for the past year. Who knows how that family has managed to exist? While hundreds of the children went on strike, hundreds of others stayed at their tasks, held there by the terror of unemployment. Then it came to pass that the Governor's wife joined the strikers and espoused their cause. Truly she did a noble thing. As the First Lady of the State entered her protest, the State General Assembly decided on a thorough investigation; for, says the *Pittsburgh Post-Gazette*, "Prosecutions would be far more effective than parades, in cleaning up shocking conditions."

What a thousand and one things need to be cleaned out of this world! Because of the greed of wealth, the world is moving on toward the great crisis of the centuries. Not till the thunders of Armageddon have shaken the foundations of society, will the "hail sweep away the refuge of lies and the waters overflow the hiding place." Not till God speaks from heaven will the dark canopy be lifted that has overshadowed the earth so long; and then, those who attempt to deal wickedly and unjustly will be dealt with by the great JUDGE of men, who will purge the earth of every foul and evil thing and clothe it in the spotless attire of purity and beauty, with sorrow, sighing and misery done away forever and merely things of the darker past.

SCIENCE AND THE BIBLE

The Mystery Land of the Pharaohs

Part III

IN THE two previous installments of this series we have traced the history of Egypt for approximately eighteen centuries, from the founding of the First Dynasty under Menes (about 3400 B. C.), on down to the time of Moses—whose birth occurred about 1676 B. C., evidently near the end of the Sixteenth Dynasty. That dynasty was overthrown about 1658 B. C. by foreigners, who poured into the delta from the east, took command of the country, and established a new regime which the Egyptian annals call the Seventeenth Dynasty.

These foreign conquerors have come to be known to historians as the Hyksos, and concerning them there has been much speculation and misunderstanding. The Hyksos were a mighty people, but their might in Egypt was relatively short-lived, for it seems that they remained there for less than a century; and were driven out, about 1580 B. C., by an Egyptian leader named Amhose, who thereupon became the head of the Eighteenth Dynasty. But the Hyksos had brought important innovations into Egyptian life that continued long after their departure.

Hyksos Bring Horses into Egypt

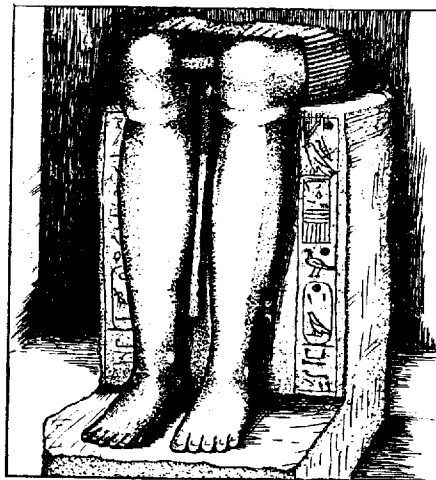
Among other things, the Hyksos brought horses into Egypt. The Egyptian paintings and reliefs, prior to their day, indicate that asses and camels were the customary beasts of burden while the pictures of horses are conspicuous by their absence; but from the Hyksos period onward, horses are frequently portrayed. There is some evidence that the Egyptians first came to know

about the horse from the Hittites, some time prior to the Hyksos invasion; but the use of the horse in Egypt did not become general until the Hyksos arrived. Biblical chronology seems to place the Israelitish Exodus either in 1596 or 1615 B. C., which was before the end of the Hyksos regime; and accordingly we are told that then "all the horses and chariots of Pharaoh pursued them"—Exodus 14:9.

The Seventeenth Dynasty, the regime of the Hyksos, began about 1658 B. C., and lasted until 1580 B. C. These conquerors continued the enslavement of the Israelites, which had begun more than a century before the Hyksos arrived. There were at least five Hyksos pharaohs. Their capital was at Avaris, in the eastern part of the delta. The names of the Hyksos monarchs were as follows:

- 1 Khenzer, who brought horses into Egypt.
- 2 Apophis I.
- 3 Khian (Iannes). He was the most prominent and most cruel of all the Hyksos rulers.
- 4 Apophis II.
- 5 Apophis III. Sekenen-ra was an Egyptian vassal governor of Apophis III, at Thebes, who rebelled against the Hyksos in 1585. His mummy is in the Cairo Museum.

Who were these Hyksos invaders, and whence came they? Josephus, the Jewish historian of the first century A. D., quoted Manetho, an Egyptian priest of the third century B. C., as saying that *hyk* or *hk'* in sacred Egyptian dialect means king, and that *so* in vulgar tongue means shepherd. Because of this lone statement in the writings of Josephus, most historians have referred to these foreign Hyksos as



Fragment of a granite statue of the great Khian, believed to be the true pharaoh of the Exodus. He ascended the throne of Egypt a little before 1600 B. C., and was the most powerful of all the Hyksos conquerors. He was very cruel, and was hated by the Egyptians as well as by the Hebrews, who were then in bondage. When the Hyksos were finally expelled, about twenty years after the Exodus, the Egyptians manifested their vengeance by demolishing the Hyksos statues, and especially the monuments of Khian.

This fragment was found a few years ago at Bubastis, near the cite of the ancient Hyksos capital, Avaris. It is inscribed with Khian's name, but is headless. The title *Hek-khos* (Hyksos) appears on some of the fragments, the word meaning "Ruler of Nations," or more literally, "Encompasser of Countries," which was a title commonly used by the monarchs of the Hittite confederacy.

A Granite lion bearing Pharaoh Khian's name has been found east of the Tigris, near Bagdad; and a vase-lid with his royal inscription was found recently at Knossos, Crete; hence his high-sounding title may not have been an altogether empty boast; he may really have been ruler over more lands than Egypt. But the power of the Hyksos rapidly dwindled after Khian's death, which occurred shortly after the Exodus. Two centuries later, however, the Hittite confederacy in Asia Minor became a foremost world-power for a short time, and then sunk into oblivion.



"shepherd kings." But modern Egyptologists question the propriety of this designation.

Josephus suggested that these Hyksos conquerors of Egypt were Hebrew noblemen from Palestine, who quietly entered and subdued the delta and valley without difficulty. But the Egyptian Manetho, who was his source of authority, plainly declares in his writings that the Hyksos "came from Phoenicia." Josephus says they were a peaceful people, but Manetho says they were "cruel."

Recently uncovered evidence indicates that Manetho was correct in both his statements, and that Josephus was wrong as usual. The evidence is now clear that the Hyksos were exceedingly harsh taskmasters, and that they were hated by Egyptians and Hebrews alike, during their military occupancy of the Nile country.

Khian, Most Probable Pharaoh of the Exodus

The third pharaoh of the Hyksos regime was the great Khian, also called Iannes. He was the most prominent, and probably the most cruel, of all the Hyksos rulers. We do not know the exact years of his reign, but it seems evident that he was on the throne just about the time of the Israelitish Exodus. This fact coupled with his reputation for cruelty, makes it fairly evident that he was the true pharaoh of the Exodus. Concerning the Hyksos, and the notorious Khian in particular, Dr. Breasted in his "History of Egypt" says:

"Manetho wisely adds that the word **sos** means 'shepherd' only in the late vulgar dialect. There is no such word known in the older language of the monuments. **Hyk** (Egyptian **Hk**'), however, is a common word for 'ruler,' as Manetho says; and Khian, one of the Hyksos kings, often gives himself this title upon his monuments, followed by a word for 'countries,' which by slight and very common phonetic changes might become **sos**; so that Hyksos is a not improbable Greek spelling for the Egyptian title, meaning 'Ruler of countries' (or, 'King of Nations').

"Apophis, one of the Hyksos kings, fashioned an altar, now at Cairo, and engraved upon it the

dedication: 'He (Apophis) made it as his monument for his god (or father) Sute-hk, lord of Avaris, when he (Sute-hk) set all lands under his (Apophis') feet.' General as is the statement, it would appear that this Apophis ruled over more than the land of Egypt.

"More significant are the monuments of Khian, the most remarkable of this line of kings. They have been found from Gebelen in Southern Egypt to the northern delta; but they do not stop here. Under a Mycenaean wall in the palace of Cnossos, in Crete, an alabaster vase-lid bearing his name was discovered by Mr. Evans; while a granite lion with his cartouche (emblem) upon the breast, found many years ago at Bagdad, is now in the British Museum. One of his royal names was 'Encompasser of the Lands;' and we recall that his constant title upon his scarabs and cylinders is 'Ruler of Countries.'

"Scarabs of the Hyksos rulers have also been turned up by the excavations in Palestine. Meagre as these data are, one cannot contemplate them without seeing conjured up before him the vision of a vanished empire, which once stretched from the Euphrates to the first cataract of the Nile, an empire of which all other evidence has perished; for the reason that Avaris, the capital of its rulers, was in the delta where, like so many other delta cities, it suffered a destruction so complete that we cannot even locate the spot on which it once stood. There was, moreover, every reason why the (ultimately victorious) Egyptians should annihilate all evidence of the supremacy of their hated conquerors."

All of Khian's statues were vengefully demolished by Egyptians at the time of the Hyksos expulsion in 1580 B. C. A headless fragment of one is reproduced on the opposite page.

The Hyksos Identified

Modern Egyptologists identify the Hyksos invaders as Hittites; and this agrees with Manetho's statement that they came from Phoenicia. The Hittites, both

prior to and following the Hyksos invasion of Egypt, did inhabit that region. In fact, the Hittite Empire was a confederacy of tribal nations which occupied Asia Minor and northern Palestine.

Records recently uncovered by archeologists reveal the fact that all the Hittite monarchs claimed the title "King of Nations," or "Ruler of Countries"—and that is indeed what the word Hyksos (Hek-ksos) means. "Tidal, King of Nations," one of the four allied monarchs mentioned in Genesis 14, manifestly was one of these Hittite kings of Abraham's day. The Hittites at that time were allies of Elam, Babylon and Ellassar, as explained in our issue of March 1, page 5. Now evidently one of Tidal's successors, four centuries later, pushed down into Egypt, still bearing that ancient Hittite title **Hek-Ksos**, or Hyksos, and easily subdued that land at a time when it was already torn and disrupted by a century-long internal rebellion.

The ancient Hittite capital was located at Boghaz-keui, in Asia Minor. The Hittites appear in history prior to 2000 B. C., but they did not reach their height of power until about 1450 B. C., nearly a century after the Hyksos were rudely expelled from Egypt. The great expulsion occurred in 1580 B. C., not many years after the Israelitish Exodus—perhaps as a punishment for their shameful treatment of God's chosen people.

When these Hyksos left Egypt they retreated to Syria, and established their headquarters at Kadesh, and it was from thence that the Hittites long troubled the Israelites after the latter, under Joshua, had occupied the land of Canaan. But these Hittites intermarried freely with the Israelites, as well as with other peoples of the land; and thus they became absorbed, and finally ceased to exist as a separate nation. By King David's day (about 1100 B. C.) they had practically disappeared as a distinct people, and ultimately their once extensive empire was entirely forgotten. It has been only

during the past few years that their long-lost history has come to light; and that as a result of the archeologists' spade in these "last days."

Considerable excavation work in Syria, the land of the Hittites, has been carried on since the close of the World War, and a fund of information has been amassed concerning this long-forgotten people who are now identified as the Hyksos. Baron Von Oppenheim headed an expedition, which did much work in Syria in 1930 and since. The following is a news dispatch which mentions some of his interesting findings, as was published in the New York **American** and other newspapers throughout the world.

A Lost Empire Found

"For many years Baron Von Oppenheim has been excavating in Turkey to learn more of the vanished Hittite people. Recently, at Tel Halaf, near the source of the Khabur River, he uncovered the ruins of an immense Hittite palace in a forgotten city. This royal palace turned out to be rich in archeological treasure. It shed new light on the arts and gods of this powerful, warlike, but little known race.

"The empire of the Hittites was situated in Asia Minor, and at times embraced all the territory between the Black Sea and the Mediterranean. The Hittites are now known to have conquered both Babylon and Nineveh, and at one time (about 1600 B. C.) held all northern or lower Egypt. From the Hittites both Babylonia and Egypt got the horse, and learned the art of extracting iron from ore.

"Little is known of Hittite history prior to 2000 B. C., but Baron Von Oppenheim's statues and carvings show that they were a highly civilized people as long as 5000 years ago, and at that early time had a keen artistic sense. This Hittite empire was never a solidified empire like that of the Romans; rather it was a confederacy of separate kingdoms or countries. However, the Hittite kingdoms do not seem to have warred on each other.

"Excavations show that there were two definite periods in Hittite history. The first empire dated from about 2000 to about 1650 B. C. From about 1650 to 1400 B. C. there is a blank space in the records, corresponding approximately to the time during which the Hyksos kings ruled over Egypt. Then from about 1400 to 1200 B. C. was the time of the greatest Hittite power. In Judea they intermarried with the Hebrews, and bequeathed to them their distinctive arched noses, according to Professor Breasted. King David (about 1100 B. C.) had in his army, Uriah, a Hittite general, who was so unfortunate in his comely wife, Bathsheba, who became the mother of Solomon."

The Hittite Nose (?)

The characteristics of the Hyksos and of the Hittites, as preserved in their statuary, reliefs and other records, confirm the foregoing suggestion that they are one and the same people. It is interesting to note, in this connection, that Prof. Breasted's studies of the portrait reliefs of early Hebrews and of Hittites has convinced him that the so-called Jewish "hooked nose" is not typical of pure Hebrews but was "borrowed" from the Hittites.

Prof. Breasted claims that the Hebrews, before they intermarried with the Hittites in Canaan, had straight noses; but the Hittites had prominent arched-noses. When, therefore, we today see a Jew with an arched nose, who knows but what we may be looking upon a direct descendant of King Solomon, who was half Hebrew and half Hittite!

There is little likelihood that the Hebrews and Hittites (or Hyksos) intermarried in Egypt before the Exodus. The Hyksos continued the slavery of Israel, and they proved to be terrible taskmasters. However peacefully the Hyksos may have entered Egypt about 1658 B. C., it is evident that they did not rule that land in peace, but maintained such a harsh and cruel discipline that the very mention of their name, throughout later

times, was abhorred by native Egyptians. Commenting upon them, Prof. Breasted in his *History of Ancient Egypt*, says:

"What occasioned the unquestioned barbarities on the part of the (Hyksos) conquerors, it is now impossible to discern; but it is evident that hostilities must have eventually broken out, causing the destruction of the temples, later restored by Hatshepsut (1500 B. C.). Having once gained the upper hand, the Hyksos dynasty evidently slowly decayed, to become at last much like their Egyptian vassals."

Hyksos Power Crumpled Quickly

Sekenenra was one of these Egyptian vassal pharaohs, who ruled Thebes as a sort of governor of that district under the Hyksos pharaoh, Apophis III, whose capital was at Avaris in the eastern part of the delta. This Apophis had inherited an uneasy throne only a few years after the Exodus. The great Pharaoh Khian had died meanwhile, and it seems as if divine vengeance now was to plague all his successors, even as his firstborn had been stricken on that memorable passover night.

The Hyksos power waned so rapidly that in 1585 B. C., shortly after the Israelitish Exodus, the aforementioned Egyptian vassal pharaoh, Sekenenra, successfully rebelled, and ruled his district thereafter independent of Apophis, the Hyksos monarch. Sekenenra's mummy was found a few years ago at Thebes, most remarkably preserved; and it is now in the Cairo museum. It was only five years after his rebellion, when another Egyptian, Amhose, gathered an Egyptian army and drove the Hyksos entirely out of Egypt. And then he established himself as Pharaoh Amhose I, head of the Eighteenth Dynasty, and made Thebes his capital.

Moses, the hero of the Exodus movement, was born about 1676 B. C., and evidently was just a young man when the Hyksos invasion occurred (about 1658). Hence it would seem that he must have been reared by the last

pharaoh of the Sixteenth Dynasty. Of course, if the Hyksos invaded Egypt a few years earlier than 1658, as some writers have thought, then Moses may have been brought up by one of the earlier Hyksos pharaohs; though this does not seem likely. In any event, Moses, who was eighty years old when the Exodus occurred, certainly had no influence with the ruthless Hyksos Pharaoh Khian, or whoever was the stern pharaoh of the Exodus.

Historians of many years ago,

before much was known about the Hyksos, or the history of the ancient Hittites, accepted the tradition of Josephus at face value, and supposed that the Hyksos were very peaceable, God-fearing people. They even credited them with the building of the Great Pyramid. But apparently this idea must now be abandoned; for it is clear from the historic records, as now known, that the Hyksos did not invade Egypt until the Seventeenth Dynasty, which they set up about

1658 B. C., only a few years prior to the Exodus—and of course the Great Pyramid at that time was many centuries old.

(To be continued)

The next installment will begin with the expulsion of the Hyksos and the inauguration of the Eighteenth Dynasty in 1580 B. C., and continue the listing of the pharaohs on down through Old Testament times. Various other points of synchronization with Bible chronology will be pointed out. In a later installment the Great Pyramid will be discussed, and historical facts concerning the date of its erection will be presented.



Evolutionists at the Crossroads

Part V

THUS far in this series we have dealt with the evolution theory in its broader aspects, as it relates to the plant and animal kingdoms in general; and we have seen that even its own chief advocates readily admit that there is no actual proof that the theory is scientifically sound. We also have found that there are many "missing links" throughout the fossil record, and that these gaps or blanks seem no nearer now of being filled than they were far back in Darwin's day.

In this installment we shall focus attention upon the "missing link" that is nearest to us—the one which constitutes the unbridged space between the so-called anthropoid ape and modern man. We want to know what progress the scientists have made, if any, in spanning this yawning chasm between man and beast.

We now insist that Darwinists present before the court of public opinion their full case in behalf of human evolution. We want them to exhibit their proofs one by one, that they may be scrutinized by the intelligent, critical readers of this magazine. We therefore call for all their fossil specimens that they may be marked for evidence and presented for consideration to the jury.

We are not asking now for theory or conjecture; we want real evidence—actual proofs on which evolutionists themselves rely each time they assert that man is a near relative of the ape. Theoretical plastercast "restorations" will not serve their purpose now; we demand the original fossils from which their so-called restorations or reconstructions have been made. Such cleverly constructed plastercasts may be interesting exhibits for a museum; but they cannot be accepted as evidence in this court of opinion, for they are neither originals nor copies of originals. We want the ultimate and evidential facts.

Scientists have admitted that evolution is merely a theory; but surely they must have some fossil specimens which have made them believe that earliest man was closely related to the ape. Darwin-

ists, how many such specimens have you yet discovered? Tell us about them, where they were found; and what they reveal? We are not unduly critical; all we want is the truth. But we want the whole truth, and nothing but the truth.

An Expert Witness Testifies

For reply we are given a copy of a recent, authoritative work on evolution, entitled, "Men of the Old Stone Age," by Dr. Henry Fairfield Osborn, President of the New York Zoological Society and Honorary Curator of the American Museum of Natural History, New York. This book, we are told, will give us all the facts that any scientist knows to date, about man's immediate ancestry.

We are glad to give this book a careful reading, for unquestionably it is an exhaustive, scholarly work. In fact the foreword, written by the president of America's greatest museum, says that it is "the most important and complete work on human evolution since Darwin's *Descent of Man*," and that it is "the first full and authoritative presentation of what has been actually discovered up to the present time in regard to human pre-history."

This certainly suffices to qualify the author as an expert witness, and we therefore proceed to delve into the evidence which he has so painstakingly prepared. Turning to page 7 we find that he lists a series of seventeen fossil groups, and in connection with them he says this:

"Between 1848 and 1914 successive discoveries have been made of a series of human fossils belonging to intermediate races. Some of these are now recognized as missing links between the existing human species (*homo sapiens*) and the anthropoid apes; and others as the earliest known forms of *sapiens* (modern man)."

Now we appear to be getting somewhere. Here we have a recent authoritative work, by an undoubted scholar and a foremost advocate of human evolution; and he gives us a whole series of seventeen fossil groups, gathered from all parts of the

world from Darwin's day down to the present; and he also assures us that "some of these are now recognized as **missing links** between the existing human species and the anthropoid apes." Our search for the "missing link" therefore seems now to be about at an end.

On Trail of the Missing Link

Naturally we feel disappointed that the author did not at once point out exactly which ones of these seventeen fossils are "recognized as missing links" between ape and man. But perhaps that is no good ground for discouragement; so we peruse his book with zest, for we feel that now we are on the trail of real evidence, and that by a simple process of elimination we shall soon find the scientifically recognized "missing links" which the author assures us are somewhere within these carefully selected fossil groups.

We do not read far until we find the author explaining that ten of the aforesaid seventeen groups are skeletons of ancient "Neanderthal" men. Are these the "missing links" between ape and man? No; because the author presents, with evident approval, the careful conclusion of Dr. Ales Hrdlicka, Curator of the U. S. National Museum, that these Neanderthal men are "true men" whose descendants live along the Danube today. He also cites Dr. Arthur Keith, Curator of the Museum of the Royal College of Surgeons, London, who fully agrees with Dr. Hrdlicka.

Thus the ten Neanderthal fossils seem to be eliminated from the running before we scarcely get started on our search for the "missing links"; and our original list of seventeen candidates is now reduced to only seven. Anyway, that simplifies matters; and it must be that among these remaining seven we shall find the evidence we seek, for we are not forgetting that the learned author has assured us that "some of these are now recognized as missing links" between ape and man. So the search goes on.

Among the seven remaining groups is a series of "Furfooz" skulls, found in Belgium. Are these the "missing links"? No; on page 485 the author himself explains that they represent a rather highly developed race of true men, they being the progenitors of the broad-headed Dutch and Danish people of today. So they're out; and our list of possible ape-men now narrows down to six.

The Search Narrows Rapidly

Next, we note that two of the remaining six fossil groups are classified as "Cro-Magnon men," whose skeletons were found in Germany in 1914 and earlier. Are they the elusive "missing links"? No; the author himself describes them as "comparatively modern Cro-Magnon true men." Now if they are "true men" then they cannot be a "missing link" between man and the anthropoid ape. So the witness, by his own admissions, has now reduced his list from seventeen down to four.

One of these remaining four fossils is called the Grimaldi Skeleton, found in 1901. But the author

hardly gives it a passing comment, such as any real "missing link" would seem to deserve. About all he says about this Grimaldi specimen is that it presents "a number of resemblances to the African negroid race" of today. Since other late works on evolution do not so much as mention this skeleton, we naturally conclude that it cannot be a very strong candidate for the ape-man honors, and so we casually cross it off the steadily narrowing list.

This now leaves but three remaining groups, of the original imposing list of seventeen submitted in evidence; hence these must be the "big three" of the fossil world. It is clear that if any fossils on this list are "recognized as missing links" between man and ape, as the witness has positively testified, then they must be found among these three; for there are no others remaining to be considered, and the book that lists them is "a full and authoritative presentation of what has been actually discovered up to the present time in regard to human prehistory."

Let us now consider these three remaining fossil groups in some detail. They are: the Trinil bones, the Heidelberg jaw, and the Piltdown fragments.

(1) **The Trinil bones:** This group consists of the upper part of an ape-like skull, two ape-like teeth, and part of a human-like thigh bone, which were found in 1891 at Trinil, Java, in an excavation forty feet below the surface. They were not lying together when found; the teeth were three feet from the skull; and the thigh bone, discovered some time later, was nearly fifty feet away. Further search failed to reveal any other remains anywhere near.

Scientists are not all satisfied that all these bones ever belonged to the same creature. The learned Dr. Virchow, German anatomist and President of the International Congress of Zoologists, who critically examined these Trinil bones soon after their discovery, said: "There is no evidence that these bones were part of the same creature." He believed the skull fragment was that of a chimpanzee, and that the thigh bone was that of an ordinary man. Only seven scientists out of the twenty-five in that International Congress believed that they might have belonged to the same creature and that such creature was an ape-man.

Even our own witness, Dr. Osborn, seems a little hazy as to the real significance of these Trinil bones; for on page 81 he says that the two teeth "do not resemble those of man closely enough to positively confirm the pre-human theory." He admits that the brainpan resembles that of an ape, calls the bones "conundrums," and concludes with the unanswered question, "Is the Trinil race pre-human or not?"

It is not clear why he speaks of a Trinil "race," in view of the obvious absence of proof that there was such a race. It seems unfortunate that scientists sometimes use simple words so loosely. They speak of a Trinil **race**, or a Heidelberg **race**, as though they had found whole cemeteries full of bones of such creatures, when as a matter of fact they have never so much as found one whole skele-

ton—no, not even one whole skull—of either of them.

Now since Dr. Osborn says that the Trinil bones are "conundrums," and actually questions whether they are "prehuman" or not, it is evident that he is not prepared to affirm that they are the "missing link." If he thus eliminates them from that category this leaves us only two remaining specimens of that original list of seventeen possible aspirants for the ape-man crown; viz., the Heidelberg jaw, and the Piltdown fragments. Let us now consider them for what they are worth:

(2) **The Heidelberg Jaw:** This is a massive jawbone which resembles an ape's jaw, but has human-like teeth. It was found near Heidelberg, Germany, in 1907, in a shaft 69 feet below the surface. No other part of the skeleton was found; yet from this one bone the scientific plastic artists have pretended to "reconstruct" the whole creature, just like they have "reconstructed" the Trinil "apeman" from equally flimsy evidence.

This Heidelberg jaw may be that of an extinct and rare species of ape, whose teeth were straight instead of slanting; or it might be that of an abnormal man—a monstrosity or "freak of nature." In the Munich Institute of Paleontology there is an abnormal skull of a modern Eskimo, with a massive jaw and teeth, and which, according to Dr. Erich Wasmann, the distinguished scientist, bears a striking resemblance to the Heidelberg specimen.

But in any event, Dr. Osborn seems to eliminate this Heidelberg jaw entirely as a "missing link" between ape and man; for on page 99 he says concerning this jaw and teeth: "It is absolutely certain that these remains are human. They bear no trace of being intermediate between man and the anthropoid ape;" but he indulged the fond hope that other and more complete remains of similar creatures may some day be found, which may then show that the Heidelberg "race" (?) was not entirely human after all.

It appears now that the witness, even without cross-questioning, has voluntarily eliminated sixteen of the seventeen fossil groups, concerning which he had said at the outset that "some of these are now recognized as missing links between the existing human species and the anthropoid apes."

There is but one more fossil group on the list for us to consider; and when we put it in evidence, the Darwinists must then rest their case—at least so far as "missing links" are concerned—for there is not another known fossil or group of fossils in all the world that aspires to the dignity of being called the apeman branch of man's family tree. Of course, there is the "Sino-man" found recently in China; but that fragment is that of a "true man" of great antiquity, not a "missing link" between man and ape. Let us now have a look at this sole survivor of the original seventeen aspirants, the last of the final "big three" of fossildom—the Piltdown group—which must be the bright, scintillating star of them all.

(3) **The Piltdown Fragments:** This final fossil group consists essentially of a small piece of skull,

part of a jawbone, three teeth, and two small bones from the nose. These bones were found scattered through a gravel pit, at Piltdown, England; but not all at one time. The finds were made during 1910, 1911 and 1912, and it is not known that they all belong to the same creature or type of creatures.

Sir Ray Lankester, the British scientist, after carefully examining the bones, said he did not believe the jaw and skull ever belonged to the same creature; and Prof. Waterson, of the University of London, agreed with him, saying: "The outlines of the Piltdown jaw are identical with those of a chimpanzee jaw. The molar teeth are identical with the ape form. The cranial fragments, on the other hand, are in practically all their details essentially human."

Dr. Hardlicka, in the Smithsonian Institution's Report for 1913, discussed the Piltdown fragments conservatively, and then said: "The most important development in the study of the Piltdown remains is the recent well documented objection by Professor Garrett S. Miller, of the United States National Museum, to the classing together of the lower jaw and the canine (tooth) with the cranium. According to Miller, who had ample anthropoid as well as human material for comparison, the jaw and tooth belong to a fossil chimpanzee."

Three years later Dr. W. D. Matthews, the fossil expert of the American Museum of Natural History (of which our chief witness, Dr. Osborn, is or was the honorary Curator), wrote an article on the subject for *Science* magazine, and declared that the aforementioned conclusions by Prof. Miller are "convincing and irrefutable."

It seems now that not only has Dr. Osborn eliminated sixteen of his seventeen fossil groups from the "missing link" category; but that his co-worker, Dr. Matthews, and Dr. Hrdlicka, Prof. Miller, Sir Ray Lankester and others, have definitely eliminated the other one. From all this evidence it therefore seems clear that the much sought for "missing link" in human evolution is still very much missing.

(To be continued)

The next installment will present affirmative scientific objections to man's inclusion in the evolutionary scheme. This will be followed by an analysis of the subject from the Biblical standpoint.

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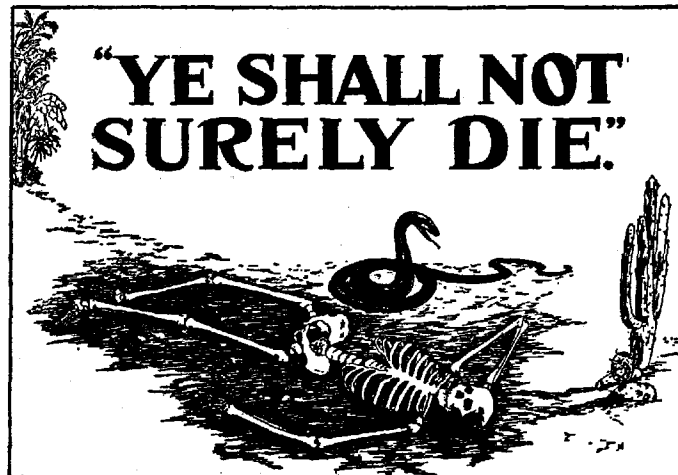
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Our Biblical Dialog



Satan's Monumental Lie



ERNEST: Frank, if, as you claim, it is God's purpose to restore "whosoever will" of mankind and let them live right here upon the earth, what is to become of the doctrine that all good people go to heaven when they die?

Frank: Do you know of anything in the Bible to indicate that all good people go to heaven when they die?

Ernest: Well, I remember reading somewhere in the Bible that Jesus went away to "prepare a place" for all of us; and I don't see why Jesus would do that if it were God's purpose for humanity to spend eternity here on the earth.

Frank: Ernest, you have misquoted the Bible. Jesus did not say that He was going away to prepare a home for all of us.

Ernest: What then did He say?

Frank: He merely said that He would go and prepare a special place for His followers; that is, for those who are real consecrated Christians. The Bible indeed does hold out a heavenly hope for the true church; but, the Bible also shows that the number who will constitute that church will be very few—just a "little flock." There are far more people in New York City than will ever see that heavenly home which Jesus promised to prepare. But first of all, let us get clearly in mind just what God intends to do for mankind in general; and after that we will discuss His special provision for the church.

Ernest: Well, if I understand the Bible, the fate of all who do not become Christians and go to heaven is that they will be sent to that other place which in these modern times is politely referred to as "Hades." And remember, Frank, Hades is no summer resort, where people go for a short time and then return; it's a **permanent abode**—a place of **eternal torment**.

Frank: Ernest, you don't really believe that, do you?

Ernest: Well, I don't want to; but if I take the Bible as my guide, I must believe it. . .

Frank: Ernest, the Bible doesn't teach the doctrine of eternal torment.

Ernest: What? Nothing about **hell** in the Bible?

Frank: O yes, but the Bible hell is as different from the hell of the creeds as the Atlantic Ocean is from the Saharah Desert.

Ernest: In what way are they different?

Frank: In many ways. Take, for instance, the point you mentioned in regard to hell being a permanent abode for all who go there: Do you know that the very last time the Bible mentions hell it says that it eventually will give up its dead? This shows not only that those who go to hell are **dead** but that they will not necessarily have to stay there forever.

Ernest: Frank, I can't believe that's in the Bible; there must be some mistake.

Frank: All right, suppose you turn to the 20th chapter of Revelation and read the 13th verse.

Ernest: I will. Revelation chapter 20, verse 13: "And the sea gave up the dead which were in it, and death and **hell** delivered up the dead which were in them."

Frank: Do you believe it now?

Ernest: There must be something wrong with theology, or else with the Bible.

Frank: Well, I have proven long ago to my own satisfaction that the Bible is all right—the most wonderful of all books—and that all theological confusion has come about as a result of not adhering closely to what the Bible plainly teaches. It seems a pity that this false doctrine of eternal torment should cause thousands of people to disbelieve the Bible, when the fact is, that there is

nothing in the Bible about it. It is a base, unscriptural theory, and a gross libel against a just and loving God.

Ernest: Who, then, started the idea?

Frank: That falsehood was first introduced by Satan in the Garden of Eden. Genesis 3:4 tells us about it. It was the biggest lie anyone ever told, and was uttered by the greatest liar in the universe. **This lie is the real beginning of the torment theory; and the Devil himself—the great deceiver of mankind—is its author.** Perhaps it would be well to read the entire text, just as it is found in the Bible.

Ernest: I'll do that; now let's see, Genesis three, verse 4: "And the serpent said unto the woman, Ye shall not surely die." Frank, according to this it was a snake that did the talking; I thought you said it was the Devil.

Frank: The serpent is used here to personify Satan. Whether the serpent literally talked or not doesn't make much difference. The Bible makes it clear though that the Devil was the one really responsible for what was said. Satan is even called a "Serpent." For proof of this, turn to the book of Revelation, chapter 20, and read the first three verses.

Ernest: There you go, jumping all the way from Genesis to Revelation.

Frank: Yes, but all the books in between tell the very same story; the Bible is harmonious throughout.

Ernest: Very well. The passage in Revelation, reads: "And I saw a mighty angel come down from heaven with a chain in His hand, and he laid hold on **that old serpent**, which is the Devil, and Satan, and bound him a thousand years, that he should deceive the nations no more." Well, this is plain: "That old serpent, which is the Devil".

Frank: Yes, and it was this same old liar who told Mother Eve that transgression of God's law would not lead to death. And she believed it—and nearly all mankind from then until now have believed it also. Satan thus began the deception, by saying to Eve, "Ye shall not surely die," and nearly all have joined in the chorus, saying, "There is no death."

Ernest: Well, of course, Frank, no one really wants to die.

Frank: Yes Ernest, and therein lies the secret of Satan's ability to easily deceive all nations. To all mankind death is a horrible thing. We shrink from it ourselves, and weep when others die. Every fibre of our being therefore rebels against the thought that death means a cessation of the life we hold so dear. Hence, it is pleasant for us to believe that death is merely a quick change into another form of life. Furthermore death, as we have seen, is the punishment for sin; and it is natural for anyone to rebel against punishment. How we do like to fool ourselves! A dear friend or relative dies; the doctor, the coroner, and the undertaker all agree that it is death; but a few days later we gather around the casket in which lies the concrete evidence of

death, and we seek to console ourselves by saying, ~~no~~, it cannot be; There is no death.

Ernest: But just a minute now, Frank; there's more than one way of looking at this matter. No one denies that the **body** dies; but you are forgetting the fact that our **souls** cannot die. When we say that there is no death, we mean that the **soul** continues to live, for it is immortal!

Frank: Ernest, the expression "Immortal soul" is not found anywhere in the Bible. The word soul appears in the Bible more than five hundred times, but is never spoken of as being immortal or death-proof. Quite to the contrary, time and again the Bible emphatically states that the soul dies. The Prophet Ezekiel, for example, tells us, "The soul that sinneth, it **shall die**." You'll find that in Ezekiel 18:4.

Ernest: You're giving me one shock after another. But, I haven't given up yet; how about the **spirit** that "returns to God" when we die? Now, there's something.

Frank: There is a statement to that effect in the 12th chapter of Ecclesiastes, verse 7, I believe it is. Your Bible is already opened to the book, is it not? suppose you read the text.

Ernest: Indeed I shall. I don't intend that you shall have everything your own way. Eccles. 12:7 reads: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." There you are, I knew it—"The spirit shall return to God who gave it." Frank, you may as well admit that you are wrong about the dead simply being **dead** until the resurrection. The text shows that they return to God; that is, to heaven.

Frank: Ernest, do you intend returning to South Africa this Summer?

Ernest: "Returning" to South Africa? That's good. How can I **return** to a place I've never been?

Frank: Well, were you ever in heaven?

Ernest: Of course not. Why such foolish questions?

Frank: In the text you read the word "return" is used, in referring to what occurs at death. If it means that we have an intelligent soul, something separate and apart from the body, which goes to heaven when the body dies, then it also would mean that our souls must have been in heaven before we were born, otherwise they could not be said to "return" there.

Ernest: That's right, it would. That doesn't work out so well, does it? But Frank, what then is this "spirit" that returns to God?

Frank: It is "the breath of life;" not merely the air we breathe, but rather, the invisible life force actuating all living cells, and which originally must have emanated from God—the force that sustains all life, whether in man, or in the lower animals. We are told that in the beginning God breathed this breath of life into man whom He had formed from the dust of the ground; hence, the use of the word "return" in respect to the **spirit** as well as the body, indicates that at death the individual is as completely nonexistent as he was before his birth or begetting.

Ernest: Are we to understand then that animals also have spirits, which return to God when they die? In other words, is this spirit or "breath of life" just the same in animals as it is in man?

Frank: My answer is to cite you to the Scriptures.

Ernest: And that's the only kind of an answer I want.

Frank: I'm glad to hear that. If everybody followed the Bible instead of man-made theory, there would be less confusion. In the third chapter of Ecclesiastes, verse 19, we find these words: "For that which befallerth the sons of men befallerth beasts, even one thing befallerth them; as one dieth so dieth the other; yea, they have all one breath (or spirit), so that a man hath no preeminence above a beast; for all is vanity. All go to one place (at death.) Who knoweth (the prophet then asks) that the spirit of man goeth upward, and that the spirit of beasts goeth downward to the earth?" From this statement we see, that way back there many believed Satan's lie, that there is no death, and that there is something inside of man that goeth upward at death. But the prophet asks, Who can prove it? He had already shown that man dies the same as a beast; that they all have the same breath, or spirit. Hence the answer to his question is obvious.

Ernest: Now listen, Frank, you can't make me believe that man dies just like a cat or a dog, and that that's all there is to it. Why, one would think you don't believe in any kind of a future life.

Frank: Ernest, you should be concerned about what the Bible teaches, not what some mortal man believes. When we come to the Bible we find that in it is outlined a hope for future life that far excels our fondest imaginations.

Ernest: But, how can that be? If, as you say, the Bible teaches that when a man is dead he is out of existence, wherein lies the hope of a future life? There is something strange about the way you reason.

Frank: Ernest, I am glad you asked that question; because in its answer is found the real difference between the gospel of salvation as we find it in the Bible, and the teachings of those who have believed Satan's monumental lie. Worldly wisdom tells us that "there is no death," and that because of this there is life beyond the grave; but the Bible tells us that death is a horrible reality, and that the only hope of life beyond the grave is in the fact that God has promised a resurrection from the dead. You know, of course, that the Bible clearly teaches the doctrine of the resurrection.

Ernest: Certainly, everybody knows that much.

Frank: Well, have you ever stopped to wonder how resurrection from the dead could be possible, if no one is really **dead**?

Ernest: That is something to think about, sure enough; but, on the other hand, haven't we always been told that the resurrection means the reunion of body and soul?

Frank: Ernest, if, as we have been taught, the soul is the real being, and that in this life it is held in bondage to our flesh; and if at death the soul

escapes and is thereafter free, why bring it back into bondage by resurrecting the body, and forcing the soul back into it?

Ernest: Frank, I may just as well throw up my hands and say, I don't know a thing about it.

Frank: You can know as much about that kind of theology as anyone else. I merely mention it to illustrate the confusion in which we are sure to find ourselves, unless we acknowledge that God meant what He said when He told our first parents that the penalty for sin is **death**; and, unless we further acknowledge that the only escape from this penalty is in the fact that God, through the gift of His Son as Man's Redeemer, has provided a means of escape from death through the resurrection of the dead.

Ernest: Very well; but now, tell me this: Where is the resurrection to take place?

Frank: Where have the people died?

Ernest: On the earth, of course. . .

Frank: And that's where the resurrection will take place. The word resurrection means to bring back again. Man was created to live on the earth; he lost the privilege of living because of sin; but God, through His love, has provided a Redeemer—one who could pay the penalty of death for us. This Redeemer is none other than His own beloved Son, Christ Jesus. A very interesting prophecy regarding this is found in the 13th chapter of Hosea, verse 14. This prophecy very beautifully states the hope of life through the Redeemer.

Ernest: Frank, as I am beginning to see it now, the resurrection will be very much of a reality. Hosea 13:14—I have it—it reads: "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." Well, well; Frank, if the grave is to be destroyed, it certainly does mean an awakening of the dead.

Frank: Indeed it does; but what's still more interesting, the Hebrew word translated grave in this text is "sheol," which is the Old Testament word for **Hell**; hence the prophet is telling us that because of the ransom sacrifice of Christ even hell itself will be destroyed.

Ernest: Yes, but Frank, you can't dispose of hell as easily as that. I know of one rich man whom the Bible speaks of as being in hell, and he was having a very hot time of it, and receiving plenty of torment.

Frank: Ernest, that passage is easily explained, and we'll get to it in its proper turn; but what I want you to realize now is the fact that all who are in the Bible hell, which is the death condition, are to be restored to life by the power of God, because they have been redeemed by the blood of Christ. On this point, turn to the 35th chapter of Isaiah, and read the 10th verse.

Ernest: Frank, anything that will give me assurance that I will meet my friends and loved ones once more, is indeed a source of comfort. Now let's see, Isaiah 35, verse 10: "And the ransomed of the Lord". . .

(Continued on page 27)

The Christian Life

Failure to Recognize God's Organization a Fruitful Cause of Division Among Christians

A CANDID DISCUSSION OF A VITAL MATTER

JEHOVAH'S visible organization, as it pertains to the Church of Christ, began at Pentecost, along very simple lines; but under this arrangement God's people were laden with the stupendous commission to preach the gospel to all nations as a witness until the final end comes. Would it not be presumptuous on the part of anyone to say that God failed back there to provide His people with an appropriate arrangement by and through which they could carry forward the work of the ministry in harmony with the commission He had given them? Unquestionably it would! Yet, notwithstanding this obvious fact, men soon insisted upon making various "improvements" in His simple, divinely instituted organization.

Naturally, all such changes have been attended with disastrous results to the spiritual life of God's people. These humanly devised innovations have fostered the spirit of bigotry, intolerance and hatred, instead of the spirit of true Christianity, in all epochs of the church throughout the age until now.

The First "Falling Away"

The first such "change of work" and of organization began to be heralded by ambitious leaders shortly after the death of the apostles. Even before the apostles fell asleep some of the early church were beginning to advocate the mystic doctrine that 'the Kingdom is already established.' This early fantastic error grew and grew, until it gained a real foothold in the church; and finally it was taken so seri-

ously that Christians thought it expedient to appoint their foremost leader, the Bishop of Rome, as a sort of dictator, and to call him the vice-gerent of Christ. Then this mighty leader whom 'the Lord had appointed,' began to exercise kingdom authority over the earth in God's name.

There followed in the wake of this unauthorized "change" in God's simple arrangements an organized campaign of intolerance, hatred and persecution of all who dared to say that the change was unscriptural. Christians who opposed the "Lord's organization," as thus humanly misconceived, were relentlessly tormented in Christ's name, on the pretext that they were "opposers," "disrupters," and "wicked enemies of God" and of His work in the earth.

Thus were those who were loyal to God's true organization of the early church kept in subjection until the Reformation. Then, each of the reformers in turn, made a noble break for Christian liberty, and a sincere effort to return to the simplicity of the early church. But alas, nearly all of these, or some of their immediate followers, soon decided that God had authorized them to bring about a "change" in His original methods. Many of these, like the early Papists, also decided that the Kingdom is already established; and, even though many of them had been relentlessly persecuted by the "Mother Church," they now turned persecutors of all who had the courage to deny the validity of their presumed divine authority and channelistic boasts.

Same Mistake Over Again

History thus has repeated itself again and again since the earliest days of the "falling away." Not merely on the part of Papacy, but in the wake of practically every reform movement has come the claim that God has "changed" His work or methods, that their way is now God's way, and gradually this has paved the way for the malicious operation of that evil spirit of intolerance toward all Christians who were loath to change each time some dogmatic leader gave the word.

In the dark ages, as well as in the early days of the reformation, those who joined the "opposition" were often literally tormented and put to death. The law does not permit such a cruel course today; so the "loyal" organizationists are now taught to simply "hate" their enemies. They are reminded that God hates His enemies, and that they should do likewise; and they are told, of course, that their worst enemies are those Christians who do not favor "organization" rules.

Have we any reason to suppose that if the laws of the land now allowed it, the organizational leaders who thus teach their followers to pray for the destruction of those whom they define as enemies of the Lord, would not just as gladly instruct that all such be burned at the stake, even as did their predecessors of the dark ages?

It is because we thoroughly believe that a failure to recognize what constitutes God's real organization has been one of the most fruitful causes of intolerance and division among the

saints, that we deem it important to here take up the subject for candid discussion.

Babylon's Early Rise

Jesus, in His parable of the wheat and tares, and the Apostle Paul, in his discussion of the "Man of Sin," which was beginning its development even in the early church, both make plain the fact that there was to come a great falling away from the faith and practice of the believers as originally instituted; and that this would result in a gigantic growth of organized error among the saints, which in turn would produce many spurious Christians; and that in the organized assemblies of this greatly inflated type of "Christianity" the true Christians would become very obscure—choked out as it were—or held in bondage to the organizations and opinions of ambitious men.

Paul suggests, in 2 Thes. 2:7, that this "falling away," this sinister unchristian apostasy, began in a small way in his day; and that it would continue to grow into a fully developed "man" of sin, by which the whole system would be corrupted and become apostate. His prediction has been literally fulfilled. At first this spurious organization held almost an exclusive monopoly over the affairs of the church; but later, beginning with the Reformation, other rival groups sprang up, each challenging the authority of the "mother church" and themselves boastingly claiming to be the specially appointed favorites of heaven.

Today there are many such organizations, all making essentially the same erroneous claim; though some are more and some are less arrogant in flaunting their presumptions before the public. All of this egotism and confusion—reflecting as it does the selfish spirit of the world, and of Satan, the god of this world—God calls "Babylon"; and therefore to His people as individual followers, He still is issuing the command, "Come out of her, My people, that ye be not partakers of her sins, and that

ye receive not of her plagues." —Rev. 18:4.

Coming out of Her, Means What?

When Jesus prophetically portrayed this nominal organization of professed Christians, in His parable of the wheat and tares, He pointed out that in the extreme end of the age the wheat would be separated from the tares. It seems quite clear, therefore, from a proper comparison of the various Scriptures on the subject, that there would come a time, ere the full end arrives, when God's true people would recognize the necessity of freeing themselves from every vestige of "organization" which goes beyond the simple arrangement that God originally instituted for His people through Jesus and the apostles.

In other words, it is evident that the full separation of wheat and tares—that is, the complete coming out of Babylon—really calls for a complete return to that simplicity of church organization and practice under which God's spirit was so abundantly manifested in the beginning of the Christian era.

It is for this reason that we believe this frank discussion of the subject is of prime importance to all consecrated Christians at the present time. All true disciples now will conscientiously heed the divine instructions when understood, regardless of how such obedience may affect their standing with others whom they love and esteem. We must be prepared to act as we believe that God would have us act, even though it mean the severance of every social or earthly tie, and bring upon us the taunts and sneers of those still blinded by prejudice, and who have allowed the glamorous display of human organization and pretended authority to displace in their minds the blessed simplicity and Christian spirit of the early church.

No Central Control in Apostolic Days

The only authentic record we have which reveals to us the method of procedure in the early church, and the characteristics

of church organization as constituted by the apostles, is that which is given us in the book of Acts, and later reflected in the epistles of the various apostles. A study of the facts thus made available for us reveals that then there was no central group or organization of believers whatsoever, to which the local congregations were supposed to look for instruction, guidance, or spiritual food. Nor does the Lord's Word anywhere indicate that there ever would come a time when such an arrangement would be divinely authorized.

Neither do the Scriptures indicate that any organization formed by fallible men to preach the gospel should be recognized as having a monopoly over the spiritual interests of Christians; although by the use of Old Testament prophecies, and other obscure passages of the Scriptures, attempts have been made to prove such a theory.

Each local congregation, in early days, was an individual unit and governed fully and only by the vote of its own members. The teachers, variously styled pastors, bishops and elders, elected by the local congregations, had no jurisdiction outside of their ecclesia. Through their failure to recognize this limitation many of the teachers later, after the death of the apostles, united, and sought to control the congregations, instead of continuing to be themselves subject to the ecclesia that elected them.

The Jerusalem Conference

The nearest we find to any centralized action, was when, on one occasion, an apostolic conference was arranged for at Jerusalem. But this was called for a very special purpose, and was not a continuous "organization," or permanent council. It was, at the most, merely a convention during which thoughts were compared in regard to a matter that had become a very important issue amongst the believers of that day.—Acts 15.

The apostles, and for a time, all of the early church, were Jews; and as such they had become accustomed to thinking

that God had no special blessings for any except their own nation, unless others became proselytes to Judaism and kept the Mosaic Law. But now the time had come for the gospel to go freely to the Gentiles, and naturally the matter presented some very serious problems to those early Jewish converts.

There was no central authority to which these early Christians could look for authentic instruction; and even some of the apostles, for a time, were uncertain as to what was the proper course to pursue. So they gathered at Jerusalem, and there discussed the question in detail. A definite decision was reached when James stood up and recalled to his brethren how God had appeared to Simeon (Simon Peter) in a vision and had given him specific instruction to visit Cornelius, a Roman army officer, and tell him about the gospel of the Kingdom.—Acts 10 and 15.

James then cited some Old Testament prophecies as further proof that the time had come for the Gentiles to receive the gospel. The others concurred, as James thus summed up the matter; and the results of the conference were thereafter made known to the various groups of brethren beyond Jerusalem.

Apostles Recognized no Head but Christ

The apostles being divinely inspired, this decision was of course binding upon all the church. After this conference adjourned we have no record of any further efforts being made, either by the apostles, or by the early ecclesias, to reach a united conclusion on matters that pertain to the affairs of the various local congregations; and certainly no effort was made to set up a central headquarters with authority to control the ecclesias, or the minds and acts of individual believers. It was the antichrist, or "man of sin" who did this, after the great "falling away" from the faith and simplicity of the early church had taken place.

Analyzing the Bible record still further, we find that even among the apostles themselves

there was no recognition or claim of special or super-authority on the part of any one of them. It was after the apostles themselves had died that the apostate church set up the claim that Peter was the visible "head" of the church, and that the right of "papal succession" existed from his day onward. Peter thus became the first generally recognized human "channel" of truth. But Peter never made any such claim for himself, nor was he so regarded by the other apostles, or by the early church generally; only a few in those early days made the carnal claim, "I am of Peter!"

Paul certainly did not regard Peter as his "infallible head," when he, on one occasion, "rebuked" him publicly. There was no central authority among the apostles, or among the first century ecclesias, except the supreme authority of the Lord Himself. It should have remained so throughout the age even to this day; but alas, how easily can ambitious leaders lead God's people astray!

It appears that most of the missionary efforts put forth by Paul and the other apostles were undertaken and carried out without even particularly consulting with each other. The church at Antioch sent Paul and Barnabas on a missionary tour to visit the other churches, as well as to do pioneer work where no churches had as yet been established. There is no record to indicate that the other apostles or ecclesias were consulted before undertaking this evangelistic tour, or that the brethren in general were given a vote in the matter. And why should such be thought necessary?

God, Not Man, Commissions You

Certainly there is no Scriptural or other good reason why any individual Christian or ecclesia, if the opportunity presents itself, should first petition other groups for permission to go forth and preach God's Word; though if other ecclesias are served it is, of course, important to obtain the permission of such ecclesias, and not force one's service upon them.

An outstanding example of the liberty that existed in the early church is given in the experiences of the Apostle Paul. When this great apostle first entered the ministry very few of the believers even knew that he had been converted. It was not until some time afterward that a few saints heard that he who had persecuted the church of Christ was now proclaiming the glad tidings. (Gal. 1:16-23.) How different was his procedure from that which has been the custom of many religious leaders and organizations since that time! Many even now continue to place human ordination or authority above the sanction of our one true Head, Christ Jesus.

Improving on God's Ways (?)

Imperfect human reasoning would say that such apparently haphazard methods as were used in the early church would be very ineffective today; and that in order to accomplish great things it is now necessary to have a centralized system of control to function as overlord in directing the thoughts and activities of the saints everywhere. The facts of history, however, reveal to the contrary. Never, at any time during the entire Gospel Age, has the truth flourished and increased more rapidly and more effectively than under the simple arrangement which God instituted for the early church.

But when the apostles fell asleep, and ambitious leaders began to "organize" the ministry and put it upon an "efficient business basis," with centralized control, the truth soon became throttled, and ere long the pure gospel of Christ was fully buried in the rubbish of ritualism and human tradition. The same thing occurred in the days of the great Reformation. It too, did its most effective work at its beginning, while the reformers were unorganized but dominated by love for truth and simplicity. But soon the leaders began to form organizations to "control" matters, and forthwith the true spirit of the Reformation was quenched, and zeal for truth thereafter took a secondary place.

Clergy-Laity Division Was Never Sanctioned by God

Every departure from the simplicity of the apostolic church has had a tendency to produce and accentuate unauthorized carnal separations of the Lord's people, at least into two general groups—the servants and the served. In nominal Christian circles this division is proudly recognized, and dignified by distinctive names—clergy and laity. Such carnality should not be tolerated amongst God's free people. All are on the same footing in Christ Jesus; and through the anointing of the holy spirit every footstep follower of the Master is authorized to be a minister of God and of righteousness.

Every attempt to "organize" the church, and to appoint by a general vote of the saints or otherwise, special representatives endowed with authority beyond that of their own local ecclesia, is certain, sooner or later, to create the impression that those thus specially appointed are somehow just a little superior to the rank and file of the brethren, and that any who presume to serve independently of their jurisdiction are not duly recognizing "the Lord's arrangements," hence should be looked upon with suspicion if not downright contempt.

History has repeated itself along this line many times. The early reformers refused to bow the knee to Papacy, and as a result they were branded as "wicked," "disloyal," "heady," or "ambitious," simply because they refused to recognize the authority of the self-styled "Holy See." We may be hastily inclined to congratulate ourselves that we no longer live in a day when sincere efforts to serve the Lord are thus throttled or branded as heresy and disloyalty by any one of the present-day organizations called Christian; but let us not be too sure that such congratulations are in order.

The struggle for Christian liberty, and against the carnal spirit of special class-interest, is a life-long one on the part of every individual saint of God,

and is going on today just as it did in the far distant past. Nothing will overcome it but the true spirit of divine love ruling in the heart.

Baneful Source of Intolerance

Every attempt to centralize control of the Lord's work, irrespective of the good intentions represented in those efforts, almost invariably has had the tendency to produce a selfish, bigoted, "ecclesiastical" frame of mind on the part of those elected to control; and this attitude seems to hinder the ability of many such to appreciate the fact that there can be such a thing as a sincere unselfish desire to serve the Lord outside of their particular organization or channelistic arrangement.

Because of this all such independent efforts are condemned as being due to sinister "ambition" or "disloyalty." The Lord understood human frailty along this line; and this evidently explains why He and the apostles held to so simple an arrangement, and the reason also, why He did not provide for any elective offices in the church higher than that of local eldership.

Why God's Way is Best

The wisdom of this simple arrangement for the church is apparent. Should a teacher in a local congregation become heady, and insist that he alone must be considered the head of that congregation, it could cause no trouble except locally. But, if an individual, or group of individuals should receive the general recognition of many, or all of the churches and then assume a monopoly over the Lord's work, as sometimes happens, a serious situation is thereby created. In such a case either one of two things must happen, both of which are carnal:

First, it may be that all the local congregations will be willing to submit to such unwarranted control—or at least enough of them to make of no avail a protest on the part of a small minority—in which case there develops a condition of sectarian bondage. This means a throt-

ting of the free interchange of thought. All who express ideas aside from those that emanate from the recognized channel, or who may make bold to call in question some point that is sponsored by the organization, are looked upon with suspicion; and if they continue to exercise their Christian liberty they soon are branded as "heretics," "opposers of God," and the faithful are warned not to have anything to do with them because they have "gone out of the truth."

Second, if only a portion of each congregation is willing to recognize the lawless attitude of the elected or self-styled leaders, and the others prefer the simplicity of the early church, and insist on remaining free to cooperate with and fellowship all who love the Lord, the result is inevitably a "division." Then the cry goes forth to "mark those that cause divisions, contrary to the doctrines, and avoid them."

But the important question that is often overlooked is, **Who caused the division**—those who adhered to the simplicity of the early church, or those who introduced the unscriptural innovation of lordship and centralized control? The organizers are usually horrified at the "rebellious" ones who insist upon apostolic simplicity and Christian liberty, and if there is no hope of bringing a good majority of them "into line," they usually advocate, for "principle's sake," withdrawal from them. Thus they become bound all the tighter with the cords of organized exclusiveness.

Protestants, Awake!

Should we not, beloved brethren, take careful cognizance of our relationship to the Lord, and our responsibility toward the work of His ministry, and determine, regardless of cost, to wrest ourselves free from every possible cord of carnal bondage that may still be holding us back from full fellowship with Him and His people?

The protestant movement that started centuries ago is still going on. Even the harvest work, in which we all have been engaged,

seems far from complete. Indeed, it cannot be complete until every grain of wheat—every living saint of God—is not only gathered out of the grosser forms of sectarianism, but also winnowed as well from the more subtle forms of carnal bondage; yea, shall we not say, until every true Christian returns to the full recognition of the fact that God's way of organizing and conducting His church was, and still is, the best way, all-sufficient.

The outstanding characteristic of mystic Babylon has been her centralized control over the spiritual affairs of her members, in violation of the divinely instituted arrangements of the early church. It follows therefore, that none of us can be sure that we have come fully and unreservedly out of Babylon until we have cast off all the humanly imposed fetters of bondage that go beyond God's simple apostolic arrangement for His people.

Why These Tests?

With these facts before us can we not understand why the Lord has permitted to come to His people the peculiarly trying experiences of the past few years? Instead of wishing, therefore, that the latter part of the harvest work might not have been a period of such confusion and separation, can we not see that what appears to be a calamity is in reality an act of divine providence, designed to make possible a more complete liberation from Babylon, and a still closer union with our one true Head?

Indeed, in no other way could the full import of Christian liberty and freedom from Babylonian bonds have been so well brought to our attention. A mere glance over the field today is sufficient to prove that there is indeed much yet to be accomplished in assisting many of our brethren in more perfectly heeding the clarion call to "Come out of her, My people." The earmarks of Babylon are almost everywhere in evidence. Let us then, beloved, continue, to send out that call to all His people, and meanwhile also see that we remain free ourselves.

Complete Separation Required

The mere separation from some one or another of the great or small "organizations" now in existence is not enough, either! It would appear now that such is but the first step in the coming-out process. It is easy, perhaps, to have one's name removed from some church roll or organizational arrangement, but it is much more difficult not to bring any of the spirit of sectarianism along with us.

It now seems apparent that "coming out of Babylon" is something that involves a cleansing of the very innermost recesses of our hearts and minds from every semblance of the "organizational" complex; from every secret carnal desire to lean upon some modern Paul, or Apollos, or Cephas—whether these spiritual leaning posts be individuals, societies, institutions, committees, or what not.

Shall we not, then, institute a rigorous process of self-examination along this line? Shall we not also, by word and by example, throw our influence behind this much-needed present-day protestant movement! From the standpoint of this work that remains to be done it is still true that "the harvest is great but the laborers are few."

At one time there were 1200 independent classes of the Lord's people in this country alone who had been harvested from the great tare-field of nominal Christendom, and were all enjoying the freedom and light of present truth. But many, if not all of us, in our hearts, were still in a measure of bondage. We needed a further lesson in order to give us a better vision of what constitutes real Christian liberty, and the importance of that liberty in the Christian life. Some are learning that lesson in one way, and some in another.

We Needed the Lesson

It was, by divine permission, and in order to purify the saints still further, that circumstances developed which have caused very many of the Lord's people, in present truth, to again become bound. And Satan's efforts in

this direction have never been confined to any one group. True, it may have been more apparent in one particular quarter than elsewhere; but his efforts to re-enslave us have been felt by every consecrated child of God the world over. Some have resisted his attempts more successfully than others. Some may even now think that they are free but are not.

The net result of this unexpected onslaught of Satan is seen in the fact that now nearly all of those 1200 classes of liberty-loving Christians are again taking orders from a humanly elected overlord. But many of the individual Christians now in these classes, are, in their hearts, rebelling against this unchristian bondage. Indeed, they are again struggling for their liberty—ignorantly so, in many cases—and they need your help.

Temporary bewilderment has reduced many to a state of mourning. They have temporarily lost their spiritual vision. They are "mourners in Zion" at the present time; and, just as in the past it was our privilege to point the way to liberty through a proclamation of the truth, so now again God places squarely upon our shoulders the responsibility of sending out the truth to all these, coupled with the urgent call, "Come out of her, My people."

Temporary Failure no Disgrace

The development of all the Christian graces is a life-long work on the part of every follower of the Master. We cannot simply add virtue to our faith today and then suppose that for the remainder of our Christian life we need give no further attention to it. Nor should we imagine that we can ever attain, in all their perfection, any of the Christian characteristics enjoined in the Scriptures, or ever reach a point this side the veil where failure along some line will no longer be experienced. The same is true in connection with our fight for Christian liberty. Temporary failure to attain is no disgrace; nor should we now hold any of our fettered

brethren in disesteem if they do not respond to the call to "come out," as quickly as we think they should, or as soon as some others have responded. Some have more obstacles to overcome.

The divine commission to lay down our lives for the brethren is directly involved in the Macedonian cry that is now rising from so many quarters throughout this entire country and elsewhere. Shall we, like Cain of old, dismiss the matter by asking, "Am I my brother's keeper?" Nay verily! Let us lovingly accept the responsibility that is ours, dear brethren. Let those still in bondage, but who realize the true state of their position, arouse themselves to take a stand with the Lord. In doing this let them help to awaken others to the awfulness of all carnal bondage. Wherever possible let every effort be made to start an independent class, entirely separate from all outside domination whatsoever. Let us all determine to make every effort possible to sound forth in trumpet tones to all of our brethren the glorious, heart-cheering message of God's unadulterated truth which points the true believer to Jesus, who is "the way, the truth and the life."

True Church Unity

There is no other way to enjoy real Christian unity except by a recognition of God's own instituted organization for His people as represented in the early church. Jesus prayed for unity among the brethren, and surely we cannot go wrong by insisting that that same true spirit of unity be maintained in our own hearts; and then using our influence, our talents, our substance, in an effort to encourage

that blessed spirit among others. But true Christian unity is impossible so long as the brethren permit any outside influence except the Lord to force itself upon the affairs of their local congregation.

If all the saints in all the world should cast a unanimous vote for the appointment of one brother, or a group of brethren, to represent and control them in a general work, and if they then loyally supported those for whom they voted, that would not constitute the true Christian unity for which Christ prayed; for the reason that such an arrangement is carnal, and has never been authorized by Jehovah God or the Lord Jesus.

True Christian unity cannot be voted into or out of the church of Christ. It exists only where God's arrangements are operative, and where His spirit reigns supreme. This means that every ecclesia should throw off every fettering recognition of outside leadership, and govern its own affairs by the laws of the new creation as laid down in the New Testament. Jesus said that "Where two or three are gathered together in My name," (not in the name of some organization), there am I in the midst," and that to bless. Let us, by faith, lay hold upon this promise, and realize to the full the rich blessings that become the heritage of those who obey the Lord fully.

Nor should the ecclesia impose any tests of fellowship upon its individual members other than those authorized in the Bible. Where this true recognition of God and His laws is insisted upon in the local ecclesia there is true Christian unity—the

unity for which Christ prayed.

Cooperation Without Bondage

Such independence on the part of each ecclesia does not mean that there cannot be wholesome fellowship and fullest cooperation amongst the Lord's brethren everywhere; but the very reverse. In the early church it was customary, as we have seen, for ecclesias that could do so to send out assistance to others. Thus speakers went from place to place preaching the message.

At one time the Christians at Jerusalem were in need of material help, and Paul, because it "pleased" the churches, collected funds and took them to the brethren at Jerusalem. From this it is plain that there was full cooperation back there; and there can, and should be such cooperation today. But when cooperation involves the recognition of one brother, or group of brethren, above others, as having special or superauthority, it becomes carnal, Babylonish, and unchristian.

As we have already noted, the spiritual needs of many of the brethren today are very great. We suggest that every ecclesia of Bible students now enjoying their Christian liberty bestir itself to see what can be done to help fettered brethren in nearby cities and towns. Conditions are rapidly ripening for a modern exodus from present Babylonish bondage. Let us all, dear brethren, be continually on the alert to help direct these dear ones into the green pastures of complete Christian liberty and unrestrained fellowship with God. Clearly the time is at hand for us to do our full duty. And what a privilege it is to help God's people who are now in need!

Character Harmonies—Joy

JOY is something of which the Bible has much to say directly and much to say by implication. The Lord says that when He will "make up to all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. . . and swallow up death in victory," then the people will say, "Lo, this is our God, we have waited for Him, and He will save us . . . We will be glad and rejoice in His salvation."

(Isa. 25:6-9.) The conditions at that time will be such as shall cause joy and happiness to abound on every hand; for, says the prophet, "weeping may endure for a night, but joy cometh in the morning."—Psa. 30:5.

Of the Divine Kingdom, David wrote, "Beautiful for situation, the joy of the whole earth, is mount Zion. . . the city of the great king." (Psa. 48:2.) And Isaiah said "Ye shall go out with joy, and be led

forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands;" and again, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:12, 10.

While joy will be the world's portion in the future, it should be the Christian's portion NOW. David said: "Let the children of Zion be joyful in their King", and again, "Let the saints be joyful in glory; let them sing aloud upon their beds." (Psa. 149:2, 5.) Isaiah said: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isaiah 61:10.) Another prophecy that applies very well to the church is found in Hab. 3:17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

The Fruit of Joy

The Apostle Paul sets forth joy as being one of the fruits of the spirit. The causes that operate to produce it in the mind of the follower of Jesus are numerous. The first of these is the Divine Plan of the Ages, of which the Christian never becomes weary. Every feature of the mighty program of the centuries conduces to impart joy to the mind. Eden in its pristine beauty speaks of the restored earth; man in the Divine image tells of future possibilities; the Abrahamic promise is traced step by step in its amplification in the prophetic writings; the birth of Jesus is ever fresh and new; the Calvary scene gives a mirror strain of joy in the knowledge of the ultimate outcome; and the resurrection of the Lord causes great exultant joy in the thought that "because He lives, we shall live also."—John 14:19.

The Christian finds joy in such simple yet mighty facts of truth as that Jesus is the great head of the church. He realizes the meaning of the words: "Call no man master; for one is your Master, even Christ, and all ye are brethren." The law of the spirit of life in Christ Jesus comes from no human source. He finds, too, in Christ the one great channel of truth. He realizes the mighty import of the words: "I am the way, the truth and the life. No man cometh unto the Father but by me." He rejoices that he can have direct communication with his heavenly Father by means of the one avenue provided for this purpose, and that God gives wisdom freely and upbraideth not."—John 14:6; James 1:15.

The Christian carries with him a daily sense of sonship. He rejoices in the assurance given by the words, "Now are we the sons of God, and it doth

not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." (John 3:2.) To be "heirs of God and joint-heirs with Christ" is a thing superlatively grand, the very thought of which affords the incentive to endure all the hardships of the way in which the disciples of Jesus is called upon to walk. He can look back and see the great things that God has done for him. With the Psalmist he can say, "I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." "The Lord is my strength and song, and is become my salvation." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God."—Psa. 116:1, 2; 118:14; 40:2.

The past, the present and the future all afford joy to the Christian. Looking back over the past he can trace the gracious leadings of Divine providence. He can see how events have been shaped for his good. He realizes that the truth passed by the millions, while it came to him. He knows how tender and kindly the Lord has been in giving him instruction. He beholds the majestic purpose that controls and directs his days. He feels that his life is being lived under the highest of all laws—the law of love—and that he is, through Divine grace, in tune with the harmonies of heaven.

The Truth Always Brings Joy

From out the past comes a story of a man who received the joy of Christ. The incident took place about seventeen years ago. The man was a miner, working in the Nova Scotian coal mines, where the sunlight never penetrates, so that many a workman sees the sun only about once a day, and in the winter time not that often. One evening, this miner came home at six o'clock. He was tired and hungry and black from the coal dust. It was just then that a woman came to his door. She had some books for sale. They were called **Studies in the Scriptures**. Now this man happened to be an infidel. He had looked into various creeds and read various books in an endeavor to see if there was anything in Christianity, and had finally come to the conclusion that it was inane and worthless. He had relegated religion and God to oblivion. He had no hope beyond the grave, and could find nothing in life but work, and little comfort he could get in his home.

The woman told him about the books. He was not interested. He declared all such books a delusion and a sham. The woman started to go away. Then the man looked at her. She was not young, and she looked very tired. Perhaps she was just as weary and as hungry as he was. It was the meal hour; so he said to her: "We don't want your books, but just take off your hat and coat and have tea with us. We'll be glad to have you, and we can then talk things over." So the woman

stayed. She awakened his interest in the books so that he finally decided to buy them with the understanding that she would take them back if he didn't like them. That night he began to read that wonderful volume entitled "The Divine Plan of the Ages." That volume gripped him right from the start. It was different from anything he had ever seen. He pored over it nearly all that night.

Then every night thereafter it was the same—until he had finished reading all the volumes. Then he bought a Bible and studied that. He was both amazed and astounded with what he had found. He felt as though he had wasted the better part of his life, and his heart went out in a desire to find the Lord. Then he wanted to see the woman who had brought him the books; and one evening she came to see how he was getting along. Oh, how rejoiced she was, to learn that the books had brought him so much comfort and blessing, and what a feast of joy they had together! And soon they were brother and sister in Christ; for the miner gave his heart to God, and symbolized his consecration by water immersion; and for years now, he has had the joy of the Lord.

And could not everyone who has this joy, tell equally as interesting a story of his experience? How beautifully expressed is the thought of Psa. 107: "O give thanks unto the Lord, for He is good; for His mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul and filleth the hungry soul with goodness."

While Jesus is described as a "man of sorrows and acquainted with grief," his life must have been filled with joy. Of Him it is written: "I delight to do thy will, O my God; yea, thy law is within my heart." He who thus delights in the Divine will knows that it affords a joy that nothing else can give. Such joy comes from the perennial springs of God. Jesus said to His disciples: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." And again: "Rejoice and be exceeding glad, for great is your reward in heaven." He did not counsel them to go around with a mournful aspect; but to have in their characters that sweet, bright, joyful strain of melody, the strain of joy.

Do We Rejoice Now, as Then?

Perhaps some of us remember the first Truth convention that we attended. Perhaps that convention meant more to us than any meeting since. Perhaps we saw the tide of joy welling higher up

in the hearts of people than we had ever beheld it.

One brother tells us that the first convention he was privileged to attend after he received the truth, was in a town where about three hundred of the friends had come to meet with one another and with the Lord. Someone, during a praise and testimony meeting arose at the back of the hall and said: "Dear friends, I am glad that I am here. I am rejoicing. I am glad to see you here and to behold you rejoicing. I know that you are glad to see me rejoicing. And so we are all glad, all rejoicing together. And why are we rejoicing? We are rejoicing because we have the truth, the grandest, the most glorious thing that God can give us on this earth." The one who arose and gave that simple, heartfelt testimony proved to be none other than the author of "The Divine Plan of the Ages."

Some of us have had the truth a long time—for many years. Have we the same love for it as we had in days of old? or has its beauty, harmony and grandeur become dimmed, and somewhat the worse for wear, somewhat faded, even as a garment that no longer bears the charm that it formerly bore? Have the "cares of this life and the deceitfulness of riches" been doing their deadly work, so that the seed of truth is no longer fruitful? Have the things of the world been insidiously pushing themselves into our hearts and occupying the sacred shrine that we dedicated to the Lord? Or, on the other hand, can we say: "This one thing I do: forgetting the things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus? Can we sing from the heart:

"Just to feel the Master near,
And to do His bidding here,
It is joy;
Just to let His precious Word
From my willing lips be heard,
It is joy, wonderful joy?"

Greatest of All Realities

Do we feel that the truth is the greatest of all realities in our lives? Have we a clear vision of the cross of Jesus and of the great prize of the high calling that shines before us, ever holding out its inducement to faithfulness? If we can say, "yes" to these questions, we assuredly have the joy of Christ. We have something that nothing can put down or destroy; for we are being fed from a higher source than that of earth.

When the Apostle John wrote to Gaius, he said: "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." This too is a cause of joy to every true Christian. He rejoices to find others in the truth. It gives him joy to associate with them, to see the spirit of joy prevailing among them, to behold the radiance of love in their faces, to clasp their hands, and to

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• THE EVERLASTING GOSPEL •

THE HOPE OF THE CHURCH

Whereby are given unto us exceeding great and precious promises. II Pet. 1:4.

ONE of the principal reasons why so many fail to appreciate the beautiful harmony of the Bible message is that they overlook or forget the fact that God's provision for the church is quite different from His provision for the world. Many have grown accustomed to thinking of "salvation for all" as involving not only a general rescue from sin and death, but an exaltation of all the saved to a position of glory among the holy angels in heaven. But this is not the teaching of the Bible.

There have been many and varied opinions among Christians as to what constitutes death. Some still hold to the so-called orthodox view, that death for the wicked means an eternity of excruciating physical suffering in a literal hell of fire and brimstone.

Others interpret "everlasting destruction" or the "second death" as being merely a separation from God, and the consequent suffering of mental anguish throughout the endless ages of eternity. Only a small minority have as yet come to accept the clear teachings of the Bible, which indicate that death is a condition of complete unconscious-

ness—that the dead are really dead.—Ecc. 9:5,10; Psalm 146:4.

And there are probably just as many equally conflicting views entertained concerning the future state of those who are allegedly "saved" from such visionary places or conditions of suffering to which they suppose all the wicked are unpardonably

consigned at the moment they gasp their last breath as human beings. All this confusion and uncertainty, both as to the ultimate reward of the righteous and as to the future punishment of the wicked, is due to a failure to read and accept all that

the Bible has to say regarding both of these important subjects.

Those who would know the truth must divest their minds of all preconceived notions and be willing to take the Lord at His word. God plainly told our first parents that death—the cessation of life—would be the penalty for their disobedience; and upon this divine statement we must rely.

Man-made theology, ancient and modern, is responsible for the prevailing false conception of death, that makes it something else than that which the Bible clearly indicates it to be. But when we are prepared to accept the plain teachings of God's Word, to the effect that the "wages of sin is death," we have a foundation of knowledge and faith upon which may be assembled, in beautiful, symmetric order, all the glorious doctrines and features of the divine plan.

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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

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

Human Beings Not to become Angels

The creation of man upon the earth was not undertaken with a view that the overflow of earth's inhabitants should, at death, undergo a change of nature and be transferred to a heavenly, spiritual place of abode. As God created fish to live in the

water, and made no provision for their later becoming birds, so man, likewise, was created to be human, and to continue to inhabit this planet, as king of all God's earthly creatures.—Gen. 1:28.

A verse of an old-time hymn, familiar to many, says:

"I want to be an angel, and with the angels stand;
A crown upon my forehead, and a harp within my hand."

But this hymn does not truthfully present the teachings of the Bible concerning even the hope of the church—much less concerning the hope of the world. God created man to live forever upon the earth as a human being. It is true, of course, that He has made a special provision whereby a few—the church—are to be exalted to a condition of heavenly glory; but they are not to be angels, they are to be partakers of the divine nature as joint-heirs with Jesus who was exalted "far above angels." It is because of failure to recognize that some of the promises of the Bible belong to the world and others belong exclusively to the church, that many casual readers of the sacred Word have become confused.

God's promises to the world—prophecies of restoration to perfect life upon a perfected earth—are many. The Bible is replete with such expressions as: "Every man shall dwell under his own vine and fig tree"; "the desert shall rejoice and blossom as the rose"; "the inhabitants shall not say, I am sick"; and, "they shall beat their swords into plowshares, and their spears into pruning-hooks," etc. Now if all who are ever to be saved are to be transferred to a place of heavenly bliss among the angels, then we would have to imagine that there are in general use among heavenly beings some sort of spiritual pruninghooks, vines, fig trees, etc.

But all this absurdity vanishes when we realize that God's provision for the world is an earthly one; and that all His promises of heavenly glory, as recorded in the Bible, apply only to that elect company of footstep followers of the Master, the faithful church class. In a future article we shall consider in detail the hope of the world, pointing out many of the Scriptures that have reference to it; but now let us turn our attention particularly to the "exceeding great and precious promises" of God that constitute the basis of hope for the church of Christ.

The official beginning of the church was at Pentecost; but even before this Jesus began the selection of individuals who would later become the nucleus of this "new creation." To these disciples who left all to follow their Master, Jesus made some very wonderful promises. To them He said: "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. . . . And I will come again and receive you unto Myself; that where I am there ye may be also."—John 14:1-3.

Jesus also assured His disciples that if they were able to drink His cup and be baptized with His baptism, they would share with Him in the glories

of His Kingdom. The Apostle Paul gave expression to the same definite promise, when he wrote: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—Rom. 6:5.

In 1 John 3:2, another of the apostles tells us that "it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him for we shall see Him as He is." And again, we read, "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) No wonder the Apostle Peter declares that unto us "are given exceeding great and precious promises, that by these ye might be partakers of the **divine nature**!"—2 Pet. 1:4.

These Scriptures, and many others of similar import, indicate clearly that there is a very high reward in store for those who, during this present age of trial, are willing to patiently endure the persecutions and afflictions that come to those who fully and sincerely espouse the name and cause of Christ. It has been in the vain attempt to apply these "exceeding great and precious promises" to the world in general that so much confusion of thought has come about.

It is impossible to fully visualize the heights of glory to which the church is invited. To be a joint-heir with Christ, who is "heir of all things," is something which is beyond our present ability to comprehend. Of Jesus it is said that He was highly exalted, and "given a name which is above every name; that at the name of Jesus every knee should bow, and every tongue confess, to the glory of God." But the fact of this high exaltation of Jesus, and of the church as joint-heir with Jesus, does not disclose the full **purpose** of God concerning the salvation of the human race, nor the purpose of the great salvation of the church itself. But this purpose is revealed in the Scriptures.

Church to Reign With Jesus

The purpose of granting the church a heavenly reward is that Jesus might have a company of beings associated with Him in the work of extending salvation—earthly salvation—to a dying world. This is the divine purpose in arranging that the church should share in the thousand-year earthly reign of Christ. In other words, the Heavenly Father is not exalting Christians to such heights of glory in the heavenly realm merely in order to save them, but rather that He might use them to the furtherance of His loving purposes of blessing for all mankind.

Natures Distinct

Nor will those who are exalted to heavenly glory become angels. A proper understanding of the Bible, as well as of science, reveals that there are very definite lines of demarcation between the various planes of existence. We see this clearly demonstrated in the earthly realm, and the Bible assures us that it is likewise true in the spiritual realm.

Fish, birds, beasts, as well as men, are all on separate planes of existence; but all are of the earth. We do not see fish being transformed into birds, nor birds into mammals—at least nothing of this kind ever has been witnessed, nor even any evidence of a natural inclination toward such a transformation of species, during all the ages covered by authentic history. Evolutionists have theorized that such transformations did take place in the remote past; but to the unscientific mind it seems strange that a natural order of progressive evolution should have suddenly come to an end, or at least that there now should be no further evidence or proof of it in the whole wide world.

And, just as we witness these various definite and fixed planes of existence in the material part of God's creation, so the Bible indicates that the same thing is true in the spiritual sphere. Of Jesus it is said that He was exalted "far above angels, principalities, and powers." Evidently each of these terms denotes a different plane or order of spiritual existence. The Bible also speaks of cherubim, of seraphim, and of archangels. Lucifer, who later became Satan the Devil, was evidently one of those highly exalted spiritual creatures such as an archangel. Lucifer's personal glory and power before he fell, are pictorially described in Ezekiel 28.

The many legends of the ancient Greeks and of other peoples indicate that the truth concerning spirit beings was much confused in the minds of those early philosophers; and as a result they were led to superstitiously believe in the transmigration of souls, and also that human beings may become transformed into fantastic spiritual creatures, such as gods or goddesses, who thereafter demand the worship of their less fortunate erstwhile associates. According to these same legends, humans may also become transformed into creatures of a much lower estate—perhaps into a horse or a dog or a wolf.

All these legends are, of course, very foolish; yet it is not unreasonable to believe, even as the Scriptures teach, that God has created beings on many planes higher than man. But the Bible does not teach that there is or can be a promiscuous intermingling or commingling of the many varieties of creatures or of natures, such as the ancient legends suggest. Yet the belief that all good people become angels at death, is but a step in advance of those ancient pagan legends; and the heavenly promises to the church as set forth in the Bible, have been mistakenly used to support this false theory.

An Exception to the Natural Order

The church class are to experience a change of nature in the "first resurrection," not because that is the general order of things in the divine economy, but because God desires to make an exception of this faithful group of footstep followers of the Master, and to use them, under the leadership of Jesus their Head, as the channel of blessing for the sin-sick and dying world. And the church's

change of nature will be much greater than merely that of becoming angels. St. Peter is authority for the statement that the Christian shall be exalted to the "divine nature." This glorious promise would tend to stagger our faith were we not given definite assurance that it is indeed God's purpose concerning those whom He will make joint-heirs with His beloved Son.

The way by which this infinite glory on the divine plane is to be attained, is set forth by the Apostle Paul in Romans 5:1,2. The first step is that of justification by faith. Originally we were all members of the condemned human race, and therefore alienated from God through wicked works. Having an inclination toward righteousness, and coming in contact with a measure of the truth concerning God's grace in Christ, we are "constrained" to come to Him, and finally to accept His loving provision in the ransom sacrifice of Jesus. This, of necessity, involves also a full repentance from sin. And thus it is, that "being justified by faith we have peace with God, through our Lord Jesus Christ." But this is not all there is to being a Christian.

The apostle leads us on to higher planes of grace and truth; heights to which our justification is but the first step. He continues: By whom (through Jesus) also we have access into this grace wherein we stand, **and rejoice in the hope of the glory of God.** What heights of glory are implied in this promise! The glory of God! Who could attain such glory unless miraculously "changed" and exalted to the divine nature? Not one, of course. But it is just such a change and exaltation that God has promised to His faithful church.

Of Jesus, the inspired writer says that "He sat down at the right hand of the Majesty on high"; and to His followers the exalted Jesus says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sat down with My Father in His throne." (Rev. 3:21.) But such a glory will come only to the overcomers. The overcoming begins at the time of our consecration, and it must continue to the very end of the way: "Be thou faithful unto death, and I will give thee a crown of life,"—Rev. 2:10.

There is nothing mysterious about the act of consecration. It simply means the devoting, or dedicating of one's life to God, and to His service. Until the time that we entered into "peace with God" through justification, our lives were devoted to the service of the world and of self. But at consecration all this became changed. From then on our viewpoint should be that which is well expressed by the poet in that old hymn:

"All for Jesus, all for Jesus
All my being's ransomed powers;
All my thoughts, and words, and doings,
..All my days, and all my hours."

The way of full consecration is, from some standpoints, a very "narrow way"; but the end is glorious. Jesus said: "Strait is the gate, and narrow

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International Sunday School Lessons

Caleb

Lesson for July 9, 1933

Joshua 14:6-14. Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest that the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord thy God.

And now behold, the Lord hath kept me alive, as He said, these forty and five years, ever since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I am this day fourscore and five years old.

As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

GOLDEN TEXT: Blessed is that man that maketh Jehovah his trust.—Psa. 40:4.

CALEB was one of those twelve spies whom Moses sent to spy out the land of Canaan. Bible students are familiar with the account. The twelve men were rulers, each in his own tribe. Their report of the land itself was very favorable, and they brought in an immense cluster of grapes, and pomegranates and figs, describing the country as a "land flowing with milk and honey." But they said: "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." And Joshua was in agreement with Caleb in this matter, for they both said: "The land . . . is an exceeding good land. . . Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us: fear them not." — Exod. 13:28-14:9.

Such expressions as these show admirable faith in the Lord. Had the Israelites done as Caleb and Joshua advised, they would have saved themselves those long, dreary years in the desert. God never tells us to do anything without being right on hand with His invincible power to see us through. The eyes of faith of Caleb and Joshua divested those giants of their great height and strength, which was as nothing when compared with the strength

of the Lord. Their faith remembered the plagues on Egypt and the passage of the Red Sea, and the drowning of Pharaoh's host, and knew that God could and would take care of every situation that would arise.

According to the account, Caleb was eighty-five years of age when he received the land of Hebron for an inheritance. This was the place where dwelt the Anakim, the mighty giants, whom Caleb did not fear, whom he was willing to go up and meet, assured that God would give His own people the victory. What a fitting reward for such a noble faith.

The Christian today has giants that he must overcome before he can take possession of the heavenly Canaan. In the Bible we find that special rewards are promised to the overcomers; for "He that overcometh shall inherit all things, and I will be his God and he shall be my son;" and, "He that overcometh shall not be hurt of the second death."

The Apostle Paul, said, "I fight not as one that beateth the air, but I keep under my body and bring it into subjection, lest having preached to others, I myself should be a castaway." So the Apostle realized that in his own flesh he had a mighty giant to fight. He, however, did not run away from that giant, confessing that he was but a grasshopper before it, but met it and wrestled with it courageously in the strength of the Lord, so successfully that at the last he could say: "I have fought a good fight, I have finished my course, I have kept the faith."

As Caleb was always on God's side, so let us be the same. Let us not compromise with evil in any way. The heavenly Canaan lies before us. It is indeed a goodly land, a land "flowing with milk and honey." It offers the reward of the Divine nature and the ineffable joys that God has in reservation for those that love Him. Let us not quail before our enemies. Let us have the faith of Caleb. Let us go up and possess the land, so that in due time we may destroy all the giants of evil from off the earth, and make it an everlasting abode for a living, rejoicing populace, redeemed from sin and death.

QUESTIONS:

How did the Lord fulfil His promise to Caleb?

How did Caleb show his faith in the Lord?

What giants has the Christian to face? How does he overcome these giants?

What giants are in the world? How will they be overcome?

Will people need faith in the Millennial age?

Deborah

Lesson for July 16, 1933

Judges 4:4-10; 13-15; 5:1-3. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment.

And she sent and called Barak the son of Abinoam out of Kedesh-Naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, if thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor;

for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kadesh.

And Barak called Zebulun and Naphtali to Kadesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Haroshet of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone before thee? So Barak went down from mount Tabor, and ten thousand men after him.

And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

Then sang Deborah and Barak, the son of Abinoam on that day, saying,

Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

GOLDEN TEXT: God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

UR lesson deals with deliverance from oppression. Jahin was a Canaanitish king who tyrannized over the northern tribes of Israel, who were near his capital. This king had appointed over his army a general whose name was Sisera. "He had nine hundred chariots of iron, and for twenty years he mightily oppressed the children of Israel." And the Israelites in their great trouble cried unto the Lord.

Deborah thereupon called Barak and told him to take ten thousand men and go up to mount Tabor. When Sisera received word of this warlike movement, he led forth his host against Barak; but in the battle that ensued, Sisera was completely defeated.

Then Deborah sang a song of praise to the Lord, for she was a prophetess, and her expressions are set forth in prophetic terms. She sang of the brilliant victory the Lord had given to Israel, and of Sisera, who was slain by Jael, after the battle, when he went into her tent to hide and rest. Then the conclusion of her song is this: "So let all thine enemies perish, O Lord: but let them that love Him be as the sun when he goeth forth in his might."

One of the questions of the ages is, why does the Lord permit His people to get into trouble and difficulty? He did this in the case of Joseph, Job, David, Elijah, Daniel and many others of His servants, with no exception in the case of His own Son, upon whom the wrath of the powers of evil was poured in fullest measure. He might have prevented all this, but saw fit to allow it. And we find in every case of those who trusted in Him, good came out of it. For them it meant a greater strength of faith, a firmer grip on the great principles by which God is actuated, and a clearer vision of life and its purposes.

The Lord has always had His Deborahs and His Baraks. In His Word we read: "When the enemy shall come in like a flood, the spirit of the Lord shall raise up a standard against him." He raised up Moses and Joshua to free the Israelites and bring them to the promised land. He raised up Elijah to restore the true religion to Israel after a long period of idolatry. He raised up John the baptist to announce the "Lamb of God that taketh away the sin of the World." Throughout the Gospel dispensation He has raised up men to assist His people in keeping alive the spirit of the truth. Then, soon, He will set a great Deliverer over the entire world, even the Christ—Jesus, the great Head, and the church His "body." Before the power exercised by this great administrative government, all the foes of righteousness will be vanquished, joy will take the place of sorrow, and the knowledge of the Lord will fill the whole earth as the waters cover the sea. Then

a wondrous song of victory will arise from redeemed humanity.

QUESTIONS:

Who showed the greater degree of faith in God, Deborah, or Barak?

Why does the Lord permit His people to get into trouble? Name some of the leaders that God raised up at different times to help His spiritual Israelites.

Do God's people sing songs of victory now? If so, upon what occasions?

How does the enemy come in at times like a flood? And how does the spirit of God raise up a standard against him?

Isaiah Denounces Drunkenness and Other Sins

Lesson for July 23, 1933

Isaiah 5:8-12; 18-24. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

In mine ears said the Lord of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitants.

Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, until wine inflame them!

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope!

That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

GOLDEN TEXT: Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

WE find in the lesson a strong condemnation of the selfish, the avaricious and the oppressive of the earth. If to "lay house to house and field to field" was a practice of some in the days of the prophet, it is done to-day on a much more extensive scale. Never since the world began has wealth in the hands of a few persons had the remarkable and astounding power that it now has. The great multi-millionaires of the present time virtually hold the lives of millions of men in the hollows of their hands. As the Bible states matters, this kind of power is not pleasing in the eyes of the Lord. God did not intend that one man should hold others in industrial slavery. In the fifth chapter of the Epistle of James is a powerful arraignment of the rich who have aggrandized themselves at the expense of their fellow men. And the exhortation set forth is "Be patient, brethren, until the coming of the Lord." It is, indeed, the Lord Himself who will make the great change that will lead to the emancipation of the poor and the oppressed of earth.

In Psalm 72, the Prophet says: "He (Christ) shall judge thy people with righteousness, and thy poor with judgment. The mountains (kingdoms) shall bring peace to the people, and the little hills, by righteousness. He shall judge the

poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. . . He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in His sight."

To-day, some "draw iniquity with cords of vanity, and sin, as it were, with a cart rope." There are those who "put darkness for light, and light for darkness," to accomplish their own selfish purposes. The Apostle Paul calls the times in which we live "perilous times." There are deceptions on every hand. Some willingly stoop to "justify the wicked for reward," and take bribes rather than expose the guilty. Jesus said, "When the Son of man cometh, shall He find the faith in the earth?" and this surely indicated that the days of His second coming would be dark days. And, speaking of this time, the prophet said, "Darkness shall cover the earth, and gross darkness the people."—Isa. 60:2.

There is a drunkenness abroad in the earth that is more than inebriation caused by literal wine. It is an unsteadiness due to imbibing fallacious theories and teachings that are the outcome of men's imperfect reasoning and not the outcome of that wisdom that cometh from the Lord. Of certain teachers the Bible says: "They are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. 'Come, ye,' say they, 'I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.'"—Isa. 56:11, 12.

Because of the iniquities that abound, the blessing of the Lord is not upon the present system of affairs. So, the prophet says: "Many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."

QUESTIONS:

What different kinds of drunkenness are mentioned in the Bible?

What form does oppression of the poor take to-day?

Who are they that "put darkness for light and light for darkness"?

What blessing has the Lord pronounced upon those who consider the poor?

How will the Lord bring the present system of things to an end?

Gideon

Lesson for July 30, 1933

Judges 7:4-7; 16-21. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

So he brought down the people unto the water; and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands.

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

GOLDEN TEXT: The Lord is the strength of my life; of whom shall I be afraid?—Psalm 27:1.

TO-DAY'S lesson records one of the most remarkable victories ever won. It shows that Jehovah does not depend on numbers or on the power of man. "My ways are not your ways, saith the Lord." He often accomplishes His purposes by seemingly trivial means. The might of armies is as nothing in his sight. He is referred to in the Scriptures as "the Lord of hosts."

Gideon was one of the judges of Israel. The Jews were being terribly annoyed by the Midianites and other nomadic tribes, who frequently invaded the fertile land of Canaan, carrying off such produce as they saw fit. On one occasion Gideon was threshing a little wheat when the angel of the Lord came to him and said: "The Lord is with thee, thou mighty man of God." And Gideon said in reply: "If the Lord be with us, why then is all this befallen us? and where are the miracles of which our fathers told us?" Then the angel gave him assurance that God was really with him and would give him the victory.

That night, under the Lord's instructions, Gideon destroyed the altar of Baal and the idols on the property, and thus showed his courage to do the Lord's work. Confidence in the power of God engenders courage to do the Lord's work. In the case of those thus armed, "one may chase a thousand."

Gideon sent out messages to the various tribes of Israel and gathered an army of 32,000 men. Even this number seemed inadequate to cope with the 135,000 of the Midianites. While Gideon was considering this matter, the Lord told him that his army was too large, and that all the fearful were to be sent home. This disposed of 22,000, who marched back to safety. Now only 10,000 remained, but Gideon was told that these were too many. God did not want the victory attributed to numbers or to human power. So the water test was applied. Those who lapped up water in their hands were chosen for the battle, and the others were set aside.

This redoubtable band—300 in number—fell upon the enemy in the dead of night. Each man in his left hand, carried an earthen pitcher with a lamp inside and in his right hand, a trumpet. He was to blow the trumpet, to break the pitcher, and to let the light that was inside the pitcher shine out. It was a novel way of doing battle, but it was most effective; for the Midianites in the surprise of the attack, fought one another in the darkness, and believing that they were surrounded by a great host, fled. Then the remaining 9,700 of Gideon's army joined in the pursuit, and the victory was complete.

Some think that Gideon's victory was a kind of picture or type. One Bible expositor has said: "If water here, as elsewhere in the Bible, be understood to represent the truth, these two companies of Gideon's army would represent two classes who love and appreciate the truth. Both classes drink of the water, but one class more for their own satisfaction. The other class, watchful, attentive, do not neglect alertness in the Master's service. This latter, wiser class are represented by the three hundred who were with Gideon, Gideon himself representing Jesus, the captain of our salvation."

QUESTIONS:

How did the Lord encourage Gideon in a time of national peril?

Why were the 22,000 fearful ones sent home?
 Why was the army reduced to 300 men?
 Who constitute Gideon's army of the present time?
 What are the pitchers, the lamps and the trumpets that
 God's people use today?

Ruth

Lesson for August 6, 1933

Ruth 1:6-10; 14-19. Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And they lifted up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave unto her.

And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: Thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

GOLDEN TEXT: Let us love one another; for love is of God.—1 John 4:7.

IT WAS about the time of Gideon that there came a great scarcity of crops in the land of Palestine. Elimelech, Naomi's husband, to avoid the famine, decided to cross the Dead Sea to the land of Moab. While the Moabites were descendants of Lot, they were not classed in with the Israelites, but were idolaters. Elimelech would have done better and have shown more faith in the Lord to have stayed where he was. However, he and his wife and their two sons made the journey and took up their abode among the Moabites.

Ten years passed, and during that time her husband and her two sons having died, Naomi determined to return to her own people in the land which God had given them. She announced this intention to her daughters-in-law, and they

went some part of the way with her. Then it was that the scene recorded in our lesson took place. While Orpah kissed her mother-in-law and was willing to remain in Moab, it was not so with Ruth, for she dearly loved Naomi, and declared that she would surely accompany her to Canaan. The words that Ruth used on this occasion are remarkable. A Bible commentator has described them as being among the most beautiful expressions of sympathy, kindness and devotion. Poetically arranged, they stand as follows:

‘Entreat me not to leave thee,
 Or to return from following after thee:
 For whither thou goest, I will go;
 And where thou lodgest, I will lodge:
 Thy people shall be my people,
 And thy God, my God;
 Where thou diest, I will die, and there will I be buried;
 The Lord do so to me, and more also,
 If ought but death part thee and me.’

Naomi's example must have been very potent for good. In her consideration for her daughters-in-law she showed a fine quality of character. She did not urge them to go with her, but advised them to return to their own people where she thought their chances of happiness would be greater. How forceful indeed, is a kindly thoughtfulness for others. Character is in itself, a great power. Christians should be “living epistles, read and known of all men.” Naomi surely honored God in the witness which she gave during the ten years of her sojourn in Moab. Her example is a noble one and we can well profit thereby. She let her light shine out. Speaking to His followers, Jesus, said: “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven;” and again, “Ye are the light of the world. A city that is set on a hill cannot be hid.”

Ruth married again, and from her descended king David, and ultimately, Mary, the mother of Jesus.

As Ruth left her own people to go with Naomi, so those who would follow Jesus leave the world to walk with Him. In Psalm 45:10, 11, we read the call to them in the words: “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty: for He is thy Lord! and worship thou Him.”

Truly Jesus will lead His people into the land of Promise, the heavenly Canaan, even as He will, in due time, lead the people of the world who learn to love His law, into peace and joy and life.

QUESTIONS:

How did Elimelech show a lack of faith in God?

What kind of witness for the truth did Naomi evidently give during the ten years of her sojourn in Moab?

How can the Christian best let his light shine? What is the light?

In what sense do certain ones give up their country, the world, to follow Jesus?

What blessings subsequently came to Ruth? And what blessings will come to the Christian?



SATAN'S MONUMENTAL LIE

(Continued from page 20)

Frank: Pardon me for interrupting, but I want you to notice that this is talking about the ransomed of the Lord. That means, all who have been redeemed by the blood of Christ—all mankind.

Ernest: “And the ransomed of the Lord shall return with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Frank: There you have it, Ernest. This entire 35th chapter of Isaiah is descriptive of the work of God's Kingdom, an important part of which will

be the resurrection of the dead. When the work of the Kingdom is complete the great name of Jehovah will be completely vindicated; and then His beloved Son, Christ Jesus, will have His proper place in the minds and hearts of all; and the people themselves will all rejoice in God's blessings.

Ernest: Well Frank, if all the dead are to return to earth, and if there'll be no more sorrow and death and all will have an understanding of the true God, I don't believe anything else will matter so very much. If the entire Bible presents a hope like that, then I'll say it is wonderful, it's grand.

(The next dialog will deal with the parable of the Rich Man and Lazarus)



Uncle Eb's Bible Story

JOSEPH

SAID Uncle Eb, as we drew about him for our Bible story, "Last time we were speaking about Jacob and Esau, and how they came together and became friends after many years. To-night I shall tell you something about Joseph, who is one of the most interesting characters in Old Testament history. Joseph was the son of Jacob and Rachel; and although Jacob had twelve sons, yet he loved Joseph more than all the rest. You see, he had worked fourteen years for Rachel before he was allowed to marry her, and usually we appreciate things that we have to work for. Joseph's father you will remember, was not poor. He had great herds of cattle and flocks of sheep, which was the wealth of that time; so his sons had plenty of work to do in looking after the cattle.

"Shepherds and cattle men generally wear very plain clothes, and Joseph's brothers probably wore clothes of that kind. But Jacob made a very fine coat for his beloved son, Joseph, which was called 'a coat of many colors.' This did not please Joseph's brothers; for they were jealous of him, which is often the case when one person is shown more favor than another. Probably they showed this jealousy by giving Joseph hard tasks to do, speaking harshly to him and saying many unkind things about him. But Joseph did the best he could; for he could not help it that his father was good to him and had given him the splendid coat.

"Time passed on, and one day Joseph had a dream. I am not sure whether it was in the daytime or at night. Perhaps it was during the noon hour when he was resting in the shade with the sheep near by, and the bees flitting by to sip nectar from the flowers. At any rate, he had quite an interesting dream. He dreamed that he and his brothers were out working in the harvest field, binding sheaves of wheat, when suddenly his own sheaf stood on end and his brothers' sheaves bowed down to his. And did the brothers like the dream? Oh, no I can assure you they did not. It seemed that Joseph was trying to tell them that they would bow down to him some day. So they asked him if he actually thought that he would reign over them. We are not told what Joseph said in reply. Perhaps he did not know what to say, for probably he himself did not know what the dream meant.

"Then Joseph had another dream, and it was much the same as the former one except that in this case it was the sun, the moon and the eleven stars that bowed down to him. He told this dream to his father as well as to his brothers; and his father

found fault with him and said: "Shall I and your mother and your brothers bow down to you to the earth?" At the same time Jacob (whose name was now Israel) did not forget the dream. But Joseph's brothers hated and envied him all the more.

"Now about sixty miles away there was a place called Shechem, and in that locality the brethren of Joseph were feeding their large flocks of sheep. One day their father Israel became very anxious about them, for he had not recently heard from them; so he thought it a good idea to send Joseph to Shechem to find out how these shepherd sons of his were getting along.

"So Joseph left Hebron to go on his long tramp through the country. We can be sure that he took his staff with him and fastened up his goatskin boots good and tight to guard against the bites of snakes or sharp thorns that grew on certain plants. Also he would take his skin water bottle, such as all travellers carried in those days. He might meet with wild beasts on his journey, and he had no gun; but he was a fine sturdy boy, nearly grown up, and he had a good strong stick, called a staff, which he could handle to good effect.

"Well then, in due time Joseph arrived at Shechem and inquired for his brothers. A man told him that his brothers had all gone to Dothan, which was about ten miles farther on. So Joseph had another long walk ahead of him. But at once, he started out for Dothan, and sure enough, there he found the flocks of sheep and his brethren guarding them."

"Were the brothers glad to see Joseph?" asked Paul.

"It depends on what you mean by glad," said Uncle Eb. "When they saw him some distance away, they said, 'Here comes this dreamer of dreams, the one who thinks he will reign over us. Suppose we kill him and then cast him into some pit and say that a wild beast has come upon him and destroyed him.' And indeed they were about to do this very thing, but one of their number interfered and advised not to kill him but just to lower him into a pit and leave him there; for Reuben was kind-hearted and planned that after the others had gone away, he would come back and take Joseph out of the pit and let him go home. So they consented to do what Reuben had suggested, and finding a pit, they put Joseph into it, having first taken from him his beautiful coat. Then, not heeding his cries, they sat down under some trees to eat their bread and meat.

"Then it was that the breeze, stealing over the plain, brought to them a sweet perfume, and looking up, they saw coming toward them a train of camels, with bales of costly spices strapped on their backs. It was a party of Ishmaelite merchants who were bringing frankincense, balm and spices to sell in the country of Egypt. These men came toward the well and the trees where they saw the brothers, for they wished to find water for themselves and their camels. As they came near, Judah said: 'Brothers, let's take Joseph out of the pit and sell him to these Ishmaelites. That will be better than allowing him to die in the pit, which is the same thing as murder. And then too we shall get something for him.'

"Once more, they all agreed to this proposal, and taking a wild vine, they let it down and pulled Joseph out of the hole, and offered him for sale. He was a fine-looking lad, and the Ishmaelites were willing to buy him; so they paid over the sum of twenty pieces of silver for him, which was the price for a slave under twenty years of age. It amounted to only about fifteen dollars in our money. Just think of selling one's own brother for such a sum."

"Was Joseph a slave then?" asked Ruth.

"Yes, indeed he was a slave," said Uncle. "He had no liberty now at all, but just had to do what he was told. We are not told how well or how badly the Ishmaelites treated him. They may have been fairly good to him; for they wished to sell him again, and of course they wanted him to be in good condition and to look as well as possible so that they would get a good price for him. But anyway, it was hard to be a slave and to have been sold by one's own brothers."

"While his brethren were selling Joseph, Reuben had been tending the sheep at some distance away. When he came to look for Joseph in the pit so that he might release him, behold Joseph was not there. So he was stricken with grief, and came and told his brothers that Joseph was lost. For he did not know that Joseph had been sold to the Ishmaelites."

"Then Joseph's brethren killed a young goat and dipped Joseph's coat in its blood and sent the coat to their father Israel, with the message that they had found it and thought it might be Joseph's. And when their father saw the coat, he knew that it was his son's, and he was filled with grief, and said, 'It is my son's coat; an evil beast has devoured him; Joseph is without doubt rent in pieces.' And all his sons and his daughters tried to comfort him; but he refused to be comforted. For he said, 'I will go down into the grave unto my son mourning.'

"Meanwhile, while his father was lamenting for him, Joseph was taken by the trading Ishmaelites down into the land of Egypt. Here they sold him to the captain of the guards of the Pharaoh, and this captain's name was Potiphar."

"We can imagine how lonely poor Joseph felt in the strange country of Egypt, far away from his father and his home. But he did not waste his time in sorrowing over the matter; he just tried to make

the best of it. He faithfully did the duties that he was called upon to perform. And thus it was that he found favor with Potiphar, who made him overseer of his whole house."

"Joseph grew up to be a fine, handsome man. One day the captain's wife tried to get him to do wrong, but Joseph declined. She tried it again, but always he refused, saying that he would not wrong his master or sin against God. So then this woman became very angry and made up a lie about Joseph, which she told to her husband. The story which she told caused Potiphar to become angry too, and he had Joseph placed in the prison where the prisoners of the king were kept. Thus, you see, once more poor Joseph was in trouble, and without any fault on his part, at that."

"But Joseph behaved so well that he was soon on friendly terms with the keeper of the prison-house, so that he was allowed to have charge of the jail. He had the keys and visited the cells to provide food and the necessary things for the prisoners."

"One day the Pharaoh did not like the dinner that was served up to him. There was something wrong with it. Some piece of meat may have been burnt or underdone. The King was displeased and caused the chief baker and the chief butler to be cast into prison. They were to be especially guarded, and Joseph was told to give more attention to them than to the other prisoners. So he continued to attend them for some time."

"One night it happened that both the butler and the baker dreamed dreams, and when Joseph came to visit them in the morning, he found them very anxious, and asked them what was the matter that they seemed so sad. Then they told him about their dreams, for they, being Egyptians, believed that dreams had a meaning. The chief butler then said to Joseph, 'I dreamed that there was a vine in front of me, and in the vine were three branches, and they brought forth buds, and then blossoms and then grapes. And Pharaoh's cup was in my hand; and I pressed the grapes into the cup and gave the cup into Pharaoh's hand.'

"And Joseph said to the chief butler: 'This is the meaning of your dream. Within three days you will be taken from prison and restored to your position to serve the King as you did before. And when this takes place, be sure that you do not forget me here in prison.'

Now when the chief baker heard Joseph explain the chief butler's dream, he thought that his own dream would also have a good meaning, so he said: 'In my dream I had three white baskets on my head. In the top one there were all kinds of baked meats for the king, but the birds came around and ate them up.'

"And Joseph said, 'This is the meaning of your dream. In three days Pharaoh will take your head off and will hang you on a tree, and the birds will eat your flesh.'

"And all this took place just as Joseph said it would, for he received his power to interpret dreams, from God. In three days, Pharaoh made

(Continued on page 32)

TALKING THINGS OVER

THE blessed "tie that binds our hearts in Christian love," is exerting a strong influence among the brethren throughout the world at the present time. Many conventions have been arranged, and still others are being contemplated for the summer and fall months. We take this opportunity to remind our readers that the pages of THE DAWN are open for the announcement of all such conventions. THE DAWN will also be glad to publish reports of conventions.

In publishing announcements and reports of conventions, THE DAWN functions merely as a newspaper. The publishing of such announcements and reports does not imply that such conventions were arranged or even assisted by THE DAWN, or that brethren who sponsor such conventions are "connected" with the work of THE DAWN.

We are convinced that it is to the best spiritual interests of God's people that every local congregation remain entirely free from all outside organizations, except as by their own free will they call upon such for assistance. It is not the desire of THE DAWN to be accepted as the "official" magazine of any local congregation of Bible Students. Religious magazines and service organizations are all right in their place, but cooperation or non-cooperation with any publishing house, or service organization **should not be made an issue** in local ecclesias. We would be glad if THE DAWN were read by all the Lord's people, but would feel badly indeed if it were to be made a 'bone of contention' in any congregation of Christians at any time.

Baltimore Convention

The gathering of friends at Baltimore, Md., May 27 and 28, was a blessed one indeed. The total attendance of the brethren was approximately 175, with about 250 at the public meeting.

Brother J. H. L. Trautfelder of Baltimore, served as chairman, and was assisted by Brothers Kruhm and Sweager, also of Baltimore. In addition to Maryland, there were friends at the convention from New York, New Jersey, Pennsylvania, Delaware, Virginia, Ohio and the District of Columbia.

The opening talk of the convention, given by Brother B. Boulter, emphasized the importance of the love of God, and the influence of that love in the heart of the Christian at all times.

The next address called attention to the fact that God frequently tests His people by permitting unexpected things to happen. The trying experience of John the Baptist was cited as an example. The point was brought out that God is not displeased with His people if temporarily their faith wavers and they seek additional evidence of His overruling providence.

The Saturday evening discourse was given by Brother George Kendall, who emphasized the great importance of independent Bible study. He pointed out that to the extent that Christians neglect their Bibles, to that same extent they are sure to be in confusion and bewilderment concerning the important issues of the Christian life.

A unique feature of the convention was the Sunday morning Bible Study for the young folks. This study was

on the divine plan of the ages. It was very inspiring to note the enthusiasm of the young people in their eagerness to learn the ways of the Lord more perfectly. Doubtless many of the Lord's people could find a blessed opportunity of service along this line.

The Sunday morning talk was given by Brother Oscar Magnuson. He pointed out the importance of seeing to it that our entire being is devoted to the Lord. All selfish ambition, as well as idols of every kind must be put away. When all the tithes are brought into the storehouse, and our whole being is presented as a living sacrifice to God: from that day forward the rich blessings of the Lord become our daily portion.

An unexpected treat on the Sunday morning program was a short talk by Brother George Wilson of Pittsburgh. Brother Wilson emphasized the importance of our ambassadorship—that we are living witnesses of God and the truth; that our lives as well as our words, should show forth the praises of God.

Brother W. F. Hudgings gave the public talk. There was a goodly number of the public present at this meeting, and very good interest manifested.

There were three testimony meetings, and at each one of these the friends freely expressed their joy in the Lord, and their thankfulness for the blessings they were daily receiving from the God of all grace. Brothers John Kuehn, Kolliman and Sweager served as leaders of these three meetings.

It can truly be said, that, beginning with the address of welcome by Brother Kruhm, to the end of the convention, it was a continuous feast of fat things from the Lord.

The Hartford, Conn. Convention

This convention was largely under the direction of The Pastoral Bible Institute, and, judging from the expressions of many who attended, proved to be rich in spiritual blessing and encouragement.

The convention was served by a number of qualified brethren, including Brothers J. J. Blackburn, P. L. Read, P. E. Thomson, I. F. Hoskins, H. E. Hollister and I. I. Margeson. Brother Freeze of Springfield, Mass., also served. Some of the good thoughts brought out were:

Jesus not only spake as never man spake, but He prayed as never man prayed; and in the model prayer which He taught to His disciples, He gave us a comprehensive guide for all prayers.

The importance of full and unreserved devotion to God and to righteousness—ever striving to be holy as He is holy—if we would become the real friends of God. That such devotion will, of necessity, separate us from the world and the spirit of the world, including separation, also, from nominal Christianity—that the entire Christian life is a life of service, not service for one, two or eight hours a day, but a twenty-four-hour service, which means that everything we do should be done to the glory of God.

Also, that we should watch even the smallest affairs of our lives to see that all is consecrated to God—that the distribution of tracts and books alone will not bring glory to God, but that such efforts must be backed up with a life which reflects the indwelling of God's holy spirit—that those who, a few years ago, complained that they had no opportunity of service should now avail themselves of the opportunity of handing tracts to the never ending army of poverty stricken souls that come to their doors from day to day.

Also, that many have a false conception of what constitutes true Christianity, supposing that works of an out-

ward character will earn for them a place in the Kingdom—that no effort on behalf of the truth can be acceptable to God unless prompted by the indwelling of the holy spirit—that the importance of true spiritual vision cannot be over-emphasized.

Surely all sincere Christians can heartily agree with all these helpful suggestions, and all will desire to conform their lives in harmony therewith as fully as possible.

Kind Words From "Old Paths"

In reply to a letter sent to The Old Paths Publishers, England, in which we suggested an exchange of publications, we received the following kind letter:

Dear Brethren: We duly received your letter of May 5th, and much appreciate the brotherly spirit in which it is written. We shall be glad to receive the issues of THE DAWN, and will have much pleasure also in sending you a copy of "OLD PATHS" as published.

"Whilst agreeing of course, that no one has any proprietary right in the truth and that no obstacle should be placed in the way of any effort put forward with sincerity in the name of the Lord, yet it is the duty of each true follower of the Lord to exercise discernment in respect to His will.

"We are glad, dear brethren, to have this word from you, and shall be pleased, not only to send to you single copies of our publications, but should any of them appeal to you as being of any service to the brethren, you may feel at liberty to ask for any quantity free of charge, or, if deemed advisable, to re-issue same in your own country.

"With much love in the Lord, and sincere good wishes for your efforts, and prayers for your guidance; your brethren in His service"

Also From the Berean Biblical Institute

Our brethren in Australia are faithfully holding up the banner of truth, and they too are rejoicing in the spirit of Christian liberty that is becoming more and more manifest among the saints everywhere. We quote in part, a cordial letter received from our fellow-servants on the other side of the earth:

"Dear Brethren: Your letter of February 11th gladly received. The copy of THE DAWN was also duly received, for which we thank you; and it certainly contains much helpful matter in the interests of the truth cause.

"We are glad that you desire to exchange publications regularly, and your address already has been entered to receive a copy of our monthly "PEOPLE'S PAPER"—three recent issues being posted along by this same mail.

"It is nice to know that you have felt encouraged to print The Divine Plan in magazine form. With sincere Christian love.

The May issue of the PEOPLE'S PAPER gives an interesting report of an Australian convention held during the Easter season. The importance of Bible study was emphasized at this convention, and helpful discourses given on the subjects of Faith, Patience, Spirit of Power, Love, Christian Obligations, and Peace. There was also a baptismal service at this convention.

It is surely encouraging to receive these little inklings concerning the activities of our brethren in other lands, and it will be the privilege of THE DAWN to pass along such "news" from time to time, as the information comes to our attention.

"Fellowship" Believes in Fellowship

The following interesting paragraph is from a letter received recently from our Brother Edgell of England:

"I am in receipt of your letter in which you suggest an exchange of THE DAWN and "FELLOWSHIP." The sentiment which prompts this suggestion, I heartily agree with. In fact "FELLOWSHIP" has, from its beginning, acted in accord with the opinion expressed in the second paragraph of your letter. It is particularly noteworthy in the last few months, that brethren are being drawn together without any organized leadership—just, as it were, under a common influence, realizing in one another that the holy spirit gathers and assembles in God's own way. Is this not what we ought to expect? No person has been authorized to gather the Lord's people around him and his ideas. As "FELLOWSHIP" has often emphasized, the binding together is of the spirit, not of doctrine, however important we may regard the latter."

"Breaking Down the Barriers"

Another interesting publication which comes regularly to our office is GLEANINGS, published by Brother Frederick Lardent of England. Speaking of proposed visits to some of the classes in England, the editor makes this observation:

"The realization that we are members of one family, and that we need each other before the dark night settles in, is breaking down the barriers which keep so many apart."

"Not Ashamed to Call Them Brethren"

One important reason why the brethren should endeavor to break down the barriers that keep them apart is the fact that each one has something that the other needs. True, we can never hope to agree on every single detail of interpretation, but we can endeavor to keep the unity of the spirit. The following brief paragraphs, which proved very stimulating to us, we copied from an article which appeared in the May issue of The Berean Bible Student of San Francisco, Cal. This article was written by Brother Thomas Watson of England:

"He is not ashamed to call them brethren. Are we ever ashamed to call them brethren? This brother, who does not appeal to us naturally, that sister, with all her eccentricities, this individual who seems to jar on our nerves at every turn—these are our brethren—and if 'He is not ashamed to call them brethren,' surely it must be displeasing to Him if we do not the same."

"He is not ashamed to call us brethren, but is this also true in our case? Are we ever ashamed of Him? Often, alas, it is true! It is easy to confess His name when we are with the brethren, but when we are feeling lonely amidst the busy throng, do we find it just as easy to confess HIS name? Such a question wrings from our lips the earnest prayer, Lord thou knowest all things, Thou knowest that we love Thee, give us greater courage to confess Thy name before men, that in Thine own due time, Thou mayest indulge our humble claim before Thy Father's throne."

God's Organization

As many of our readers know, the article appearing in this issue of THE DAWN pointing out what the Scriptures teach relative to what constitutes the true organization of God on earth, has already been published in Bulletin form, and is being mailed out widely to the brethren, everywhere. If this article appeals to you as truth, and you would like extra copies, or would like to have

it mailed to brethren of your acquaintance, we shall be glad to cooperate with you.

The article is not intended to discount the value of any sincere service that is being rendered among the brethren, either by individuals or business organizations. It merely encourages the brethren to a full return to apostolic simplicity and freedom. The importance of this was brought to the attention of the brethren many years ago in Vol. 3 of Studies in the Scriptures. We quote briefly from pages 182, 184, and 186:

"There are various degrees of bondage among the different sects of Babylon—Christendom. Some who would indignantly resent the utter and absolute slavery of individual conscience and judgment required by Romanism, are quite willing to be bound themselves, and anxious to get others bound, by the creeds and dogmas of one or another of the Protestant sects. True, their chains are lighter and longer than those of Rome and the dark ages. So far as it goes, this surely is good—reformation, truly—a step in the right direction—**toward full liberty—toward the condition of the church in apostolic times.** But why wear human shackles at all? Why bind and limit our conscience at all? Why not stand fast in the full liberty wherewith Christ hath made us free? Why not reject all the efforts of fallible fellowmen to fetter conscience and hinder investigation?—not only the efforts of the remote past, of the dark ages, but the efforts of the various reformers of the more recent past? **Why not conclude to be as was the apostolic church?**—free to grow in knowledge as well as in grace and love...."

"If any of God's children in these organizations do not realize their bondage, it is because they do not attempt to use their liberty, because they are asleep at their posts of duty, when they should be active stewards and faithful watchmen."

"The feeling of uneasiness and insecurity, if not bound by the chains of some sect, is general. It is begotten of the false idea, first promulgated by Papacy, that membership in an earthly organization is essential, pleasing to the Lord and necessary to everlasting life. These earthly, humanly organized systems, so different from the simple, unfettered associations of the days of the apostles, are viewed involuntarily and almost unconsciously by Christian people as so many Heavenly Insurance Companies, to some of which, money, time, respect, etc., must be paid regularly, to secure heavenly rest and peace after death. Acting on this false idea, people are almost as nervously anxious to be bound by another sect, if they step out of one, as they are if their policy of insurance has expired, to have it renewed in some respectable company. But no earthly organization can grant a passport to heavenly glory."

We are convinced that the ideals set forth in the preceding quotations are entirely within the range of those who are truly desirous of being free in the Lord. A great help in this direction will be for all service organizations to continue emphasizing the fact that they should not be looked to as

having any authority in the church, but are merely for the purpose of rendering assistance whenever desired and requested.

CHARACTER HARMONIES—JOY

(Continued from page 20)

participate with them in the royal banquet that God has spread for us all at this time.

Even trials and temptations mean joy to the Christian. Therefore the Apostle wrote: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13.) Truly, to be able to rejoice in tribulation, means to possess an overcoming power. It means that one is living close to the Lord. It means that the higher life has come in unto us with all its fulness, its richness, its fruit-bearing qualities. May we all be rejoicing Christians, and thus shed forth the beautiful and glorious sunshine of the truth.

Uncle Eb's Bible Story

(Continued from page 29)

a great feast in honor of his birthday, and at that time he restored the chief butler to his former place so that he once again served him, but he hanged the chief baker on a tree. But the chief butler who had promised to remember Joseph, forgot all about him. So, you see, he could not have felt very grateful for what Joseph had done for him.

"And I wonder what the folks were thinking about Joseph back in the old home in Canaan. Did his brothers feel badly when they thought of what they had done? How could they sleep at night for thinking of Joseph being a slave down in Egypt? Perhaps—they might have thought—he was being beaten and abused. Perhaps he was dead. If they hadn't been so envious and so cruel, he might be with them now and their old father would not be grieving his life away. It is a terrible thing to be haunted by a bad conscience. When we do things that are kind and just and good, we have something pleasant to look back upon; but when we do things that injure others, there comes a time when we shall be very sorry for it. The best way is to always do the right thing, and then we shall have nothing to regret. In fact, there is no rule like the golden rule, and who can tell me what that is. We'll just try little Eva, first."

"Do unto others as you would have them do unto you," answered little Eva.

"Right you are!" said Uncle Eb, "and that is a splendid rule to go by. And now, we'll just say good-night to Joseph. We need not mind leaving him in the prison, for God is with him as his unchanging Friend; and we know that God will cause all things to work for his final good."

Speakers' Appointments

The listing of speakers does not imply that those listed indorse the various articles appearing in THE DAWN, or are in any way connected with the work represented by THE DAWN.

With the exception of conventions, this service will be limited to appointments outside of the speaker's home class. In sending in appointments, please give date, hour and address of meeting or else proper person from whom such information can be obtained.

BROTHER W. T. BAKER:

Wilmington, Del., August 6, (for information, address, Peter Kolliman, 404 West 31st Street).

BROTHER B. BOULTER:

Baltimore, Md., August 6, Eden and Hoffman Sts., 8 P. M.

BROTHER C. P. BRIDGES:

Boston Mass., July 9, 30 Huntington Ave., 3 and 5 P. M.
Lunenburg, Mass., (convention, see announcement).

BROTHER W. J. DAVIS:

New Bedford, Mass., July 16, Cornell Hall, 736 Pleasant St., 3 P. M.

BROTHER GEORGE KENDALL:

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

BROTHER J. G. KUEHN:

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

BROTHER OSCAR MAGNUSON:

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

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

Winnipeg, Man., July 9 (convention, see announcement).

St. Louis, Mo., July 16 (for information, address, Mr. J. B. Bernoudy, 7033 Lindell Ave.).

BROTHER J. W. REIMER:

Providence, R. I., July 23, Church of the Mediator, Elmwood Ave. and Peace St., 3 P. M.

BROTHER WALTER SARGENT:

Wilmington, Del., July 2, 404 West 31st St., 11 A. M.

Baltimore, Md., July 2, Eden and Hoffman Sts., 8 P. M.

BROTHER G. M. WILSON:

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

BROTHER NORMAN WOODWORTH:

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

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

Winnipeg, Man., July 9 (convention, see announcement).

Detroit, Mich., July 15 and 16 (convention, see announcement).

Flint, Mich., July 17 and 23 (for information, address, Mr. H. E. Deitrich, 1911 Cartier St.)

Owosso, Mich., July 18.

Port Huron, Mich., July 19 (for information, address George Goodwin, R. 3, Box 211.)

Bay City, Mich., July 21 (for information, address Mr. H. S. Locks, 1823 Tenth St.)

Saginaw, Mich., July 22 & 23 (for information, address, Mr. C. A. Sundbom, 517 Cedar St.).

Boston, Mass., July 30 (convention, see announcement).

The Hope of the Church

(Continued from page 23)

is the way, which leadeth unto life (divine fullness of life—immortality), and few there be that find it."—Matt. 7:14.

It would be sad indeed, if the only ones to gain salvation were those few who walk faithfully in the narrow way and find immortality and the divine nature at the end. It would be even more sad were all the remainder of the human race to be consigned to a terrible eternal hell of torment. Thank God, it has merely been the opinions of men that have thus made God's love so narrow, and that have so perverted His justice.

The hope of "glory, honor, and immortality" for the church is greatly enhanced in value and beauty when it is realized that the fruition of that hope will also mean the blessing of the world—that the Church, then the bride of Christ, will say to all mankind, to whosoever will, "Come, and partake of the water of life freely."—Rev. 22:17.

The Flag of My Country

They lifted the folds of "Old Glory,"

And as to the breeze it unfurled,
There were thousands who cheered, as they whispered
"The most beautiful flag in the world."

Perhaps they remembered the fathers
Who fought for that banner and died,
That it might float freedom unhampered,
And fill a great nation with pride.

But I, in a shadowy vision,
Saw afar off on Calvary's hill,
A cross, and the flag that it purchased—
It sent through my being a thrill;
I remembered there hung in the darkness,
My Savior—unaided—alone—
That He might give life to a nation,
That His life for theirs might atone.

I knew that the banner He purchased,
Was floating to-day, far above
The eyes of the world, though it covers
Them all, and its emblem is Love.
It is written in letters of scarlet,
On folds that are spotless and white,
And it hangs in the blue of the heavens,
And soon it will float in full sight.

Who then will laud flags of a nation—
Or care if they be white or blue?
For only the crimson will cover,
Which to-day can be seen but by few;
But then, when the blind eyes are opened,
They will see it, the great and the small,
That wonderful "Flag of all nations"
And the King who will rule over all.

So if others would fight for the honor
Of a flag that is blue white and red,
And the foot of the cross I would glory,
Where my Savior for all mankind bled;
And the banner that I would lift higher,
That its beauty might not suffer loss,
Is marked with the blood of the Master—
The flag of my country—His cross.

Unknown

Stand fast in the
liberty wherewith
Christ hath made
us free, and be not
entangled again with
the yoke of bondage.

GAL. 5:1