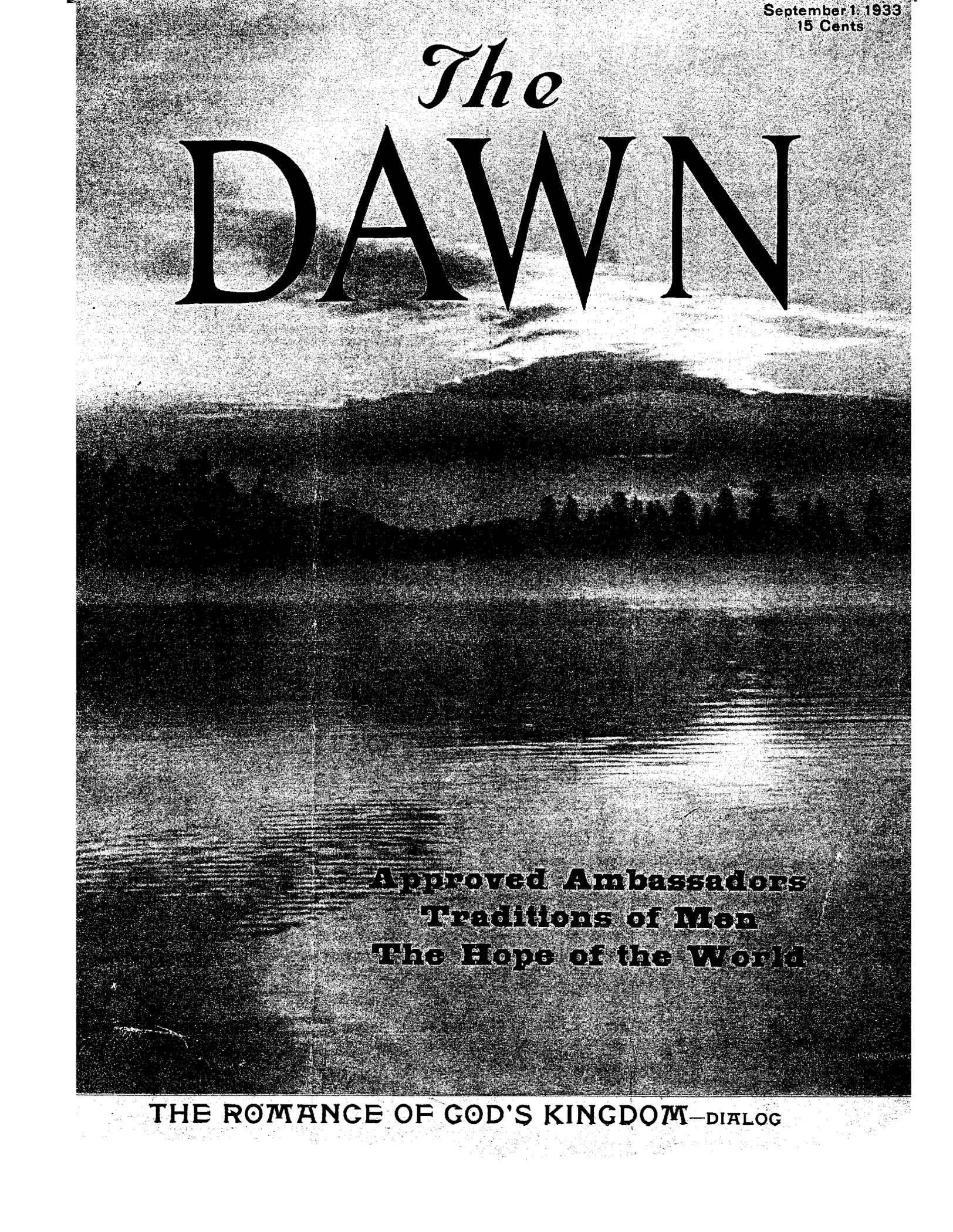


September 1, 1933
15 Cents

The **DAWN**



**Approved Ambassadors
Traditions of Men
The Hope of the World**

THE ROMANCE OF GOD'S KINGDOM—DIALOG

Contents

Issue of September 1, 1933

| | Page |
|---|------|
| NEWS AND VIEWS | 1 |
| SCIENCE AND THE BIBLE | |
| The Mystery Land of the Pharaohs..... | 3 |
| Evolutionists at the Crossroads (Part 7)... | 6 |
| THE CHRISTIAN LIFE | |
| Approved Ambassadors | 9 |
| Character Harmonies—Longsuffering..... | 13 |
| The Traditions of Men—Jewish Talmud.... | 15 |
| THE EVERLASTING GOSPEL | |
| The Hope of the World..... | 18 |
| INTERNATIONAL SUNDAY SCHOOL LESSONS | |
| Jonathan..... | 22 |
| Solomon | 22 |
| Quarterly Review | 23 |
| The Life of the Apostle Paul..... | 24 |
| OUR BIBLICAL DIALOG | |
| The Romance of God's Kingdom..... | 25 |
| CHILDREN'S HOUR | |
| Uncle Eb's Bible Story—Joseph..... | 27 |
| TALKING THINGS OVER | |
| Convention Reports, Letters, Etc..... | 29 |

Convention Announcements

Brooklyn, N. Y., September 2, 3, and 4. The outlook for this convention is very promising. The first session will begin at 2 P. M. on Saturday, September 2nd. All meetings will be held in the Lecture Room of the Church of the Pilgrims, 109 Remsen Street, corner of Henry Street; with the exception of an immersion service, which will be held in the Concord Baptist Church, nearby. The Remsen Street address is easily reached from the Boro Hall subway stations of both the BMT and IRT subway systems. A limited number of free rooms will be available, and if the supply of these is exhausted, reasonable accommodations can be found near the auditorium. The Associated Bible Students of New York extend a hearty invitation to all believers in the Ransom.

Minneapolis, Minn., September 3 and 4. All sessions of this convention will be held in the I. O. G. T. Hall, 2922 Cedar Avenue. A recent letter from Brother Nosby, secretary of the Minneapolis Class, says, "If convenient, would you kindly state in your last announcement that the local friends expect to be able to lodge all of the visiting brethren." We are sure that all who attend the Minneapolis Convention will be richly blessed.

Greek Convention, New York, N. Y., September 2, 3, and 4. A cordial invitation is extended to all the Greek brethren to attend this gathering. All sessions will be held in the Moravian Church, East 30th Street and Lexington Avenues, New York City. For further details, write to the class secretary, Mr. N. J. Constant, 2028 Daly Avenue, Bronx, N. Y.

Richmond, Va., September 3 and 4. Plans are progressing for a convention to be held in Massey Building, Eighth and Broad Streets, Richmond. Here is an opportunity for friends in Virginia and Maryland to enjoy two days of fellowship. Write to W. F. Poore, 2514 Fifth Avenue, Richmond, Va. for further particulars, and every assistance possible will be rendered to all who inquire.

Saginaw, Mich., September 2, 3 and 4. The Saginaw class extends a cordial invitation to all who can, to meet with them over the Labor-Day week-end. The convention will be held in Forester Building, Franklin and Federal Sts. Further information can be obtained from Mr. Chester E. Sundbom, 517 Cedar St., Saginaw, Mich.

Lincoln University, Pa., Sunday, September 10. The afternoon session of this gathering will be held in the Penns Grove Meeting House. The morning session will be held at the home of Brother M. L. Ritchie. For full particulars as to how to reach Brother Ritchie's home, as well as the church, write to him at Lincoln University, Pa.

Greenfield, Mass., Sunday, September 17. This local gathering of friends will be held in the Odd Fellows Hall. A special public meeting is being arranged for 3 o'clock in the afternoon. The opening session will be at 10 o'clock in the morning. This convention will provide an excellent opportunity of fellowship and encouragement for as many of the friends in Massachusetts and neighboring states as will find it convenient to attend.

Los Angeles, California, Sunday, October 1. An interesting program is being arranged for this convention. All sessions will be held in the I. O. O. F. Temple, 1823 Oak Street, corner of Washington Street. An advance copy of the program indicates that Brother T. M. Embleton will serve as chairman, and that the convention will be addressed by Brothers E. V. Warren, A. W. Abrahamsen, E. R. Gross, J. L. Seery; and that Brother G. Russell Pollock will address the public at 7:30 in the evening. Doubtless this convention will prove to be rich in spiritual blessings for all those who attend.

Washington, D. C. October 7 and 8. This convention will begin at 2 P. M. Saturday, October 7. The time and place of this convention seem favorable for a representative gathering from the Eastern Atlantic states. All sessions will be held in the I. O. O. F. Hall, 822 Twentieth Street, N. W. For further information address the class secretary, Mr. Chester E. Stiles, 3718 Brandywine Street, N. W., Washington, D. C.

Pittsburgh, Pa., October 28, 29 and 30. This will be the 5th Annual Reunion Convention to be held in Pittsburgh, and it is confidently expected that this one, like the rest, will prove to be a happy time of fellowship and worship.

Details of the program have not yet been completed, but every effort is being made to secure speakers from as wide an area as possible. The Pittsburgh friends have already received word that some from the Pacific coast are planning to attend. A letter from Brother G. M. Wilson of the Pittsburgh Ecclesia, says that the class voted that in connection with the convention an effort would be made to give Pittsburgh a "good public witness." It is expected that for this public witness the Carnegie Music Hall, or some other suitable large auditorium, will be secured. Further announcement will be made concerning arrangements for the public meeting.

All other sessions of the convention will be held, as usual, in the old Bible House Chapel, now known as the O. of I. A. Temple, 610 Arch Street, N. S., Pittsburgh, Pa. All inquiries concerning the convention should be addressed to the class secretary, Mr. J. C. Jordan, 247 Greenwood Avenue, Pittsburgh 2, Pa.

REQUESTS FOR TRAVELLING SPEAKERS

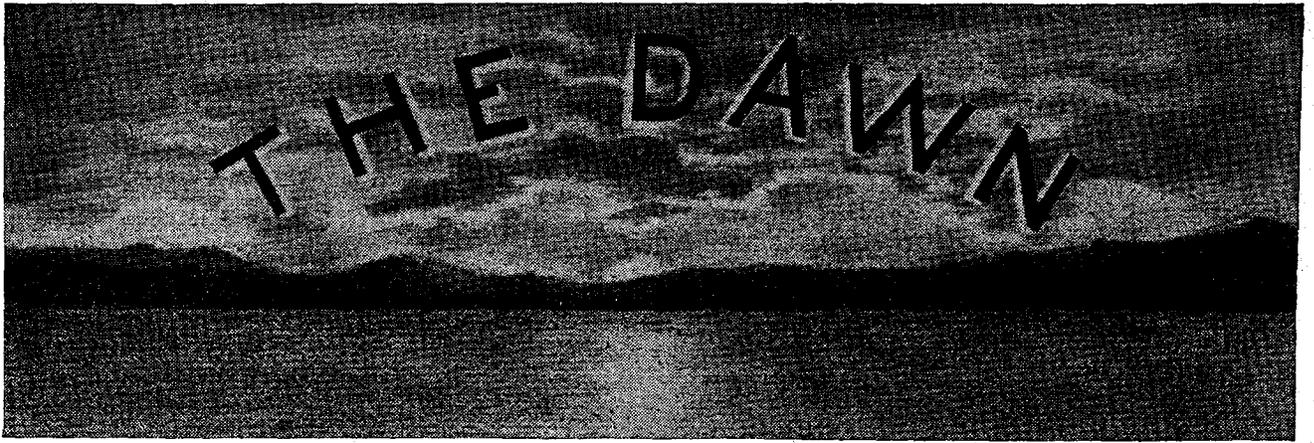
In the Lord's providence it now seems probable that THE DAWN will be able to serve the brethren in the way of routing speakers. In rendering this service it will be a great help to have definite requests for speakers on file in our office. The brethren now available for part, or full-time service are:

| | |
|-----------------|------------------|
| C. P. Bridges | Oscar Magnuson |
| Walter Sargeant | Norman Woodworth |

Brother Sargeant is now on a trip through the Middle West; hence, classes wishing to be included in his present itinerary should communicate with us at once.

Requests for this service will not be understood as including brethren other than those listed above. In the event that one or more of these brethren do not meet with the approval of a class, mention should be made of this when request is forwarded. In the event that other brethren become available for this service—which we expect will be the case—due announcement will be given before definite appointments for such are made.

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



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

Vol. 1, No. 23

SEPTEMBER 1, 1933

PRINTED IN U. S. A.

One Dollar a Year

News *and* Views

The "London Conference" Fiasco

EVERY sincere student of divine prophecy enjoys a distinct advantage over statesmen and others, in the way of being able to note the trend of human affairs; because the Bible points out clearly and unmistakably just what the final outcome of present world-conditions is sure to be. The recent London Conference and the various other earnest efforts of the governments to better conditions for all mankind, are commendable, but they are doomed to failure. The Bible reveals that just such frantic, abortive efforts would be made at this time, and that no lasting peace and prosperity will come until the establishment of Christ's Kingdom. But that Kingdom, thank God, is now near at hand, yea, even at the door.

At the time the July DAWN was going to press the London Conference was just getting under way, and in that issue we called attention to a prophecy which indicated that there was little hope that the Conference would result in any lasting solution for the world's distressing problems. Now the Conference is in the past, and once more the reliability of Biblical prophecy has been verified. God hath said, "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."—Zeph. 3:8.

This prophecy clearly suggests that the Lord has had a hand in all such movements as that represented in the recent World Economic Conference. The nations, of course, don't know that yet. Many of our statesmen may recognize that the necessity for the conference arose as a result of the modern enlightening influences that have been introduced into the world by science and invention; but these statesmen evidently do not know that today's phe-

nomenal increase in knowledge was plainly foretold in divine prophecy, as one of the "signs" that would mark the end of the age and betoken the dawn of a grand new age which will be under the absolute, righteous rulership of Christ.—Dan. 12:1-4.

By the sudden introduction of the present era in the beginning of this generation—the Lord began to "assemble the nations." Prior to this there had been no apparent need for the nations to confer with each other to any marked extent, except as two or three might ally themselves to defeat a stronger one which they considered to be a dangerous common enemy. But today it is different.

The problems of money, commerce, tariffs, disarmament, unemployment, and others, are matters that now effect all nations alike. Modern science has brought the nations together, so that they are almost literally dwelling in each other's backyards. Today "isolation" is an impossibility. But nations, like individuals, are usually controlled by selfish interests; hence their closer relationships are becoming increasingly aggravating.

The London Economic Conference was called for the purpose of ironing out the world's economic difficulties and formulating a plan of international cooperation that would bolster up each nation in its weakness, thus preventing a total disintegration of our so-called civilization. The conference was but the climax of the previous 'gathering together' of the nations; and God says that His purpose in thus gathering them would be that He might simultaneously pour upon them His indignation; and that He would thereby destroy this selfish earthly order—this association of nations—not with literal fire, but with the fire of His "jealousy."

Yes, Jehovah is a jealous God; He will have no other gods before Him! The nations have been

worshipping Mammon; and in their grasping for the "money god" they have maintained a rule of selfishness, oppression and intolerance. Now the time is near when all this must be changed, and the Lord is taking a hand in the matter. It took many years to bring about the 'gathering of the nations'; similarly the devouring and destroying processes that must follow will not be completed at once. However, they are fully under way, and "men's hearts are failing them for fear." That the wise men of the world foresaw the tragic results that would follow, if the London Conference failed to reach a solution of the world's ills, is evidenced by many of their published utterances beforehand. An article written by Mr. A. G. Gardiner ably set forth these misgivings; and we quote it in part, as follows:

"Sixty-six nations with sixty-six different viewpoints and sixty-six more or less opposed nationalisms, are assembled at Kensington to arrive at a common and agreed world policy.

"That such an agreement may be reached at all may be doubted, but that the attempt had to be made does not admit of doubt; for the alternative to a world settlement is a world convulsion which will leave the whole fabric of human society in ruins.

"The war shattered the foundations on which that society rested, and everything that has happened in the fourteen years since the peace has aggravated the process of disintegration—civilization is crumbling into dust.

"The vast texture of international accommodations and understandings which held the pre-war world together and enabled it to function has been destroyed; and in its place a nightmare of suspicious, self-regarding nationalism has brought the machine of existence and economic life of every country to a standstill.

"The financial mechanism of the world has broken down... the earth is one vast pawnshop of unredeemed commitments.

"This is not a catastrophe of one nation or of one continent only. It is the catastrophe of all countries and every continent.

"There has been no such momentous happening in human history as this assembly of all nations of the earth to combat a common and desperate peril.

"The mere fact of the London gathering is alone historic. It could not have come about without a common compulsion."

The foregoing was written while the Conference was in session, and it points out clearly what might be expected if the Conference failed. And now it has failed! Surely the outlook would be dark indeed were it not for the glorious hope that is set before us in the Bible. And how heart-cheering and definite are the promises of God's Word! After telling us of His purpose to "gather the nations" in order to pour upon them His indignation, the Lord reveals the fact that the impending catastrophe is in order that the people might be prepared for the blessings of the new Kingdom to follow. He says:

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. 3.9.) And when the Lord thus turns to the people a "pure message"—presenting their only hope of salvation—and they in turn call upon Him, how different will human society then become! The Prophet

Micah describes the great change, as follows:

"But in the last days (of Gentile rule over the earth) it shall come to pass, that the mountain (Kingdom) of the house of the Lord, shall be established in the top of the mountains (dominating all human affairs), and it shall be exalted above the hills (it shall fill the whole earth; see Dan. 2:35,44); and people shall flow into it. And many nations shall come, and say, Come, let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not (then, after learning the Lord's ways) lift up sword against nations, neither shall they learn war any more. But they shall sit every man under his vine and figtree (a Palestinian picture of contentment and prosperity); and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4:1-4.

Churches to Fail Us Again, Says Morgenthau

NOT with the thought of discrediting all or any of the good efforts that are being made to relieve distressed humanity do we repeatedly call attention to the onward rush of the nations toward their destruction, but merely that we may be awakened to the fact that we are living in the time foretold by the Bible, when we could expect the near establishment of the long-promised Kingdom of God. This is the one fact today that is capable of inspiring courage and hope in the hearts of "those that mourn." Henry Morgenthau, one of the United States delegates to the World Conference, is quoted in the public press as saying:

"Let a little blood be spilt in Europe today, and you can no more stop a war than you can stop Niagara. There is not any question that the nations are afraid of war.

"It was the opinion of the delegates that, if Hitler wins out in Germany, there will be war; and if he loses, there will be a revolution followed by war.

"The conditions are almost similar to those of 1913. The countries want peace in order to get ready for war. They are arming to the teeth.

"Don't misunderstand me. There is no blood thirstiness. The masses are sincerely for peace. But it is the leaders who want war, so they can turn the minds of the people from internal affairs and hold their positions.

"Human nature has not changed one iota. The churches, which we thought were a great force for peace, failed us in the last war. They will fail us again."

Bible Tells the Truth

WHEN God created our first parents He told them that the penalty for disobedience to His law would be death—"thou shalt surely die." Satan, operating through the serpent, challenged this statement, saying, "Ye shall not surely die"—you will only seem to die. Many centuries later the prophet of the Lord reaffirmed the reality of

(Continued on page 8)

SCIENCE AND THE BIBLE

The Mystery Land of the Pharaohs

Part V

WE NOW have scanned Egypt's history for twenty-four consecutive centuries—from the founding of the First Dynasty about 3400 B. C., down to the end of the Twenty-First Dynasty, in 995 B. C.—and we have found that it makes contact with Bible characters and chronology at many points.

This present chapter concerns another Biblical character—the illustrious Pharaoh Shishak, founder of the Twenty-Second Dynasty, who occupied the throne of Egypt at the same time that Solomon ruled over Judea—and this gives us another opportunity to verify our Bible chronology, by checking it with contemporary secular history.

Shishak, or Sheshonk, was not an Egyptian; he was a famous warrior from Libya—that country lying west of the Nile delta, along the southern shore of the Mediterranean. The Egyptian records show that in 995 B. C. this Libyan general invaded the delta, and was able to easily conquer all Egypt; because Pesibkhenno II, the last pharaoh of the declining Twenty-first Dynasty, was exceedingly weak and had no trained army to throw against him—as was observed in our last installment.

This Libyan conqueror now took the throne of Egypt, and proclaimed himself Pharaoh Sheshonk I, head of the Twenty-Second Dynasty. He ruled for 21 years, from 995 to 974 B. C., and proved to be a very able monarch. Not only did he rule Egypt and Libya, but he extended his rule over Palestine in the days of Rehoboam. The Hebrews called him Shishak, but the name in Egyptian is Sheshonk.

The Twenty-Second Dynasty, which Sheshonk established,

lasted for 234 years. (995-761 B. C.) The capital during all this time was at Bubastis, in Lower Egypt. There were nine pharaohs in this dynasty, as follows.:

- 1 Sheshonk I (Shishak) 21 years, 995-974.
- 2 Osorkon I (So) 36 years, 974-938.
- 3 Takelot I 23 years, 938-915.
- 4 Osorkon II and Sheshonk II. (co-regents) 30 years, 915-885.
- 6 Takelot II 25 years, 885-860.
- 7 Sheshonk III 52 years, 860-808.
- 8 Pemou 8 years, 808-800.
- 9 Sheshonk IV 39 years, 800-761.

Let us now see how this dynasty synchronizes with Bible history. The Scriptures show that Shishak (Sheshonk) was contemporaneous with Solomon, and also that this pharaoh still occupied Egypt's throne when Rehoboam, Solomon's son, began his reign over Judea.—See 1 Kings 11:40; 14:25

Shishak, Solomon's Father-in-law

Solomon was the third king of Judah, and reigned for 40 years, apparently from 1020 to 980 B. C. Some chronologers place his reign 19 years earlier, or from 1039 to 999 B. C., but that does not seem to synchronize with the now quite well verified historic records of Shishak's reign; for the latter evidently did not come to the throne of Egypt until 995 B. C., which would be four years after Solomon's death—if he died in 999 instead of in 980. But if Solomon's reign was from 1020 to 980 B. C., as seems evident, then the last fifteen years of his reign would indeed have been contemporary with Shishak, just as the Biblical records demand; for 1 Kings 11:40 plainly shows that Shishak (Sheshonk) was ruling over Egypt during the latter portion of Solomon's reign.

Now Solomon evidently married Shishak's daughter. In 1

Kings 9:16 we are told that "pharaoh, king of Egypt, had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and gave it for a present unto his daughter, **Solomon's wife.**"

Although this text does not mention the name of the pharaoh yet Shishak seems to be the only monarch who fits the picture; because the two other pharaohs who occupied the shaky throne of Egypt during the earlier part of Solomon's reign, were too weak to conquer anything. The Egyptian records show that they were rulers in name only, mere puppets of the priesthood, and never engaged in any Asiatic campaigns; they did not even have an organized army.

It was the utter weakness of these degenerated Twenty-First dynasty pharaohs that enabled Sheshonk (Shishak) the Libyan to enter the delta from the West and easily take over the rulership of all Egypt in 995 B. C. Shishak was a great warrior; and he is known to have launched an Asiatic campaign not long after ascending the throne, even as the foregoing Bible text implies. (1 Kings 9:16.) But he did not molest Judea during Solomon's lifetime, for Solomon was his willing vassal. However, after Solomon's death Shishak actually sacked Jerusalem; evidently because Rehoboam, Solomon's son and successor, did not give him the tribute demanded. In 1 Kings 14:25 we read:

"And it came to pass in the fifth year of king Rehoboam, Solomon's son, that Shishak, king of Egypt, came up against Jerusalem: and he took away the treasures of the king's house; he even took away all: and he took

away all the shields of gold which Solomon had made."

Another Chance to Check Both Egyptian and Bible Chronology

Here again we have a good chance to check Egyptian and Bible chronology. If Solomon's reign ended in 980 B. C. as above suggested, then the "fifth year" of the reign of his son Rehoboam would be 976 B. C.; and indeed this would be historically reasonable, for that date is fully two years before Shishak's reign ended—his rule of 21 years extended from 995 to 974 B. C., as shown in the foregoing tabulation.

But on the other hand, if Solomon's reign ended 19 years earlier than 980 B. C., (i. e., in 999), as some chronologers have believed, then it is evident that Rehoboam's "fifth year" would be 995, or the very year that Shishak came to the Egyptian throne. This, however, would not harmonize with 1 Kings 11:40, which shows that Shishak was reigning quite awhile before Solomon's death.

It appears, then, that the end of Solomon's reign may have been 980 B. C. and not 999 B. C.; for that date seems to harmonize the Bible texts cited above, and is fully confirmed by the Egyptian annals as herein set forth.

A Difficulty to be Faced

If, however, Solomon's reign ended in 980 rather than in 999 B. C., this of course also would set forward by 19 years the reign of each of his successors; and that would make the fall of Zedekiah, Judah's last king, occur in 587 B. C. rather than in 606 B. C.

In other words, 606 B. C. would then be seen to mark the year that Nebuchadnezzar of Babylon ascended the throne as co-regent, in which year he also made his first raid against Palestine and took his first Hebrew captives (Dan. 1:1-3; Jer. 25:1; 27:1-6; 29:1,10)—and not the date of Jerusalem's final overthrow, which occurred in "the nineteenth year of king Nebuchadnezzar." (2 Kings 25:8,9.) Thus 606 B. C.

would still mark the beginning of the "Seventy Years' Captivity" and also the beginning of "the times of the Gentiles," while 587 B. C. would mark the final fall of the kingdom of Judah.

Students of Bible prophecy have learned that the "Gentile Times" is a period during which the Gentile governments of earth have had a certain amount of privilege granted to them by the Lord, and that the length of this period was to be 2520 years. (See **Studies in the Scriptures**, Vol. 2 Ch. 4.) Counting 2520 years from 606 B. C. would bring us to the year 1914 A. D. as marking the end of the "Gentile Times."

It was in that very year that Gentile supremacy of the earth began to crumble, and the disintegration of kingdoms and governments has gone steadily and rapidly on since that time. Indeed, we are surrounded with evidence on every hand that the kings of earth have had their day. Fulfilled prophecy is thus seen to abundantly substantiate the true beginning of the "Gentile Times" by so clearly indicating their ending. When we delve into the historical records of two or three thousand years ago there may be a possibility of uncertainty here and there, but of the present there can be no doubt, and the Christian student of chronology should, and will, adhere to the Bible records; and if there is any discrepancy between these and unverified secular records, he will discard the latter.

Coming back to the subject of Jerusalem's fall, if it took place in 587 B. C., as contemporary history seems to demand, it leaves but 51 years between that event and the liberation of the Jews from Babylon in 536 B. C., under Cyrus the Persian; whereas 2 Chron. 36:19-21 says that at the time that Nebuchadnezzar finally destroyed Jerusalem the "remnant" of the Jews "carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia (536 B. C.): to fulfill the word of the Lord by

the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years."

This indeed seems to suggest that it was 70, and not 51 years, between the fall of Jerusalem and the liberation decree of Cyrus the Persian, which is known to have been issued in 536 B. C. But before thus resting the case so easily, let us pause long enough to interject one important question for the consideration of chronologers:

A Question for Chronologers

What is meant by the words "to fulfill" in the text last quoted? (2 Chron. 36:19-21.) Does the passage mean that **between** the two mentioned events the land of Judea would rest in utter desolation for a full period of threescore and ten years, or does it mean that it would be desolate only long enough "to fulfill," or to fill up, that which was lacking of a predetermined series of seventy rest years?

If 70 "grand sabbaths" or "jubilees" had been divinely decreed for Judea, and only 51 years of rest actually intervened between Jerusalem's fall and the edict of Cyrus (587-536 B. C.), then 19 of those 70 grand sabbaths must have come and gone **before** Jerusalem fell; thus requiring only an additional 51 "to fulfill" the predetermined total number of "threescore and ten."

And that, indeed, seems to be what historically occurred. The Jews, at the time of Jerusalem's fall, had been in Palestine 969 years. When they entered Canaan at the end of their wandering in the wilderness they spent 6 years in continuous warfare, until they finally subdued and divided the land among their twelve tribes. Thereafter they were ruled by **judges** for 450 years; then by kings for 513 years, until Jerusalem fell.

Now 6, plus 450, plus 513, gives a total of 969 years; and that is just long enough for 19 jubilee years to come and go—one every fifty years, as decreed in Leviticus 25:1-12. These 19

“grand sabbath” years, remember, preceded Jerusalem’s fall; and, numerically speaking, 51 additional rest years after that event is all that would be needed “to fulfill threescore and ten” of such years. Nebuchadnezzar brought Judea under subjection and took his first Jewish captives at the end of the 19th jubilee cycle (606 B. C.), just 950 years after the Hebrews entered Canaan. The following 19 years of subjection, until Jerusalem fell, were perhaps partial punishment for their not having kept the first 19 jubilees properly.

Divine Compensation

Those first 19 jubilees which preceded Jerusalem’s downfall were only partially observed, and the Lord certainly did not overlook this fact. Probably this is why Judea was also partially desolated by drought for seventeen years after Cyrus released the Jews from captivity.

Judea was “partially desolated” for two years before Jerusalem fell—during the military siege and occupancy of the land, which lasted from Zedekiah’s 9th year to his 11th year.—2 Kings 25:1, 2.

And Judea was also “partially desolated” for seventeen years after the captivity ended; that is from 536 B. C. until 519 B. C. which was “the second year of Darius.”—See Haggai 1:1, 9-11, and Zechariah 1:7, 11, 12, 16.

Thus the 2 years of the siege of Jerusalem, during which Nebuchadnezzar’s army ravished the land of Judea in order to provision itself (589-587 B. C.), added to the 17 years of drought that followed the release from captivity (536-519 B. C.), makes a total of 19 years of partial rest of the land—evidently to further compensate for those 19 jubilees that were only “partially” kept prior to Jerusalem’s fall.

While only 51 years, from Jerusalem’s fall to the end of the captivity (587-536), would be numerically sufficient “to fulfill threescore and ten years” of predetermined jubilees or grand sabbaths, yet it seems that the practi-

cal fulfilment of the “threescore and ten years” of enforced rest of the land did not terminate until 19 additional years of “partial” rest had been added to the 51 years of total rest, as above suggested. Apparently this explains why Zechariah thus wrote:

“In the second year of Darius (519 B. C.) came the word of the Lord unto Zechariah. . . We have walked to and fro through the earth (erets, land), and behold all the earth (land) sitteth still, and is at rest (i. e., the land was still keeping ‘sabbath’). Then the angel of the Lord answered and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against these thou hast had indignation these threescore and ten years? (i. e., from the beginning of Jerusalem’s siege in 589 B. C. until this second year of Darius, 519 B. C.) And the Lord answered the angel that talked with me, with good words. . . Therefore, thus saith the Lord: I am (now in 519 B. C.) returned to Jerusalem with mercies; my house (temple) shall (now) be built in it.” Zech.1:7-16

In Essentials Unity, but in Chronology Charity

It is not the policy of THE DAWN to dogmatize on anything, except as to those doctrines which are fundamental to an understanding of the divine plan and to the carrying out of the righteous precepts of true Christianity. A clear understanding of Bible chronology obviously is not a fundamental requirement of the Christian life, and indeed perhaps but few of the saints ever have been critical students of the time features of the sacred Scriptures.

For this reason we advocate Christian charity when it comes to discussing involved and debatable questions on Bible chronology; and it is in this spirit, and not in any dogmatic sense, that the foregoing Scriptures and historical dates have been presented for the readers’ consideration.

The argument herein contained simply represents an unbiased attempt to harmonize the Bible

records with the now quite well verified contemporary annals of Egypt and of other nations. Perhaps some of our readers may suggest a much better way out of the dilemma.

But, so far as careful historians are able to see, the dates herein given are correct; which show that Shishak’s 21 years’ reign covered the years 995 to 974 B. C. And since the Bible texts herein cited show that King Solomon and his son Rehoboam both were contemporaries of Shishak, then it follows that these kings of Judah must have begun their reigns some 19 years later than former chronologers had supposed, or else that we must deliberately shove Shishak backward in history to that extent.

That might seem at first glance to be the logical thing to do; but Egyptologists would remind us that if we do so, then we would create many other serious historical difficulties; for that would necessitate a readjustment of 19 years in the dates of both the earlier and later dynasties, and would produce inconsistencies with certain well known facts—since some of these pharaonic reigns are as definitely fixed in history as is that of Alexander the Great or of Julius Caesar, and are verified by astronomical calculations which cannot be gainsaid.

Furthermore, to make a readjustment of 19 years in the reigns of all the pharaohs would interfere with other points of synchronization between Egyptian history and the Old Testament—as we shall see in later installments. For this and other practical reasons, it seems unjustifiable to historians to shift Shishak’s reign from its accredited historic moorings.

A Recurring Problem

We shall find this same “19 year” problem confronting us again, when in a later chapter we encounter certain other pharaohs whose names appear in the Bible as contemporaries of various kings of Judah, Israel, Babylon and Assyria; and it is for this reason that we here have entered into the question of the date

of Jerusalem's fall at some length. We fully realize, however, that there is much to be said on both sides of this mooted matter; and certainly we desire only the truth to prevail, whatever it may be.

Our principal purpose in connection with this series of articles is simply to sketch the history of Egypt as modern Egyptologists have found it, and let the readers decide for themselves whether it agrees or disagrees with their concept of Bible chrono-

nology at each specific point of contact. Our next installment will list the succeeding dynasty, and will present for consideration certain other interesting points of synchronization between Egyptian and Bible history.

We believe this is the first time that a serious, extensive effort along this line has been attempted by anyone. Most Egyptologists show a surprising lack of knowledge of Bible chronology; and, on the other hand, most

Biblical chronologers have had but little knowledge of Egyptology. This, of course, is by no means surprising; for it is only but recently that a detailed history of ancient Egypt has come to light. THE DAWN is pleased in the interest of truth, to make this earnest attempt at assembling and synchronizing all the archeological and chronological facts as they now appear, that Bible Students may be in a position to give them due consideration. (To be continued)



Evolutionists at the Crossroads

Part VII

ONE of the familiar "stock arguments" of the Darwinist has been corroborated by scientific research, nor do modern scientists have any factual basis for the supposition that such corroboration may be "just around the corner." In fact they have much less cause for such a forlorn hope than did their fellows of fifty years ago. Consequently many present day evolutionists now are frankly admitting failure; and, in the language of Prof. Vernon Kellogg of Leland Stanford University, they are openly declaring that "it seems better to go back to the old safe ignoramus standpoint."—Kellogg, *Darwinism of Today*, p. 18.

The preceding installments of this series of articles have considered every important scientific claim that has been advanced in behalf of the evolution theory, from Darwin's day down to the present time; and we have shown, by the utterances of leading evolutionists themselves, that each of these claims lacks scientific verification. Even their long taught theory that earliest historical man was greatly inferior to man of later times, now has been thoroughly exploded by recent archeological research.

It suited the theory of the Darwinists to picture earliest man as a low-brow savage—an apeish creature just one step above the brute. And so long as the world knew very little about the earliest civilizations, the evolutionists could solemnly advance that speculative theory and all were inclined to believe it. But actual archeological discoveries of the past few years now tell us a very different story. We now know that the earliest inhabitants of Mesopotamia—the generally accepted "cradle of civilization"—as well as the earliest known people of Egypt, Crete, and Asia Minor, actually had a civilization that far exceeded that of Europe of three or four centuries ago; and indeed, compared most favorably with ours of the present day. Even of civilization"—as well as the earliest known peo-

lization, in regions where today only degenerated savages exist.

Civilization Not an Evolutionary Growth

The facts are now very evident that our own boasted "modern world progress" is not due to the outworking of a natural evolutionary law, as the Darwinists have long theorized. Rather, it is due mainly to the invention of printing and various other modern modes of disseminating knowledge, which have been thrust upon us during the past few decades by a handful of inventive geniuses.

But we are not all inventors, nor really mentally superior to our forefathers. Had it not been for these few fortunate inventors, all the rest of us might still be plodding along in backward, primitive fashion, just like our great grandfathers did—unable to read or write our own names, knowing very little of the world about us, and stumbling on by candle-light from the cradle to the grave.

Even these much acclaimed modern inventive geniuses, or at least many of them, really have not been exceedingly brainy men—such, for instance, as the early scientists of Egypt and of the orient, or the great Athenian philosophers of ancient Greece. Rather, our modern inventors were simply more fortunate than were their predecessors, in that they were born down here at a time when the world had accumulated and made accessible the science or knowledge of all past ages, from which they could easily gather ideas. And even then, many of them have simply stumbled upon their inventions by sheer accident, without special mental effort on their part.

When we analyze and compare the world's condition today with the world of centuries past, we can see that our present educational progress has not come about by slow, gradual steps of "evolution"; but it is a relatively sudden, spectacular, mushroom growth, which began only a generation

or so ago. Before that time Europe had been slumbering through a millennium of darkness, into which she had sunk from a much higher plane of intelligence. Indeed, her progenitors had given her a magnificent start in civilization back at the very dawn of history, but she was quite unable to maintain it. Those "dark ages" represent a **descent**, and not evolutionary progress.

Man Has Fallen

Earliest historical man was not the primitive "cave-man" brute concerning which the fictionists have written so many imaginative stories. Cave-men did finally appear in the world, and indeed savage cannibals; but they came about as a result of **retrogression**—the antithesis of evolution. The evidence of this is now so clear that such a scientist as Prof. Arthur Thompson, of Aberdeen, a leading evolutionist, frankly admits that "modern research is leading us away from the picture of primitive man as brutish, dull, lascivious and bellicose. There is more justification for regarding primitive man as clever, kindly, generous and inventive."

Another significant admission by a leading evolutionist of today, is the following from the pen of Prof. R. S. Lull, in his "Readings in Evolution." On page 95 he says: "Man's physical evolution has virtually ceased, and insofar as any change is being effected it is largely **retrogressive**." He then mentions some of these retrogressive changes, such as, "reduction of hair and teeth, and of hand skill, and dulling of the senses of sight, smell and hearing." In other words, he admits that man is falling instead of evolving.

Even so staunch an evolutionist as Prof. George A. Dorsey of the University of Chicago, in his very popular book entitled "Why We Behave Like Human Beings," says, on page 19: "Our teeth are on the go. A perfect 'civilized' set is rare." Then he contrasts us with man of ages ago, saying: "In hundreds of skulls (of ancient men) which I collected in New Guiana, there was not one imperfect set (of teeth)—all strong, sound, beautifully aligned."

This does not sound like the operation of an evolutionary law in which there is "survival of the fittest;" for the best human specimens seem to be extinct today, while degeneration has continued to reign with a high hand. Among savage tribes, their mental and moral decline is generally more marked than is their physical decline. Many modern observers also admit that civilization is now declining, both physically and morally; notwithstanding that men are making educational progress, because of their many modern means of acquiring knowledge.

No Ape-man Fossils

The evolutionists have sought in vain for archeological evidence that earliest man was physically, mentally and morally inferior to man of today, in fact an "apelike" creature. Is it not strange that after combing the earth for nearly a century in an

endeavor to find fossils of the "missing link," they have not succeeded in locating but three scattered displays of suspicious fragments—the Trinil bones, the Heidelberg jaw, and the Piltdown remains—the actual significance of which they themselves do not agree upon?

If there is a link between apes and men, why do we not find an abundance of fossil remains of such creatures scattered throughout the earth; and why should there not be such creatures, in all the various stages of "evolution," still living and evolving at the present time? No Darwinist can answer such questions, even to his own satisfaction. In digging through the strata of the Cainozoic Era—which embraces both the so-called Quarternary and Tertiary geologic periods—geologists find many fossils of apes, but never the fossil of an ape-man. Why?

Prof. Bronco, famous geologist of the University of Berlin, never took seriously the guesses of the Darwinists as to man's "apelike" ancestry, but insisted to his dying day that the scientific evidence, stripped of idle conjecture, shows that "man appeared suddenly in the Quarternary (Modern) period"; and that "paleontology knows nothing of the **ancestors** of man." It now seems that the scientists have not improved one whit upon his declaration.

Of course, various early **human** fossils have been found in the caves of France, Spain and elsewhere, which differ in certain racial respects from the skeletons of modern inhabitants of those regions; but none of them show any kinship to the ape. The fact is, these ancient fossils are far from uniform. Some show that they are the remains of men of splendid physique, and their skulls indicate fully as much mental capacity as modern Europeans possess. Other fossils are those of men of lower mental capacity, much as we find among various types of humanity today.

Building on Flimsy Evidence

When a single, isolated fossil of a subnormal or unusual type is found, as occasionally happens, the scientists often hastily assume that it represents a whole **race** of such creatures; when as a matter of fact it may mean nothing more than that its owner was an idiot or some otherwise abnormal freak of nature.

We hear scientists talk much about the Trinal **race**, the Heidelberg **race**, Neanderthal **race**, etc., although there is no proof that such "races" ever existed. Says Prof. Peake of Oxford: "The name 'Neanderthal **race**' is a little unfortunate as matters now stand, as it is associated with an individual of whom only the skull-cap and the long bones are preserved."—**Corridors of Time**, Vol. I, p. 116, published by Oxford University, 1929.

But even if there had been such a race, and if they all had been of a rather low order of intelligence, it would prove no more for evolution than does the existence of degenerated savage tribes today. In fact scientists now have found, at Broken

Hill, Rhodesia, in South Africa, a skull that is very similar to the European Neanderthal specimen above mentioned. The same authority as last quoted, comments on it as follows: Until the Broken Hill skull came to light, it was widely held that the Neanderthal types vanished without a trace soon after the Middle Pleistocene period; but now we have indications that they survived in South Africa at least."

It now appears, therefore, that the European Neanderthal man may have been a relative of the South African negroid tribes. As for the other specimens of ancient men, the Cro-Magnon fossils and others, found in Europe, no less an authority than Dr. Hrdlicka of the Smithsonian Institution has declared that they are progenitors of Aryan white people who now live along the Danube, and that their skulls show a mental capacity about equal to the average European of today.

On the walls of some of the European caves containing these ancient human fossils, are found various paintings, portraying animals, men, and hunting scenes. Many of these are done in colors; and the pigments have retained their brilliance throughout the long ages since they were painted there, by these ancient cave dwellers. These paintings are crudely executed, to be sure; but they are better than many intelligent people could do today, especially on the rough walls of a dark cavern by the unsteady flicker of a smoking campfire.

Earliest Men Were Not Low-Brows

As further evidence that scientists are now being forced to repudiate the Darwinian myth that earliest historical man was a low-browed brute from which we have gradually "evolved", let us quote again from the recent collaborated works of Prof. Albert Shepherd and John Seybold Morris, of New York University. In Vol. 1 of their "Outline of History" (pp. 28, 29), published in 1929, they say:

"When we open the first page of authentic history we find man in possession of almost all the fundamental inventions. He had learned the art not only of using tools but also of making them. . . In drawing, painting and sculpture he had developed a very respectable ability in response to his instinctive desire to express his love of the beautiful. . . Such a picture as these earliest records present to us differ in no great essential from life lived today on great areas of the world's surface. How all these inventions and discoveries came about we have no certain knowledge."

Thus has recent archeological research brought the theorizing Darwinists to the crossroads of science, and they are having difficulty in deciding which way to turn. And, perhaps without realizing it, many of them are finding themselves turning more and more in the direction of truth, as it is given in the creation story of Genesis. A great conflict between truth and error is now being fought by the scientists themselves, and we may be sure that the truth ultimately will prevail. In this connection we are reminded of the following paragraph from the able pen of Dr. William Emerson

Ritter, professor of Zoology at the University of California, which was published in **Science** magazine some time ago. He therein wrote this significant sentence:

"If one scans a bit thoughtfully the landscape of human life for the last few decades he can hardly fail to see signs that the whole battleground of evolution will have to be fought over again, this time not so much between scientists and theologians, as among scientists themselves."

(To be continued)

News and Views

(Continued from page 2)

the death sentence by saying, "There is no knowledge, wisdom nor device in the grave, whither thou goest." Nearly every religious creed on earth, Christian and heathen, has agreed with the position taken by Satan. They have said, in effect, 'There is no death.'

But now the creeds are all proven to be wrong. Recently an eminent medical doctor has been successful in awakening from the sleep of death more than a hundred men and women who had been pronounced dead, and who **were** dead. To satisfy all concerned a number of clergymen were called in to question these persons as to what they saw and heard while dead. Without exception the answer was that they saw nothing, heard nothing, and felt nothing. In fact, they testified they did not even know that they had been dead.

So once again the Bible is found to be authentic. By and by all the dead will be awakened, and then all will realize that Satan's theories about death have been false.

Change in Directorship of Passion Play

ALOIS LANG, Christus of the Oberammergau Passion Play, has announced that the Hitlerites have taken over the play and will pick the whole cast for next year. The announcement has created quite a strong sentimental feeling among religious people the world over. Those who have seen this remarkable play say that there is nothing like it on earth. It takes place every ten years, and was first instituted as an act of pious thanksgiving to the Lord because in the year 1633, a great and terrible plague was stayed. The actors are the people of the village. Every man, woman and child is subject to be drafted for action in the play. People from all over the world go to Oberammergau to behold a depiction of scenes which took place on earth over nineteen centuries ago.

When the New Age opens up, people will not only behold the sufferings of Christ with the eyes of their understanding, but will know that His death gives them the prospect of living for ever on the earth. They will then rejoice to know that the Mighty One who overcame death and the grave is King over all the earth, and that through Him the desire of all nations has become a reality.



The Christian Life

Approved Ambassadors

"Giving no offence in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God."—2 Cor. 6:3, 4.

JESUS said that man shall live by "every word that proceedeth out of the mouth of God." This indicates that all who eventually gain eternal life, either on the spirit plane or upon the earth, must reach the point where they will joyfully obey all of God's requirements. God has not as yet made known His law to mankind in general, because He has been dealing only with a specially selected class—the church—but to this class He has given a revelation of His will, and that revelation is contained in His Word, the Bible: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

While God's requirements for His people during the Gospel Age are all-comprehensive involving every phase of life, yet they are simple and understandable to those who sincerely seek to know and to do the divine will. God's Word holds up a very high standard of righteousness, higher by far than any of the false religions of the earth; indeed it exhorts us to be "holy as He is holy," and to be "conformed to the image of His Son."

The Christian is also encouraged to be "instant in prayer," and to abound in the fruits of righteousness. Also, there is much said in both the Old and New Testaments to show that God expects His people to be the light-bearers of the glorious gospel of His Kingdom. A proper understanding of the true relationship that exists, or should exist, between what the Christian should be and what he should do, is very important if we are to reap the full joys of our present privileges and be approved of the Heavenly Father for the still greater opportunities of the future.

Christian Ministry Analyzed by Paul

While incidental reference is made to some one or another phase of the Christian life on nearly every page of the Bible—especially in the New Testament—yet certain chapters, and sometimes nearly whole epistles, are devoted to the discussion of a given topic; and it is from these comprehensive discussions that we are able to obtain a clear understanding of the particular subject that is being discussed. For example: frequent mention is made in the Scriptures of the importance of divine love, and the influence it should have in the Christ-

ian life; but it is in the Apostle Paul's detailed remarks on love, recorded in I Corinthians 13, that we find the matter set forth in all its beauty and its importance fully emphasized.

The careful student of the Word will have no difficulty in discerning that in several chapters of the apostle's second epistle to the Corinthian church he is discussing the subject of the Christian ministry. In 2 Cor. 3:6 he reminds us that we have been made "able ministers of the new testament." Again, in chapter 4, verses 1 and 2, he says: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

In verse 3 of chapter 4, he says further: But if our gospel be hid, it is hid to them that are lost." And then verse 5 says: "For we preach not ourselves, but Christ the Lord." Verse 6 sets forth the purpose of our receiving a knowledge of the gospel: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6.

From here on for several verses we find what might be called a parenthesis; but in verses 14 and 15 of chapter 5 the apostle comes back to the main subject under consideration, which is that of the Christian ministry. We quote: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live would not henceforth live unto themselves, but unto Him which died for them, and rose again."

Ministers of Reconciliation

And then, in verse 18 we are told definitely why we, as Christians cannot henceforth live unto ourselves: "And all things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation." And the apostle would not leave us in doubt as to our true mission in the world. He continues (verses 19 and 20): "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then (because of this)

we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Beginning with the next chapter (2 Cor. 6) the apostle says: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." (Verse 1) And then Paul quotes from the Old Testament for the purpose of connecting his argument concerning the work of reconciliation which had been foretold by the holy prophets and which was promised in the oath-bound covenant with Abraham. The prophecy from which he quotes reads as follows:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."—Isa. 49:8, 9.

Purpose of Our Calling

This prophecy clearly indicates that the church becomes a part of that covenant arrangement through which God will bless the people with life and happiness, even to the extent of calling forth the prisoners of death from the tomb. Thus does the apostle make clear that God's real **purpose** in calling us into His marvelous light is that we might be **co-workers with Him** in bringing about the reconciliation of the world. Jesus, the head of the church, was given a major part in this reconciliation work, in that His death upon the cross provided the ransom price for the sins of the whole world—thus making possible a return to at-onement with the Creator, of all who truly accept this loving gift on their behalf.

Jesus' life, as well as His death, also played an important part in the work of reconciliation, in that by word, act and example He continually was calling attention to His Father's purposes, and setting forth the terms whereby His disciples could share with Him in the Kingdom, or Covenant work. As yet, the work of reconciliation is merely in its preliminary or preparatory stage. The ransom laid the foundation, and since Pentecost the Lord Jesus has been selecting those who are to be joint-heirs with Him in the actual work of restoring the world to life and harmony with God.

But even in this preparatory work the church is commissioned to have a part. St. Paul tells us that now, "God commandeth all men everywhere to repent." (Acts 17:30) The means by which God is now "commanding all men to repent" is through His "word of reconciliation" that has been committed to the church to proclaim. The primary purpose of repentance during this age is that of obtaining membership in the body of Christ; and while this inestimable favor will only be granted to a limited few—a "little flock"—yet the command is to "all men, everywhere." The sending forth of this command through His people now—and the actual restoration and reconciliation of the world in the age

to come—is the real **purpose** of the Christian's calling, as is clearly shown by St. Paul throughout these several chapters.

Qualifications of His Ministers

But the apostle does not leave the subject with a mere statement of the purpose; as important, as of necessity, that purpose must be. Yes, St. Paul would have us know that just as the work that has been committed to us is important, so also the qualifications for that work likewise must be given very careful consideration. And, by calling our attention to these qualifications, this inspired teacher presents the proper relationship that should exist between the Christian life itself and the ministry of reconciliation which constitutes the real purpose of that life.

We repeat our text: "Giving no offense in anything, that the ministry be not blamed; but in **all things** approving ourselves as the **ministers of God.**" (2 Cor. 6:3, 4.) Now the question is, What are the "all things" by which we approve ourselves as the ministers of God? Let us remember that the subject of St. Paul's discussion here is "the ministry." He has already set forth the fact that the Christian is called to that ministry, and now he says that we must **approve** ourselves as the "ministers of God." But how?

The apostle does not leave us in any doubt about the matter! From here on in this sixth chapter he reminds us of nearly every important element in the Christian life: "Approving ourselves as the ministers of God in **much patience.**" The word **patience** in this text is from a Greek word meaning to "cheerfully endure." Now let us comprehend clearly what the apostle is telling us. He is not saying that the Christian is called, or commissioned, to cheerfully endure. No, our **commission** is to be 'ministers of reconciliation'—ambassadors of God.

But if we are to be ministers who will have the divine approval, we must 'cheerfully endure' and thus continue faithful to the Lord throughout whatever experiences our ministry may lead us and until the end of the way is reached. Thus, **patience** is seen to be one of the important qualifications of the ministry.

In All Things Approving Ourselves

"...in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors." (2 Cor. 6:4, 5.) Ah yes! Now we see the real object of the trials that we are called upon to endure. The Christian, however, is not called to a life of suffering; hence it would be quite improper, and of no avail in the Lord's sight, for any follower of the Master to impose afflictions and suffering upon himself, thinking thereby to gain the Lord's approval. But suffering nevertheless will come more or less to every faithful Christian, and to the extent that he is faithful to the commission that has been given him. The true Christian will not hesitate to be a faithful ambassador of the Lord regardless of what the cost might be. The one who hesitates to speak forth the "word of reconcilia-

tion" in the face of any possible persecution will not be approved as a minister of God.

The Apostle Paul himself was a good example of what it means to be a faithful minister of God when it really costs something. Pastor Russell once said that the "true minister of God not only will not wish to be paid for preaching the gospel, but will be glad to have his preaching of the gospel cost him something; yea, to cost him all that he has." This certainly was St. Paul's attitude. He was faithful as an ambassador in the face of the greatest difficulties. He was variously afflicted. Many times he suffered for lack of the necessities of life. He went through many distresses of both mind and body. He was beaten with many stripes. But through it all he ceased not to labour for the cause of Christ. All of these things he could have escaped had he chosen to be unfaithful as a "minister of reconciliation." Thus did the apostle exemplify the real purpose of our suffering with Christ; and in this sixth chapter of Second Corinthians he tells us how we too may approve ourselves in all things as true ministers of God.

"... in watchings, in fastings" (verse 5): Elsewhere in the Scriptures the Christian is admonished to "watch and pray." And fasting also—the proper disciplining of the fallen flesh—is recommended in the Word. We are not **commissioned** to do these things, but in the doing of them we are 'approving' ourselves as ministers of God.

What, and why, do we need to watch? We need to watch ourselves—our thoughts, our words, our conduct. We need also to watch God's Word, in order that we might be properly instructed by it as to our own course in life, and to know what He would have us make known to others. If we hope to be approved ambassadors we must know how to properly represent our King.

We also need to watch the signs of the times; for thus we are able the more intelligently to make known the progress of God's purposes, and thereby comfort others with the blessed assurance that the Kingdom of heaven is at hand! This, then, according to St. Paul, is the purpose of our 'watching.' We are not **commissioned** to watch, but we must be watchers if we are to be approved as 'ministers of reconciliation.'

Think on Whatsoever Things are Pure

"... by pureness (verse 6): Elsewhere St. Paul admonishes us to think on "whatsoever things are pure." However, our endeavor to think upon the pure and holy things of God's Word, and thus to be conformed to the image of God's dear Son, is not the ultimate object of our calling. Let us remember that God is calling and preparing a people to be co-workers with Him, both now and in the future. None can be used in this holy purpose except as he cultivates the habit of meditating upon God and His Word.

He thus becomes acquainted with God by experiencing the fullness of His love as it becomes shed abroad in his own heart and life, in order to be

properly qualified for the holy office of ambassadorship to the heavenly King.

It is also important to realize that no one will gain full life on any plane unless he becomes God-like in thought, word and action; and obviously no one could lead others to that desirable condition unless he himself is making every effort to reach that goal. Yes, "by pureness." How important is the element of purity when considered as one of the credentials of the Christian ministry!

"... by knowledge": Now we see the real import of the words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (2 Tim. 2:15) We should not study God's Word merely to satisfy our curiosity. Our study should be in order that we might "show ourselves approved" as "**workmen**"—"co-workers together with Him."

How could we hope to lead others to the Lord unless we had become acquainted with the Lord ourselves? And how can we become acquainted with the Lord except as we study His Word? The Lord does not whisper a knowledge of Himself into our ears. He does not, at this time, reveal Himself to us in our dreams; but He speaks to us through His Word, the Bible. In the study of His Word, we have revealed to us—if we are sincere—the knowledge of His glory; and as ministers of reconciliation we are expected to reflect that glory to others as we come in contact with them.

"... by longsuffering": "Let not him that girdeth on the armor boast himself as he that taketh it off." Every true Christian will learn the value of this timely advice. He will learn by experience that the way of the minister of Christ is indeed a narrow way. He will learn as he travels over that way, that he is confronted with many difficulties: "afflictions, necessities and distresses;" hence he will realize the need of "longsuffering."

Speak the Truth in Love

"... by kindness": How many times the gospel has been ineffectively declared because it was not proclaimed with kindness! And how many times the stammering tongues of God's people have been able to bring home to the heart of the hearer the real glory of the gospel, simply because the message has been mingled with kindness! "Love is kind," says the apostle; and as the love of God is manifested in the hearts of His ambassadors, their ministry will have His approval.

"... by the holy spirit": The holy spirit is the medium by which the Christian is anointed (commissioned) to preach the gospel. (Isa. 61.) It would appear, however, that this anointing is not of a mechanical nature; and that the only ones who are really anointed are those in whose hearts the holy spirit really reigns supreme. Indeed, the picture seems to be that of the holy spirit filling the heart of the Christian and impelling him to sound forth the praises of the One who has called him out of darkness into His marvelous light. Thus we have brought home to us the important fact

that if the work of the ministry is to have God's approval, it must be prompted by the holy spirit.

"... by love unfeigned": There must be no selfish motive back of our efforts in the ministry. St. Paul shows this clearly, calling our attention to the fact that "love unfeigned" constitutes another one of the Christian's credentials. When pure and holy love is the motive of our activities, we are being motivated by that same principle which actuated God, who "so loved" the world as to give His only begotten Son to be the Savior. And how can we be God's ambassadors unless we are actuated by divine principles?

"... by the Word of truth" (verse 7): Yes, our message should be that which is contained in the Word of truth—the Bible. We are not to preach the opinions of men, nor 'cunningly devised fables.' A "thus saith the Lord" must be the only authority for what we say; and with the "Word of truth" we are to "contend earnestly for the faith once delivered unto the saints."

"... by the power of God": Not by human strength or wisdom, nor by the power of worldly influence or prestige, nor by the force of numbers or of wealth, are we to attempt to glorify God's name. The worldly may use methods of this kind, but the Christian's appeal must be only by the power of God. The power of God will be manifest in the life of the true Christian in many ways. It will be evidenced in his every word and act—or should be; and by this power the message will be convincing to those who have a hearing ear.

Put on the Whole Armour of God

"... by the armour of righteousness on the right hand and on the left": The Christian would have no need for the armour of God were he not an ambassador of the King. In fact, there would be no Christian calling, were not God preparing a class to be associated with His beloved Son in the glorious work of blessing all the families of the earth. Let us then seek to put on the "whole armour of God, that we may be able to stand in the evil day." Yes, we will indeed need the "whole armour of God" if we are to be faithful ambassadors who will hold "forth the Word of life": "in the midst of a crooked and perverse generation, among whom" we are to "shine as lights."—Phil. 2:15, 16.

"... by honour and by dishonour, by evil report and good report; as deceivers and yet true" (verse 8): The ambassador of Christ—if faithful—will have honour of the Lord, but he will be dishonoured by the world. Any Christian whom the world honours should look well to the terms of his appointment; for there is something going wrong.

"As deceivers": Appearing to be deceivers perhaps; but not actually so. Jesus said that, as "fishers of men," we should be "wise as serpents, and harmless as doves." This would indicate that the true Christian should use wisdom toward the blessing of his fellowman, but never for his injury.

"... as unknown, and yet well known" (verse 9): Unknown, perhaps, by the world, and by the worldly wise; but well known and honoured by God—and nothing else matters.

"... as dying, and, behold, we live": St. Paul declares that if we have been "planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Jesus died as a sacrifice upon the cross because He was a minister of reconciliation. We are invited to die with Him—in the likeness of His death—because we have been called to be associate ministers with Him. Our death does not cancel sin as did His, yet we do have the privilege of presenting "our bodies a living sacrifice;" and, thank God, our sacrifice results in the blessing of others—even now, because we lay down our lives for the brethren; and also hereafter, because if we are faithful we shall share with Christ in dispensing the blessing of life, which He purchased for the world by His own precious blood. Thus we die with Christ; not because He wants us to suffer, but because we are associated with Him in the work of reconciliation—His ambassadors.

"... as sorrowful, yet always rejoicing" (verse 10): From the standpoint of the flesh and of the world the Christian life does appear to be one of sorrow; but the Christian has a joy of which the world has no knowledge, and because of this he can "rejoice in the Lord always." While the ambassador of Christ must of necessity sacrifice many things which the world considers necessary to happiness, yet the privileges and joys of the ministry more than compensate for all that is given up. The word "ministry" means **service**—that which is given to help and bless others. St. Paul quoting Jesus (Acts 20:35), declares that it is "more blessed to give than to receive;" hence the joys of ambassadorship are of the "more blessed" variety, which become increasingly abundant to the extent that we continue to give our all.

Not Many Rich are Called

"... as poor, yet making many rich": Not many of the rich of this world have been called to the ministry; and those occasional Christians who may possess somewhat of this world's goods surely must have recognized their 'poorness of spirit,' otherwise they never would have appreciated the terms of the high calling. Indeed we all need to realize our undone condition, and the need of being filled with "all the fullness of God," if we would be approved as His ministers. As ambassadors of Christ we can be used to make others rich in the true knowledge of God only to the extent that we become emptied of self and permit the Lord to work in and through us "to will and to do of His good pleasure." And what unspeakable joy comes to our own hearts as we are used of the Lord to bring others to a knowledge of His own glorious self!

"... as having nothing, and yet possessing all things": The terms of ambassadorship are the full surrender to the Lord of all that we possess. Nothing short of all will meet the requirements! This is

a fact that those of us who have been long in the way might do well to consider carefully. Have we failed to realize the joys of the Christian life that should have been ours? If so, may not the cause be that we are holding something back?

"As having nothing," is the unqualified statement of the apostle. Can we truly say that all we are and have is dedicated to the Lord? True, the Lord makes us stewards of His goods; but are we truly faithful stewards? Are we using for our own selfish satisfaction that which we have given to Him; or are we using our all—time, talent, goods, everything—faithfully to His glory, as His ministers of reconciliation? If we can truly say:

"All for Jesus, all for Jesus,
All my being's ransomed powers,"

then we are indeed rich—"possessing all things." All things? Yes, "heirs of God, and joint-heirs with Jesus Christ." O glorious possession! Who among the saints of God would for a moment hold back that which he has dedicated to Him when such holding back endangers the possession of such a wonderful inheritance!



Character Harmonies—Longsuffering

THE QUALITY of longsuffering is set forth as a part of the fruit of the spirit, in Gal. 5:22. Webster defines it as follows: "Bearing injuries or provocation for a long time; patient, not easily provoked." According to this definition, we can see that longsuffering is one of the elements of love, for the Apostle says, "Love is not easily provoked," or, according to the Diaglott translation, "Love is not provoked to anger." Longsuffering is well worthy. It is one of the fine and beautiful harmonies in the music of character.

In the first place longsuffering is a quality possessed by God. In Ex. 34:6 we read: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Throughout Old Testament history it is manifest that God continually displayed the attribute of longsuffering in His dealings with individuals and with the Jewish people. Speaking of the condition of society at the closing period of the first world, the Apostle Peter says: "Which (the spirits in prison) sometime were disobedient, when once the longsuffering of God waited in the days of Noah." At that time, indeed, the Lord raised up a man who became a preacher of righteousness, warning the people of their wicked ways. God was not hasty in the matter of drowning the world, but did so only when it became manifest that no other expedient would avail.

God's Longsuffering Exemplified

The longsuffering that God revealed in his dealings with the Israelites through long centuries was indeed a remarkable thing. At the time of the Exodus, when dealing with Pharaoh, the Lord showed

And then, in verses 11 to 13 the beloved apostle, pleading with the brethren at Corinth, tells them that the stupendous fact of the ministry, and the qualifications for that ministry, have enlarged his own heart; and he entreats them that their hearts may also be enlarged to comprehend the full import of what it means to be a Christian. Surely we all need that "enlargement" today—to be "filled with all the fullness of God," who so loved the world that He gave the dearest treasure of His heart in order that we might be reconciled to Him.

Finally the great apostle urges us to be separated from all things worldly. And in verse 16, he again introduces the thought of the ministry, by referring to the picture of the temple. Through the typical temple God dealt with His typical people. But now, we are the temple of the living God; and God can dwell in us, and work through us, only to the extent that we are emptied of other objects of worship and association. Surely the qualifications of ambassadorship are very exacting; but let us seek to meet those blessed qualifications. He who has called us is faithful. Let us be faithful unto death, and thus obtain the proffered crown.

much patience. One plague was sent at a time, and the first should have been sufficient to prove to the monarch of Egypt that he was dealing with a higher power. When God removed each plague in turn, Pharaoh hardened his heart and refused to release the people. The last plague was death, and revealed the fact to the now trembling ruler that the Lord was determined to have His way in the matter which He had taken in hand. Divine longsuffering had indeed been fully manifest, but the great fiat had gone forth and the end was at hand.

Great was God's patience with the Israelites as they wandered through the Arabian wilderness. Their complaining began when they found themselves hemmed in between Pharaoh's army and the Red Sea. "And they said unto Moses, Because there were no graves in Egypt, hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."—Exod. 14: 11, 12.

As one thinks over the predicament in which the Israelites found themselves, he naturally says to himself, Why, after all the miracles that God performed on behalf of those people, delivering them from Pharaoh by a tremendous exhibition of His power, surely they must have known that their mighty God could take care of any situation that could possibly arise. The Lord might, indeed, have been justly angry with them on this occasion, but the record shows nothing to this effect. Instead of rebuking the people, He gave them comfort and encouragement at the mouth of His servant Moses,

for the latter said: "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."—Exod. 14:13, 14.

In the wilderness the Israelites were thirsty, and God gave them water out of the rock. They needed food, and gave them manna and quails. He took care of their needs, though some of them were always complaining. Eventually He led them through the Jordan into the Promised Land.

Jesus Was Longsuffering

Jesus wonderfully manifested the quality of longsuffering. When some of the disciples suggested that He call down fire from heaven to destroy a city that would not receive Him, He rebuked them, saying that He had not come to destroy men's lives but to save them. We are told that He had compassion on the multitude, for they were as sheep not having a shepherd. How He yearned over Jerusalem, saying: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.) The Master knew that the great law of love which He set forth before His disciples was the thing the world needed more than anything else; but the world was not ready to receive it. So the nations must continue to exist, and men must continue to go on in their sinful state until the violated laws of God would react with terrific force; and under the resulting earthquake human civilization would go down to arise no more.

Every Christian can testify to the fact that God is longsuffering with him. He does not deal with us according to our iniquities. "As far as the east is from the west, so far hath He put our transgressions from us." We do not always act that way with one another. We are prone to forget the fact that others are weak through the fall. We are apt to expect too much of them. We set a standard of righteousness and demand that THEY should come up to it. We do not think that we look for perfection in others, but it may practically amount to that. The Apostle Paul said, "Let your moderation be known to all men." He evidently meant, Let it be known to all that you are moderate in the demands you place on others, that you do not expect too much of any one, that you are mercifully considerate because of the inherent weaknesses of human nature.

"Like as a father pitieth his children"

A story is told of a father who was longsuffering with his boy. The boy was wayward and wilful. The father had tried various methods of correction, all aimed at his son's reformation. Every attempted remedy seemed unavailing. The parent had evidently exhausted his resources. One night the father sent the rebellious son up to the garret to sleep alone, as he said he could not have one occupying

the bedrooms whose conduct was out of harmony with the rules of the home. So the boy went up and lay down on a large old-fashion bed. It was very dark and lonely. It was not a pleasant place to be in. His heart felt very hard, and he thought that he did not love any one in the world, and that no one understood him.

His life at school was not too congenial. Sometimes when others did wrong, the blame was laid on him and he was punished. He seemed to be a wild sheep, always getting in wrong. He didn't see much sense in rules anyway, except that they just got in one's way when he wanted to do things. Surely the world would be better without them. If his mother were only living things might be different, for she had understood him as no one else seemed able to do. But his mother had died, and nobody else cared anything about him. These were some of the things he thought about as he lay on his bed in the darkroom, far removed from the rest of the household. Several hours passed, and now he could hear the message of the town clock. He counted the strokes. It struck the hour of twelve. It was midnight, and the boy could not sleep. He wondered would he always be in trouble when he grew up. If so, it would be better to die now while he was a boy.

There was a sound somewhere in the house. The boy raised himself on his elbows and listened. There was a sort of creaking on the steps that led to the attic room. Could it be a robber? and if so, how did he get in? The boy was no coward, and knowing that there was a bedslat by the wall near his bed, he reached out for it, intending to fight the robber if such the intruder proved to be. But a voice spoke, and that voice amazed him. It was the voice of his father.

"John," said the father, "are you there?"

"Yes, dad," said John, "I'm here."

Then the man came over and lay down on the bed beside his son.

"What are you doing, dad?" asked John.

"Well," said the father, "I couldn't sleep for thinking of you. I knew it was very dark and lonesome up here, so I thought I'd come and stay with you."

"Why," said the boy, "I didn't know that you cared for me like that."

"Yes, indeed," replied the father, "I care for you just like that. I would do anything to help you, John. I want you to make a good man when you grow up. I would do anything to accomplish that."

Then the boy put his arms around his father and confided in him for the first time. And then and there the boy formed the first great resolution of his life. He determined that his father should not be disappointed in him. The patience and perseverance of the father had born fruit at last.

The boy of this story became a preacher of righteousness and a lover of all that is good. Early in life he gave his heart to God. He went forth in the world to help men and women to attain to high ideals, and to point them to Him who can alone

lead any life to true success. And many a time he told the story of his father's tenderness, and forbearance and love, which set his feet on the right way in his younger days.

"Judge not, that ye Be not Judged"

Oh, what beautiful qualities are these of patience and longsuffering. God is said to be "slow to anger and of great kindness." Jesus said to forgive seventy times seven when a brother repents, and to "let not the sun go down upon your wrath." There are many things indeed that we cannot do, but here is something that we can do. We can exercise forbearance toward others. We can develop the quality of longsuffering.

The Apostle said, "Judge nothing before the time." There are those who think the time has now come for judging and that therefore we should indulge in considerable judging of the brethren; that we should watch to see they measure up to the requirements of the standards of truth, and if they fail so to do, we should come down on them very severely. Plainly this is a very wrong attitude of mind for any one to encourage in himself. While we may now judge of what is truth and what is error, the time for the church to judge the world is the Millennial Age. As far as God's people to-day are concerned, we are to "judge not, that ye be not judged." It is so easy to form the habit of judging, fault-finding, harshly criticising; but the spirit of love will eschew this course, and will endeavor to "cover the multitude of sins," to suffer and yet be kind; for love is ever merciful and realizes that all human beings are weak through the fall; and even though one has embraced the truth, the habits of former years are still embedded in the cells of his brain, and it will be a life-long battle to overcome the depraved tendencies that are not honoring to the Lord.

In the 103rd Psalm we find some beautiful expressions regarding the mercy and the longsuffering exercised by God. The Psalmist exclaims: "Bless the Lord, O my soul; and all that is within me,

bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits; Who forgiveth all thy iniquities, Who healeth all thy diseases; Who redeemeth thy life from destruction, Who crowneth thee with loving kindness and tender mercies. . . The Lord merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear (reverence) Him. For He knoweth our frame, He remembereth that we are dust."

Something Worth Cultivating

The music of character would be incomplete without the quality of longsuffering. It is properly mentioned by the Apostle as one of the fruits of the spirit. It is something that can be cultivated as can the other graces of character. Our meditations on God's mercy and longsuffering as exercised toward us will help to develop such qualities in ourselves. As we review our experiences of the past, we can see that God has been tender and kind. We have made mistakes, but God has not been harsh with us. We still have the most positive assurances of His love. And thus encouraged, we can sing:

"So long Thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent till
The night is gone."

We feel that the Lord is not always seeking some cause against us. We have confidence in His abiding care over us at all times.

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, that you may be the children of your Father which is in heaven." To comply with this injunction means to have the quality of longsuffering.



The Traditions of Men

Interesting Facts About the Jewish Talmud

IT IS sometimes helpful to compare the present with the past, and thus to realize that human weakness has always expressed itself much the same in all ages. The danger of following human leaders and taking heed to their traditions has not been confined to this age, by any means. It is interesting indeed to note the state of things that obtained among the Jews when Jesus came to this earth. The conglomerated law of human tradition was indeed fearfully and intricately made. The people were entrapped and held under a most grievous bondage by a monster of deception that had been gradually and cunningly developing for

many centuries—an aggregation of vain traditions that culminated in what came to be known and revered as the Talmud.

When introducing the Gospel, Jesus and the Apostles were confronted with the difficulty of overcoming the influence of this monster of confusion, and warned Christians against permitting a similar condition to arise in their own midst. This fact gives an added meaning to many passages of the New Testament Scriptures. In St. Paul's letter to the Colossians (2:8) we find this statement:

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men,

after the rudiments of the world, and not after Christ." And also the words (2:21, 22), "Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men." In writing to Timothy (2 Tim. 2:14), the apostle says:

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." Then in the epistle to Titus, (1:14) we find this: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

Origin of the Talmud

The Talmud is not the writing of one man, or of merely one set of men. It was not formed in a day, a month, or a year. It is the growth and development of the sayings of the supposedly great Jewish teachers covering a period of many centuries. The Talmud was begun soon after the return of the Jews from the Babylonian captivity, and was completed about the middle of the fourth century after Christ.

The Talmud consists of two great general divisions: The "Mishna," a commentary on the Old Testament Scriptures, containing, it is said, nearly five thousand sections of traditions. The other division is called the "Gemera," and this is the commentary of the "Mishna," containing, as is claimed, thousands of laws, illustrations, allegories, commentaries, and a lot of definite and indefinite sayings. One of the church historians called the Talmud "that wonderful monument of human industry, human wisdom and human history." It was the development of the "Mishna" that constituted the basis of the Jewish traditions at the time of Christ.

We know how the Jews, on account of their sins, were sent into Babylonish captivity, and remained there for seventy years. While they were in this state of bondage, the Scriptures were but little known among them. The Word of God was indeed very precious and also, very scarce. A study of the books of Nehemiah and Ezra discloses the fact that the people had seriously departed from the commandments of God as set forth in His revealed Word. Ezra, Nehemiah and other men sought to bring about a restoration of the various ancient sacred writings to the people. In the days of these leaders the truth was held up before the people, and much good resulted. Those who became the successors of Ezra and his associates were formed into a sort of college, called (as our language would express it) a great "Synagogue" or "Synod." The one great object of these men evidently was to protect the law by planting a sort of fence or hedge around it, so that it would be impossible for the people ever to deviate from its precepts, injunctions and commands.

Bondslaves of Tradition

When the instruction of any people is left in the hands of a few individuals, who assume the province of regulating modes of living even to the

smallest detail, the religion of that people soon becomes a mere formalism. Their piety consists of the outward observance of the legal enactments of their teachers. And this is exactly what happened in the case of the Jews; so that when Christ came, the people were completely bound by the fetters of human tradition, having become slaves to their spiritual despots, known as Rabbis. After the last member of the "Great Synagogue" passed away (this is said to have been "Simon the Just," who died in the second century before Christ), the leaders of the people, being learned men, took the name of "Scribes" because their business was to teach the people the contents of the "Books of the Law," and to be the expositors of the Scriptures: Their manifest endeavor also, was to make a hedge about the law—to circumscribe God's Word according to their ideas of its meaning; and, accordingly, their teaching came to be regarded as of equal importance with the Word itself. In fact, there were those who put the exegeses of the Scribes above all other statements relating to revealed truth.

In a book called "Ethics of the Fathers," we find this statement concerning the purpose of the "Scribes": "They said three things: 'Be deliberate in judgment; train up many disciples; and make a fence for the Law'". This indeed they did. Their sayings are not written in a book, but were handed down from one to another, and hence received the name of To-ra, Shel-Ba-peh, which means, "the oral law."

While there were many "Scribes," or teachers, there was always a great leader, who had the general supervision of the period in which he lived. When one of these leaders passed away, he was succeeded by another; and they all had followers, or disciples. Let us quote a saying of one of the Rabbis: "Be not like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master without receiving a reward, and let the fear of heaven be upon you." If any teacher made a statement which some of the people doubted, all he needed to say was: "I heard a certain Rabbi say it," and that would usually end the discussion.

"They loved to be called, 'Rabbi' "

And so it came about that the oral law kept increasing. The words of the Rabbi became law to the people, and the Scriptures were interpreted entirely in the light of the Rabbinical sayings. As a result, the Rabbi came to be looked upon as a sort of deity, and was to be feared even as God. We quote a few sayings which bear this fact out: "As a man is commanded to honor and fear his father, so he is bound to honor and fear his Rabbi more than his father. If his father and his Rabbi be oppressed with a load, he is first to help his Rabbi, and then assist his father. Thou must consider no honor greater than the honor of the Rabbi, and no fear greater than the fear of the Rabbi. The wise men have said, 'The fear of thy Rabbi is as the fear of God.' Again it is forbidden a dis-

eiple to call his Rabbi by name, even when not in his presence. Neither is he to salute his Rabbi, neither to return his salutation in the same manner that salutations are given or returned among friends. On the contrary, he is to bow down before the Rabbi, and say to him with reverence and honor, 'Peace be to the Rabbi.'

In the light of the foregoing statements, we can readily understand the meaning of the words of Jesus (Matt. 23:7) when He referred to "greetings in the market, and to be called of men, Rabbi, Rabbi." And, also, when He drove home the great truth that "one is your Master, even Christ; and all ye are brethren." No wonder that Jesus condemned teachings that went so far as to say: "Yea, though they (the Rabbis) shall tell thee that thy right hand is thy left, and that thy left hand is thy right, it must be believed." The fact that the people were not supposed to ever understand the Scriptures themselves, probably gave rise to the statement: "This people who knoweth not the law are cursed." Then to the man whom Jesus had healed of blindness, the Rabbi said: "Thou wast altogether born in sins, and dost thou teach us? and they cast him out."

Hillel and Shamni—"Blind Guides"

An appeal to any other source than to the Rabbis for information, meant excommunication. This explains why more of the people did not receive Jesus; and also, why Nicodemus came to Jesus by night. Two of the most noted contemporary teachers were Hillel and Shamni, who flourished about the time of Christ's first advent. Each of these represented a different school of theology; and they frequently became engaged in strong arguments. It is said that on one occasion a very heated discussion arose between them about a hen that laid an egg on the Sabbath—whether or not it was lawful to eat such an egg. Both of the teachers were held in such great esteem that their disciples sat about awaiting the outcome. The whole structure of their interpretation of Scripture might crumble to pieces should either admit defeat. Finally one of the company raised his voice and shouted "Bath-Kol," which means "the daughter of a voice." This was their substitution for the spirit of prophecy. They claimed that this was the way God revealed Himself to them. A hush fell on the entire company. Finally they asked, "What saith the Bath-Kol?" and this was the reply: "Both are the words of the living God, yet the rule of the school of Hillel should be followed."

When we consider these matters, do we wonder that our Lord Jesus spoke of "blind guides who strained at a gnat and swallowed a camel?" It becomes very plain to us why the Saviour condemned such things, and why the apostles warned the people against listening to such leaders, who "wrested the Scriptures to their own destruction." Through such distortion the Word of God was made of none effect.

The claim had been made that every passage of Scripture had at least four different interpretations,

among which were especially, "the simple way," (taking the text as it read,) "the spiritual way," and "the secret way." After a time it was decided that the four ways were not enough, hence there came into existence what was known as "the seven rules of interpretation." The rules were subsequently raised to thirteen, thirty-two, and forty-nine, respectively. No wonder that the Lord on one occasion said, "Ye do greatly err, not knowing the Scriptures, neither the power of God."

Cisterns Without Water

It is said that thousands of laws and interpretations were made from the Scriptures. A defence had indeed been made for the law, but the law and the Scriptures were but a mere form of words. The Rabbis claimed that their expositions were in direct succession from Moses, and that Moses received them directly from the Lord himself, and instead of committing them to writing, spake them orally to Aaron, to his sons, to the seventy elders, and to all the people.

In view of all this, we are not surprised that the Jews reviled a certain blind man, saying, "Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses; but as for this fellow, we know not from whence he is." If they had understood Moses and the prophets, they would have understood Jesus, for Moses wrote of Him. But the people had left the fountain of living water, and "had hewn for themselves broken cisterns that could hold no water." This condition of things was a most deplorable one. In a religious sense, the people were bound hand and foot.

In these days, with an open Bible in our hands, how greatly should we appreciate the truth as it is in Christ Jesus. The great, main truths of the Scriptures are so simple that we can readily understand them. The Apostle Paul said, "I am determined not to know anything among you but Jesus Christ and Him crucified." Then we read that God "gave Him (Jesus) to be head over all things to the church, which is His body." As the head of the natural body is the power of control, even so Jesus as the head of that composite body, which is the church, is the power that controls His members. It is therefore very important that we keep close to our Head and implicitly follow His instructions, not giving heed to the fables of men, "whereby they lie in wait to deceive."

Truly "the great day of His wrath is come, and who shall be able to stand?" The answer is, "they that follow the Lamb whithersoever He goeth; that are not defiled with women (denominations, organizations or sects, that are a hollow shell) for they are virgins, being the first fruits unto God and to the Lamb." May we, beloved, be of that blessed company who will be held by His mighty hand "in the secret place of the Most High, against all the craftiness and machinations of the great Adversary, till our cross be laid down and the crown of supernal splendor be our glorious possession throughout the endless ages of eternity.

• THE EVERLASTING GOSPEL •

The Hope of the World

¶ N paragraph six of the inset on this page is found the following statement:

"That the hope of 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 Eden."

That is indeed a glorious hope for the poor sin-sick world; and if it can be proven by the Bible it should cheer the hearts of all who hear it, and enable all Christians especially to appreciate more fully the length, breadth, height and depth of God's love, and give them added incentive to "tell the whole world these blessed tidings."

One of our readers, after noting the contents of the accompanying inset, and looking up the Scripture references that are given, writes to us and asks the following interesting question:

"Where do you read in any of these references, anything about a Millennial Kingdom?"

This is a very important, in fact a fundamental question; and we are glad to discuss it in this article for the benefit of all our readers.

The word 'millennial' simply means a thousand years; and while the translators of the King James Version of the Bible did not see fit to use this particular English word in their translations of passages which tell of the coming period of a thousand years during which Christ is to be the King of earth, nevertheless the expression "Millennial Kingdom," by common consent, has come to be identified with this foretold worldwide reign of the Messiah.

That thousand years' reign of Christ, commonly spoken of as the "Millennium," is clearly promised in both the Old and New Testament; but it is not until we come to the book of Revelation that we find it definitely described as a period of a thousand years.—Rev. 20:4.

The first, although somewhat indefinite, reference to the coming reign of the Messiah is found in Genesis 3:15, where we are given the assurance that ultimately the "seed of the woman" shall bruise the serpent's head. The full import of this prophetic statement is revealed in Revelation 20:1-4, where "that old serpent" is shown to be overcome and bound for a thousand years—a millennium—and then destroyed completely in the lake of fire—the second death.—Rev. 20:10,14, 15.

The Kingdom Promised to Abraham

About two thousand years after the expulsion from Eden God appeared to Abraham, and to him he made the promise that in or through his seed all the families of the earth would be blessed. Later this promise was reiterated to Abraham, and finally was confirmed by the

Lord's oath.—Genesis 12:1-3.

The Apostle Paul tells us that because of the promises God made to Abraham that faithful patriarch "looked for a city which hath foundations, whose builder and maker was God." (Heb. 11:10.) In Revelation 21:1-4 we have a description of this symbolic "city," and are shown some of the glorious

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.

results of its coming down to earth for the blessing of the people.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

In Galatians 3:8,16,29, Paul clearly shows that the above mentioned divine promise to Abraham was actually a concrete statement of the "gospel"—the good news of Christ's coming Kingdom. Two thousand years later this same "good news" was heralded by the angels, when announcing the birth of the world's Savior: "Fear not, for behold we bring you glad tidings of great joy, which shall be unto all people."

In Paul's argument in Galatians 3, he first identifies Jesus as the "seed" of promise; and then, in verses 27 and 29, he reveals the fact that the church of this age—consisting of all those who follow in the footsteps of Jesus—also are to be counted in with Jesus as the promised "seed" through whom the blessings are to be dispensed to the world of mankind in general during that glorious period when they shall "reign with Him a thousand years." Rev. 20:4.

This gives us a more intelligent grasp of the import of the many promises of the New Testament which indicate that those who suffer with Christ will be privileged also to reign with Him—in His Kingdom. If none but these faithful Christians who are to reign with Christ are to be saved, then no real meaning could be attached to the promises of His coming reign on the earth—for all the saved would be on the throne, with no subjects left over which to reign.

In the prayer taught to the disciples by the Master, He indicated that the coming of His Kingdom was for the purpose of bringing about a condition of universal peace and righteousness upon the earth—such as obtained before sin entered, back in the Garden of Eden: "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Moses Foresaw the Coming Kingdom

Moses was a type of Christ and he foretold the coming of the world's new Ruler and Lawgiver, to whom all would be required to render obedience or else be "destroyed from among the people." He said: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." (Deut. 18:15.) The Apostle Peter used this statement as a proof text for the wonderful declaration he made concerning the blessings that were coming to the world following the second advent of Jesus.—Acts 3:19-23.

Before giving utterance to this promise Peter had been instrumental in healing a man who had been lame from his youth up. This man was sitting at the gate of the temple asking alms, and when Peter healed him the Jews gathered round earnestly enquiring about the matter. Peter took the opportunity to explain to them that the miracle had been performed through the power of Him whom they

had condemned and crucified; that the lame man had exercised faith in the Messiah, and that as a result the Lord had granted this special dispensation of favor to him.

But the healing of this one man seemed merely in the nature of an object lesson, as the apostle then urged his hearers to themselves repent, because of the blessings of healing and restoration that would come to all following the return of the One whom they had killed. He said:

"Restitution of All Things"

"Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers (Deut. 18:15), A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."—Acts 3:19-22.

There is a greater depth of meaning in these words than that which appears on the surface! Those to whom Moses originally made this promise of a coming great Prophet had been dead many centuries, when Peter quoted it and showed that its fulfilment was still in the far distant future—beyond the second coming of Christ. Yet Moses truly said to those fathers, now dead for nearly four thousand years, that they eventually would have the opportunity of hearing and obeying that coming great Prophet—the Messiah of promise.

Back in Moses' day, even as now, death was the common lot of all mankind; and even the Jews, who were given a chance to gain life by keeping the law, all went into death because of sin and imperfection. But all of that will be changed with the establishment of the Messianic Kingdom. Then there will be "times of restitution" for all; and those who obey the laws of earth's new King—the great Prophet—will be restored to perfection and life, while those who disobey will be "destroyed from among the people" in the second death.

And, as Moses' prophecy so clearly indicates, even those who have gone down into death will benefit by the return of Christ and the establishment of His Kingdom, because the only possible way those Jews to whom Moses spoke could have the opportunity to obey the coming Prophet is by virtue of the fact that they will be resurrected from the dead during the time of the Kingdom. That the Jews to whom the Apostle Peter explained Moses' prophecy understood that he was telling them of the resurrection of the dead, is clearly shown in verses 1 and 2 of the following chapter, which reads:

"And as they spake unto the people (about the times of restitution), the priests and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people and preached through Jesus the resurrection of the dead."—Acts 4:1,2.

Resurrection by Judgment

Ever since the expulsion from Eden, mankind has been going down into death. It has been estimated that at least twenty thousand million persons—men, women and children—have gone down into the tomb since Adam's day. If there is to be any future blessing for these it must come by means of a resurrection from the dead. But so many in the past have been prone to circumscribe God's mercy, "by false limits of our own," and to claim that it would be inconsistent for God to extend any kind of blessing to those who, for whatever reason, may have died without having accepted Christ as their Savior! All students of the Scriptures have known that the Bible teaches a **resurrection** for all mankind, but few have recognized the glorious truth that in the resurrection the unconverted dead are to have an opportunity to be blessed. That is what the Abrahamic promise implies, and certainly there is no Scriptural authority to the contrary.

But **are** the unconverted dead to be blessed in the resurrection? and if so, what is to be the nature of their blessings? In answering this question let us first of all turn to John 5:28, 29. Here Jesus says: "Marvel not at this; for the hour is coming in the which **all** that are in the graves shall hear His voice, and shall come forth; they that have done good (the church) unto a resurrection of life; and they that have done evil (the world) unto the resurrection of damnation."

That word "damnation" is a very unfortunate translation of the Greek word **krisis**, which simply means a test of judgment; that is, a trial leading up to and culminating in a sentence. In the Revised Version, and even in the King James Version elsewhere in this same chapter, the same word is properly translated "judgment." The use of the word "damnation," by the translators of the King James Version, was evidently an attempt on their part to bolster up the ancient and erroneous theory that all who die outside of the church shall, in the resurrection, be condemned to eternal torture.

The word **judgment** gives us the real thought of the text. The period of the resurrection—the "times of restitution"—is also to be the period of judgment for the world, and which the Apostle Peter tells us is to last for a thousand years. (2 Pet. 3: 7, 8.) But this judgment includes more than merely pronouncing sentence. Remember, the vast majority of the world of mankind have gone down into death in total ignorance of God and of Christ. Other large numbers have died with only a partial knowledge of God—whom to know in the right way "is life eternal." Hence, in order that all these millions might have a fair trial for life, God will extend blessings of knowledge to them in the resurrection; and upon their reaction to the knowledge then received, will depend their final destiny.

The Apostle Paul says that God "will have all men to be saved, and come to a knowledge of the truth." What truth? The Apostle explains: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (2

Tim. 2:4-6.) We must remember that nearly all mankind are now sleeping in the tomb—sheol, hades—where there is no knowledge of any kind. (Ecc. 9:10.) The vast majority of these never had a knowledge of God, nor of Jesus and of His ransom sacrifice, before they died; hence, in order for them to be given a knowledge of this saving truth, it is first necessary that they be "saved" from the sleep of death—and it is for this very purpose that "the unjust" are to be resurrected.

As already noted, Peter was discoursing on the blessings of the resurrection when he told those Jews that in that day they would be destroyed if they did not hear the words of "that Prophet." Moses told the Jews of his day the same thing. This clearly indicates that the great Prophet—the Messiah—will be teaching the people during the time of the resurrection, and that only those who **then** disobey Him will be destroyed. St. Peter declares that it will be a day of perdition for "ungodly men"—those who refuse to obey the great Prophet. In this age the righteous as well as the wicked, have suffered, and all alike have died—but not so then.

A Thousand-Year Day

Jesus said, as already noted, that the resurrection for those who have "done evil" will be one of **judgment**. The Prophet Isaiah gives us the key to a proper understanding of Jesus' words in this instance, when he tells us that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) This shows clearly that the world's thousand-year judgment day is to be a period of education for mankind—education in righteousness. And this education is absolutely essential if the world is to be able to make an intelligent choice between good and evil, and be restored to full life if they continue to choose righteousness.

St. Paul, in Acts 17:22-32, comments on the ignorance of the past and present, and tells us that God has long "winked" at it, because He has appointed a day of judgment for all—in the time of resurrection. This resurrection and final judgment will complete the work of reconciliation of mankind to their Maker. This work, however, had a beginning at the time of Christ's first advent, for Paul says that God "now commandeth all men everywhere to repent." This simply suggests that the enlightenment, which is consequent to the reconciliation of the world, began back there; and this will continue until the "knowledge of the glory of God" fills the whole earth, "as the waters cover the sea," and until all shall know Him, "from the least of them unto the greatest."—Jer. 31:34.

The circulation of this informative command of repentance has thus far been very limited. True it has been to "all men," in the sense that it has not been restricted to either Jew or Gentile; but comparatively few of any nation have as yet heard it in an intelligent manner. Even the professed "Christian world" today is confused as to a real knowledge of God and as to His terms of salvation.

The few who have heard and, by faith, have acted upon the knowledge of God during this present age, are the ones who—if they prove faithful—will be associated with Jesus in the judgment work of the Kingdom: "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) Any measure of knowledge of the truth at the present time brings a corresponding measure of responsibility, but God will not condemn anyone to everlasting destruction until they have been given a full opportunity to know Him and to obey His laws.

And the Books Were Open

This general revelation of knowledge as one of the administrative blessings of the millennial or thousand-year Kingdom is again brought to our attention in Revelation 20:12. It is in the beginning of this chapter, as we have already seen, that the Revelator calls our attention to the overcoming of Satan, "that old serpent," who has been the great deceiver of the nations all down through the ages. It has been because of this deception, begun in the Garden of Eden, that mankind has been kept in ignorance of the true God.

In verse 4 of this twentieth chapter the length of Christ's reign is shown to be a millennium, and is also there established that His faithful followers are to "reign with Him" in the millennial Kingdom. The glorification of the true church is here described as the "first resurrection," but an interpolation by some enthusiastic but misguided copyist of the old manuscripts has completely destroyed the continuity and beauty of the account. The latter part of verse 4, continuing into verse 5, should read as follows: "and shall reign with Him a thousand years, this is the first resurrection."

The clause, "But the rest of the dead lived not again until the thousand years were finished," is not found in the older and more reliable Greek manuscripts. Satan doubtless wished to hide the fact that the real purpose of the thousand-year reign of Christ was the restoration and enlightenment of the masses of mankind; hence the injection of this misleading interpolation.

Following this statement concerning the "first resurrection" and the privileges of those who will participate in it, the Revelator carries us quickly to the very end of the thousand-year period and shows the final destruction of Satan and those who ally themselves with him at that time. But in verse 11 he brings us back again and gives us more detailed information concerning the work of the Kingdom:

"And I saw a great white throne (a righteous Kingdom, in contrast with the kingdoms of unrighteousness that have ruled the earth during the past), and Him that sat on it, from whose face the earth and heaven fled away." Yes, the "heavens and earth which are now" will pass away with the establishment of the new Kingdom—the "new heavens and new earth."—see 2 Pet. 3:7, 13.

Then the Revelator gives us the picture of what will actually take place in that millennial Kingdom, in which Jesus and the saints will together reign:

"And I saw the dead, small and great, stand before God." This expression indicates the glorious fact that then God will take into account the millions who have suffered and died without a knowledge of 'the only name given under heaven or among men whereby we must be saved.' Only the true church has stood before God in this age; all others have been aliens from Him, and have died without His blessing. But then it will be different: "Times of refreshing shall come from the presence (out from the face of) the Lord." (Acts 3:19.) And of what will these blessings consist? In the next clause the Revelator answers:

"And the books were opened." What books? Surely not books containing a record of the past lives of all mankind, because that would avail nothing. Mankind have all died because they were sinners and unworthy of life; hence there would be no particular need to look up the record of any of these. What then is contained in these books that are opened? The Prophet Isaiah furnishes the key. He first tells of a book that is sealed, and that for one reason or another no one is able to open or understand it. Then he tells of a day in which the book will be open. He says:

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18) Then the prophet assures us that the meek and the poor of the earth will be caused to rejoice; that the terrible one (Satan) shall be brought low (bound); that Jacob shall be there with his children, and that then he will not grow old as in the past; and that they who erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isaiah 29:11-24.

From this it is clear that the opening of the books during the reign of Christ symbolizes a world-wide diffusion of knowledge concerning God and the standard of righteousness to which the people will be expected to adhere during that judgment period. The "book of life" is also opened then. But the people are to be judged by the things written in "the books"; that is, the truth then revealed will constitute the basis of judgment—"according to their works."

The entire text, when viewed from this standpoint, is very simple: When the dead are brought forth from the tomb and Christ begins to deal with them, they will first of all be given a knowledge of the truth; even as St. Paul declares. Then they will be required to bring their works into conformity with the knowledge received. Thus they will be judged according to their works, by the things "written in the books." The "book of life" also will then be open. Mankind never before had an opportunity of life. The Jews tried to gain life through the Law, but failed. In this Gospel Age only a few have had the opportunity of walking by faith in the "narrow way" to life. But in that day "the book of life will be open" for all the dead—"small and great"—and as their works become conformable to the things written in "the books,"

(Continued on page 33)

International Sunday School Lessons

Jonathan

Lesson for Sept. 10, 1933

1 Sam. 18:1-4; 20:35-42. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan's lad gathered up the arrows, and came to his master.

But the lad knew not anything: only Jonathan and David knew the matter.

And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

GOLDEN TEXT: A friend loveth at all times.—Prov.17:17.

THE love and friendship that existed between David and Jonathan is one of the most beautiful things recorded in the Old Testament. Speaking of the matter, a writer says: "Jonathan was the eldest son of Saul; and he was thus heir-apparent to the throne of Israel. Handsome and high-mettled, full of nerve and full of heart, Jonathan was the pride of the army and the darling of the common people. His comrades, for his beauty of person and swiftness of foot, were wont to call him the Gazelle. But for his father's great and disastrous transgression, Jonathan might soon have been the second king of Israel, second in succession to Saul, but second to no king that ever sat on a throne in those great qualities of mind, heart and character that give stability to a throne and add lustre to a crown."

The genuine character of the friendship between Jonathan and David is shown in the fact that it was not like a plant that blooms only when the warm sun is shining and the air is calm. It was a thing that could and did stand afflictions and trials. In his allegiance to his friend, Jonathan had to go contrary to the wishes of his father. The noble qualities in David evoked his admiration, and this feeling was mutual. What a comfort it must have been to David when flying from Saul—a refugee among the hills—to know the constancy of the affection which Jonathan held for him. Truly as the poet wrote: "A friend in need is a friend indeed," and he who has a true friend has one of the greatest blessings of life.

In our lesson to-day Jonathan shot the arrows as a warning to his dear friend David, who was in hiding near by. This method of warning had been prearranged by them. It

meant that King Saul was angry with David and sought to take his life. Even though Jonathan knew that Saul would not succeed in his purpose of destroying David, he (Jonathan) rendered David every assistance in his power. It is interesting to note the words Jonathan addressed to David on the occasion when he arranged for the arrow signal. He said: "Thou shalt not only while yet I live show me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth."—1 Sam. 20:14, 15.

According to the foregoing words Jonathan seems to have realized that David would eventually take Saul's place and become king, thus wielding a sceptre that otherwise would have been Jonathan's. This places the unselfish loyalty and devotion of Jonathan in a still more beautiful light. It gives us some idea of the wise and noble king he, also, would have been.

When at last, in the denouement of the drama of these interesting characters, Jonathan lay dead with his father on the field of Gilboa, David poured out his heart to his friend in these noble words:

"O Jonathan, thou wast slain in thine high places!

I am distressed for thee, my brother Jonathan!

Very pleasant hast thou been unto me!

Thy love to me was wonderful, passing the love of women."—2 Sam. 1:25, 26.

There is a great Friend, whose friendship we may enjoy, and He is called "a friend that sticketh closer than a brother." As Jonathan stood by David, so will this great Friend stand by those who love and trust Him. He will not desert them in any time of need. "We love Him because He first loved us." In the great age to come He will prove himself the great Friend of the world, bestowing upon mankind the inestimable blessings of peace, joy and everlasting life.

QUESTIONS:

What were the qualities that David and Jonathan admired in each other?

What did it cost Jonathan to befriend David?

What were the circumstances under which Jonathan shot the arrows?

What are the elements of true friendship?

Who is the greatest Friend? Upon what terms may we enjoy His friendship?

Solomon

Lesson for Sept 17, 1933

1 Kings 8:1-11. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

And all the men of Israel assembled themselves unto King Solomon at the feast in the month Eth-a-nim, which is the seventh month.

And all the elders of Israel came, and the priests took up the ark.

And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And the priests brought in the ark of the covenant of

the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord.

So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

GOLDEN TEXT: Enter into His gates with thanksgiving, and into His courts with praise.—Psa. 100:4.

AT THE time our lesson opens, the great temple was finished. Construction of this wonderful edifice had covered a period of seven years, and had cost a fabulous sum of money, estimated by some as over two billion dollars. One month out of each quarter, thirty thousand Israelites and a hundred and fifty thousand Canaanite laborers were employed in its construction.

The dedication of the Temple took place in the fall of the year, at the time of the Feast of Atonement. The sacrifices of the Day of Atonement were past, having been made in the Tabernacle. Thus the people were typically cleansed and reconciled to God, and His blessing was pronounced upon them.

The ark had to be brought from the Tabernacle to the Temple. This piece of sacred furniture represented the presence of God with the people during their long wilderness journey. While the procession of the king, the priests and other celebrities took place, thousands of sacrifices were offered up.

It is believed by many students of the Divine Word that the Temple which Solomon built was a type of a greater temple to be built by God and not by man. Writing to the church of Christ, the Apostle Paul said: "Ye are the temple of the living God." (2 Cor. 6:16.) And again: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16.) Then the Apostle says: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord."—Eph. 2:20,21.

For over nineteen centuries the Lord has been preparing the stones for His great antitypical Temple. The hammering, chiseling and casting has been taking place here on earth although unseen by the people of the world. To effect this grand result, the Lord has been using the means of trial and tribulations, for He said, "We must through much tribulation enter into the Kingdom of God." (Acts 14:22.) As Solomon's temple was put together "without the sound of a hammer," all the hammering having been done before the actual framing of the building took place, so will it be with that temple, which is the church. After the various members of the greater Temple have stood the hammering blows of their experiences as followers of their Master, they will go together silently in the spiritual kingdom, which, of course, will be entirely unknown to the world when the due time for this shall have come.

In 1 Pet. 2:4, 5, we read: "To whom coming, as unto a living stone, disallows indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

The two tables of stone that were in the ark at the time of its removal to the Temple would represent the divine law in its two-fold character; viz, love for God and love for one's neighbor. This law will never pass away, but will operate throughout eternity.

The filling of the house with the glory of the Lord,

pictured God's glory as manifested in His church, the "bride" of Christ. In due time the glory of truth and righteousness will also fill the earth, and the antitypical blessings of the Temple will come to all the inhabitants of Earth who, when they have the full and proper knowledge, shall turn from sin to serve the living God by obeying His laws.

QUESTIONS:

Why was the Temple put together "without the sound of a hammer?" and why were so many Canaanites employed in its construction?

Why was the ark considered so holy? What had it formerly contained?

Was Solomon's Temple a type of anything? If so, of what?

Who are the "stones" in the greater Temple of God? How do they become stones?

What is the glory that fills the Temple in antitype? By what means will God's glory fill the earth in due time?

Review

Lesson for September 24, 1933

Heb. 11:32-40. And what shall I more say? for the time would fail me to tell of Gideon, and Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

GOLDEN TEXT: Be strong in the Lord, and in the power of His might.—Eph. 6:10.

IN THE opening verses of Heb. 11 the apostle says: "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." He then goes on to touch on some of the experiences of persons who had followed the Lord's leadings in times past. He points out that it was the power of faith in their lives that enabled them to accomplish mighty things for God. Apart from that, they were imperfect human beings like others; but faith made them invincible.

Our past lessons have dealt with incidents in the lives of Joshua, Samuel, Saul, David and others. God promised Joshua that He would be with him whithersoever he went, and God kept His word. When the river Jordan stood between the people and the land of promise, the Lord rolled back the waters at the City of Adam, some miles above. This damming of the river is supposed to have been a landslide, but God knew exactly the right time to send the landslide. The priests had been told to go down into the water, and as soon as their feet touched the water, the change in the river began to take place. All this was a test of faith. When the people came to Jericho, the command to march around the city was another test to them, especially the seven times on the seventh day. The Apostle Paul says: "By faith the walls of Jericho fell down, after they had been compassed about seven days."—Heb. 11:30.

Samuel was a man mighty in faith. He was not afraid to go before king Saul and accuse him of having disobeyed the word of the Lord. His fidelity to the principles of righteousness remained unchanged to the end of his life. He stood high in the respect of the people, for he had been a stalwart exponent of integrity and honor. His faith in God began to be developed early in life and remained with him throughout his interesting career.

David was strong in faith in God. His slaying of the giant is one of the most interesting and remarkable things recorded in the Old Testament. He was quite young at the time when Israel was challenged by Goliath. He was not a soldier in the army, but had been sent to carry certain gifts to his brethren who were serving under Saul's generals. Why should he have taken a special interest in the giant? The answer is that it seemed incredible to David that one man should defy a host for forty days. When a lion and a bear had menaced the safety of his flock, David had slain these animals. So he said to king Saul: "This uncircumcised Philistine shall be as one of these, seeing that he hath defied the armies of the living God." This was indeed a sublime expression of faith. And David backed it up. He did not even wear the armor of Saul. He knew that God could give the victory, armor or no armor. In the strength of the living God he went forth to battle.

Solomon was the son of David. Under his direction the Temple was built, as has been seen in a previous lesson. Some think that at this time he was a type of Christ, who is selecting the parts for the great antitypical temple. The dedication of the Temple was an occasion of great rejoicing, and this indicates the joy that shall be manifest in connection with the greater temple.

When the Apostle says that God provided some better thing for us, he refers to the members of the church of Christ as being those for whom the "better thing" is prepared. The special blessing that God will grant to the followers of Jesus is that they are to become "partakers of the divine nature," and to have an inheritance in the spiritual realm, even heaven. Thus possessed of great power, they will have the privilege of being associated with Christ Jesus in the work of the Millennial kingdom, lifting men out of sin and death during the thousand years of His reign. Those leaders of Israel who were faithful in their allegiance to God, and all other "Ancient Worthies" will be princes in all the earth when the kingdom is established.—Psa. 45:16.

QUESTIONS:

By what means did God develop faith in His people during the period of His dealing with natural Israel?

When the Apostle says that certain ones died in faith, not having received the promise, to what promise does he refer? When will they receive this promise?

What gave David such confidence that he could win the victory over Goliath? Did his whole life prove that he had faith in God?

What is the difference between the Christian faith today and the faith of the "Ancient Worthies"?

How do we become "strong in the Lord and in the power of His might"?

The Life of Paul

Lesson for October 1, 1933

Acts 21:39; 22:3, 27, 28; 26:4-7; Phil. 3:3-6. But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, yea.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews:

Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

And now I stand and am judged for the hope of the promise made of God unto our fathers:

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

GOLDEN TEXT: Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

IN OUR lesson to-day we look into some of the statements of the Apostle Paul regarding his birth, training, and the great hope of life which he held. Albert Barnes has said: "He (the Apostle Paul) has exerted more influence in spreading Christianity, in explaining and vindicating its doctrines, in developing its great principles, in giving to it systematic form, than any other of the apostles, or perhaps than all of them combined. 'The Acts of the Apostles' is to a great extent a record of his travels, sermons and labors; no less than thirteen, and probably fourteen out of the twenty-seven books of the New Testament were written by him, or at his dictation."

Paul was born in Tarsus, a city of Cilicia. The city was situated on the banks of the river Cydnus, and was distinguished as a seat of Greek literature and philosophy—in regard to its educational advantages being, by some writers, placed next to Athens and Alexandria. It was a resort of merchants of various lands, and here the youthful Saul would meet traders from many parts of the world. Thus, by means of chance to study men, by means of acquiring a good knowledge of the Greek language and also of Grecian philosophy, Saul of Tarsus was being prepared for the days when he would stand before the Greek sages and philosophers and defend the principles of Christianity.

Paul's training under Gamaliel was also important. At the age of thirteen the Jews required their children to be taught the "law." So Saul was sent by his father to Jerusalem and placed under the instruction of the most celebrated Jewish teacher of his time. Some writer has said that Gamaliel was to the Jews what Thomas Aquinas, Duns Scotus, and Bonaventura were among the Schoolmen, and that upon him had been conferred the title of "The Beauty of the Law."

Gamaliel, moreover, was evidently a noble character, and would have a powerful influence on the mind of a young man like Saul. On one occasion when the Sanhedrin was determined to condemn the apostles to death, Gamaliel opposed this determination and gave counsel that was prudent and wise, securing thereby the release of the accused men. Gamaliel was "had in reputation among all the people." (Acts 5:34.) He was of the class to which Nicodemus belonged—a man truly religious, a Pharisee, a man of noble principles.

The Apostle Paul was well versed in the law. In his contact with the Jews, he dealt with a class of people who wanted no change from what had come down to them through hundreds of years. In the Jewish High Priest, in the priesthood itself, and in the sacrifices of the Law, as well as in the Tabernacle and Temple, the Apostle saw

(Continued on page 32)



The Romance of God's Kingdom

ERNEST: Frank, isn't the thought that you presented to me recently about God's Kingdom being established right here upon the earth, something new, and a radical departure from the usual understanding of Christians?

Frank: No, it is far from new; although it has been lost sight of for some time. It was the teaching of the early church, and in fact the idea is as old as the human race itself. The first intimation of God's purpose to thus emancipate the human race from slavery to Satan and death is found in the early chapters of the book of Genesis. Another and more definite promise of such a kingdom was made to Abraham, when God told him that through His seed "all the families of the earth" would be blessed. This hope of the coming of the Messiah to establish His Kingdom on the earth was the beacon light of inspiration for God's servants all down through Old Testament times, until the advent of Christ, whom Jehovah sent into the world to become man's Redeemer and as the initial step by way of preparation for the Kingdom. When John the Baptist announced the presence of Jesus, he said: "The Kingdom of Heaven is at hand."

Ernest: Just a moment, Frank; your story ran very smoothly until you quoted John the Baptist. He said: "The Kingdom of Heaven is at hand." This proves that the Kingdom isn't earthly, but heavenly. It isn't that God will establish a Kingdom on earth; thus bringing the blessings of life, health and happiness to the people; but rather, that the people, having sinned and lost life on the earth, must now seek an abode in heaven, where God has provided a Kingdom to rule over them, and to prevent

them from going wrong a second time.

Frank: In other words, had man not sinned he would have been forever confined to the earth; but, because he sinned, he is transferred to a heavenly home where he can hobnob with the angels forever! Isn't that placing quite a premium on sin?

Ernest: When you think of it in that light it doesn't sound so reasonable, I'll admit. . .

Frank: And besides, Jesus said that He came "to seek and to save that which was lost;" and that was an Edenic home on earth. . .

Ernest: Just the same, though, John the Baptist said that it was the Kingdom of Heaven—not an earthly Kingdom, you see, but rather a heavenly. . .

Frank: Ernest, if you will stop to think for a moment you will see the error of your position. By way of illustration—if England were to take control of the affairs of this nation, and were to send representatives here for that purpose, it wouldn't imply that all the people of America had gone to England. Yet this would none-the-less be an English government. In like manner Divine power will operate here on earth through God's Kingdom; hence it can be called the Kingdom of Heaven because its rulers are heavenly. A very interesting translation of the words of John the Baptist, by Professor Wilson, reads: "The Royal Majesty of the Heavens has appeared." This makes the matter clear. God sent His royal representative to earth, first to die for the human race, and later to establish a Kingdom for the purpose of restoring to man that which he had lost in Eden because of sin.

Ernest: It is all so new to me, Frank, that I hardly know what to say. However, a moment ago.

you said that this Kingdom was first promised in Eden. Would you mind telling me where I can find anything like that in the Bible?

Frank: Yes; turn to the third chapter of Genesis and read the 15th verse. You have in mind, of course, the account of man's fall, and the part that the serpent played in that tragedy. In this connection you should also have in mind that nothing whatever was said to Adam about the possibility of his being transferred to heaven, whether he sinned or not. His Paradise was in Eden. All his hopes and joys were centered there. He had been told that if he sinned he would die and return to the dust of the earth from whence he was taken. The alternatives of going either to heaven or hell were never mentioned to him. But read the passage, Ernest, if you have it ready.

Ernest: "And God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That's strange language, isn't it, Frank?

Frank: Not when you study it in connection with other promises of the Bible, which show that the two seeds are, (1) The Christ, or The Messiah, "the seed of the woman;" and (2) those who have aided Satan in His work to thwart God's purposes, "the seed of the serpent." The seed of the woman bruising the serpent's head indicates the mortal wounding of Satan and his forces at the hands of the Christ, when exalted to Kingdom power.

Ernest: How do you know so much about it, Frank?

Frank: We can only know what the Bible reveals. The fulfillment of this promise was shown to the Apostle John, in vision, an account of which is recorded in

the 20th chapter of Revelation. John saw a mighty angel come down from God out of heaven and lay hold of "that old serpent, which is the Devil and Satan," and bind him that he should deceive the nations no more. In the remainder of that same chapter the apostle shows us that this binding, the final destruction of Satan, the resurrection of the dead, and then the destruction of Adamic death itself, is all a part of the work of Christ's Kingdom.

Ernest: Frank, who is the "mighty angel" that binds the old serpent, the Devil?

Frank: The mighty angel is "the seed of the woman," The Christ, Head and body; and the fact that it "comes down" from God out of heaven, proves that the Kingdom is to operate right here upon the earth.

Ernest: Frank, it sounds just like a novel. It begins with love, Edenic bliss; then tragedy enters; then the villain—Satan—lands in jail; and the family lives happily ever after.

Frank: Very true; except that this is a real life story, and on a vastly larger scale than has ever been conceived by even the most versatile novelist. The story begins with the creation of the first human pair. These two lovers were perfect and beautiful beyond the ability of human pen to describe. They were commanded to multiply and fill the earth. They were given a Paradise home, which they were told to enlarge as their family increased; until the entire earth, subdued and made beautiful, would become filled with their happy offspring. Death would never have thwarted this perfect human romance if Lucifer, who had been appointed man's overseer, had not turned villain and estranged our first parents from their Creator, by inducing them to disobey His law. This was tragedy indeed. As a result the original lovers were sentenced to death and driven from their home in Eden. Selfishness replaced love in human affairs; and, as a result, more than six thousand years of sorrow, sickness, crime, oppression, and death have followed.

Ernest: Frank, I must say that your story thus far is very interesting; in fact, to me it is exciting; and in order for it to run true to form I suppose we should say that eventually the villain will be jailed, and the estranged lovers somehow or other will be restored to their Edenic Home. But how can that be? It may be pleasant to suppose that eventually the affairs of mankind will be rectified, and that all of us will learn to love our neighbors—even our international neighbors—so that there will be universal peace and happiness; but, beyond this, I don't understand how your story can hold together. The original lovers have been dead for thousands of years. What benefit will they derive from the fact that the villain who led them astray is eventually to be restrained? And what about the millions of Adam's children who never had the opportunity to enjoy the good things originally intended for them? These, too, are dead; yes, twenty-thousand millions of them are dead. Frank, it isn't much of a love story unless these also are to share in the home-coming—all being reunited in love and happiness. But they are dead, and that spoils the entire romance.

Frank: Ernest, God assures us that even the dead are to be restored to life; so that they, too—as you say—may share in the joys of the home-coming. In order to make this possible, and at the same time not set aside the just sentence of death that He pronounced upon our first parents in Eden, Jehovah sent His beloved Son into the world to be man's Redeemer. Jesus gladly acquiesced in this loving arrangement of His Father, and laid down His life, on Calvary's cross, as a ransom for the lost race—thus opening up the way of humanity's escape from death.

Ernest: Frank, I have always thought that the death of Jesus was in some way associated with the belief that we go to heaven when we die. . . .

Frank: No, Ernest; that's something that we have carelessly taken for granted. The entire human family has been in a very pitiful condition because of sin

and death, and in their distress they have sought out many schemes of salvation with which they have endeavored to comfort one another. One of these has been the thought that the only hope for anyone was to go to heaven at death.

Ernest: Yes indeed, but not in the sense that it is to be the future Paradise for the human race. The heavenly promises of the Bible are to a very limited class. This is another wonderful part of the story. Jehovah invited a small company from among mankind to share with Jesus in the work of deliverance. This little company is called the Church; and, in the resurrection, they will become "the Bride of Christ," who is spoken of by the Apostle Paul as "the Second Adam;" the church, therefore, will become the Second Eve. The Second Adam and Second Eve, by Divine Power, will regenerate the human family to life upon the earth.

Ernest: The Church, then, will actually have a heavenly home.

Frank: Yes; but many have mistakenly supposed that the promises made to the Church apply to everybody, which is not so.

Ernest: I gather then, from what you have said, that Christ, the hero of the story, who died to save fallen man, selects His bride from among those for whom He died.

Frank: Correct. And Ernest, prophecy reveals that the Bride is about ready to enter into the marriage. Relative to this the Apostle John says: "Let us be glad and rejoice, for the marriage of the Lamb (Christ) has come, and His wife hath made herself ready." This is indeed something over which to rejoice, because it means that soon the Deliverer will exercise His kingdom power for the release of those whom He redeemed by His death, and that the long night of weeping and dying will end shortly.

Ernest: But, Frank, as yet you haven't shown me how the Kingdom will benefit the two lovers who first appeared in this romance, nor the millions of their

(Continued on page 32)



Children's Hour



Uncle Eb's Bible Story

JOSEPH—(Continued)

NOW then, who can tell me where we left off in our last story?" asked Uncle Eb. "Nothing like connecting up right, is there? Well, Paul, something in your face tells me that you know; so we'll have it from you, if you please."

"Joseph was buying up corn in Egypt during the seven years of plenty," replied Paul.

"Right you are," said Uncle. "Joseph bought up all the corn he could get and stored it away for future use. And there was much need of it, as we shall learn. After the seven years of plenty had passed, then came the seven years of famine to cast their darkness and sorrow over the land. Everywhere, there seemed to be a blight on growing things and some things did not grow at all, while others did not blossom nor come to seed. And even insects, which might have furnished food for the people, died because they had nothing to eat. However, there was bread in Egypt because of the grain that Joseph had stored away; and when the Egyptians feared starvation and complained to Pharaoh, he sent them to Joseph and so the granaries were opened. But, by the way, what is a granary? Who can tell me that?"

"A granary," said Peter, "is just a storehouse where the grain is kept."

"That's right," said Uncle. "Then these storehouses were opened and the grain was taken out and sold to the people. Other people outside of Egypt, also came to buy grain, which was likewise sold to them. But after a time the people had used up all their money. When they told this to Joseph, he said to them, 'Well, you have cattle. Just bring your cattle, your horses, sheep and other animals, and we'll give you grain for them.' Now I see a question in Ruth's eyes. What is it, Ruth?"

"After their cattle, horses and sheep were all gone, what did they do then?" asked Ruth.

"A sensible question indeed," commented Uncle. "When their animals were gone, they were obliged to give up their lands to Pharaoh in return for bread; for if they starved to death, their lands wouldn't be any good to them."

"Now we'll come to find out how Joseph's brethren were getting along at this time. After their food was all used up, their father Jacob told them that there was bread in Egypt and sent them to buy corn. The only one that did not go was the youngest son, Benjamin; for Jacob was afraid to send him lest some evil should befall him as it had (as he thought) befallen Joseph.

"So we can imagine that we see the ten brothers of Joseph coming in before the governor of Egypt to buy corn of him. Being ushered into his presence, they bowed down before him with their faces to the earth. Joseph knew them, but they did not know him. Then he spoke roughly to them through an interpreter, pretending not to know the Hebrew language. He said,

"Well where have you all come from?"

"The land of Canaan," they replied. "We have come to buy food."

"You are not telling the truth," said Joseph. "You have come here as spies to see how little food we have in the land."

"But they said, 'No, my lord, we are not spies, but have indeed come to buy food. We are twelve brethren, the sons of one man in the land of Canaan, and the youngest is even now with our father, and one is dead.'

"So Joseph said to them, 'Now we'll prove the truth of your words. If you have a younger brother in Canaan, you'll have to bring him to me; and I'll keep one of you here till he comes.'

"Then these brothers talked among themselves, not knowing that the governor could understand them. They spoke of the time they had put Joseph in the pit and then sold him to the Ishmaelites; and by their words they bitterly repented for their evil deeds, believing that now God was holding them to account for their wicked treatment of their brother. Joseph knew what they were saying, and turned away from them and wept.

"Joseph then ordered one of their number, Simeon, to be bound before them. Their sacks were filled with corn at Joseph's command, and the money was put back in the mouth of each sack. The men were then given provisions for the journey back to their home in Canaan. And so they took their leave of Egypt, and departed for home.

"As they were travelling homeward, one of them opened his sack, and to his astonishment found all his money there. At this, they became very much afraid. When they reached home, they told the story of their adventures to their father Jacob. Then they all opened up their sacks, and every one found that his money had been restored to him. Of course, they did not understand this, and naturally, became fearful of the consequences.

"Then Jacob their father said unto them, 'You have bereaved me of my children. Joseph is not, and Simeon is not, and you will take Benjamin away: all these things are against me.' Then

Reuben sought to comfort him, saying that Benjamin would be safe, but the old father still refused to let Benjamin go.

"But he did let them go at last, didn't he?" asked John.

"Yes, he did, because you see, their corn gave out, and Egypt was the only place where they could get more. So at last Jacob had to yield, and he sent them away and let Benjamin go with them back to Egypt. This time they took a double portion of money with them, and also a present for the governor of the land.

"When Joseph saw them coming, and Benjamin with them, he said to the ruler of his house, 'Bring these men home, and make a great feast, for they are to dine with me at noon.' And they were brought to his house, and they were very much afraid because of the money which they had found in their sacks; for they thought they might be accused of stealing it. But Joseph dispelled their fears, and they had a grand supper together and a merry time. Yet Joseph did not reveal to them who he really was.

"Next morning, the men found that their sacks had all been filled with corn, ready for the journey. Joseph had ordered, also, that their money should be put in the sacks as it had been the first time, and he had commanded that his own silver cup be placed in the sack of Benjamin.

"After the men had started on their journey, Joseph called his steward and told him to take some soldiers and hasten after the Hebrews. The steward was quick in obeying these instructions and it was not long before Joseph's brethren were seized and in the hands of the Egyptians, who accused them of having stolen the governor's silver cup. Of course, the brothers denied this accusation, It seemed a terrible thing to accuse them of stealing from the one who had been so kind to them. They said: 'If the cup is found in the sack of any one of us, let that one be put to death, and we will become the servants of your governor.' But the steward said, 'No, but the one who has taken the cup will become the governor's servant, and the rest of you will go free.'

"So they all opened their sacks, beginning at the eldest and going to the youngest, and the cup was found in Benjamin's sack. There it lay sure enough, glittering among the golden grain.

"You can just imagine how those poor men felt. What a dreadful thing to happen to them, especially after they had assured their father Jacob of Benjamin's safe return! And what were they to do? Should they go home and leave Benjamin to his fate? No, evidently they never thought of such a thing, as they might once have done. It must be said to their credit that they all started back for Egypt. And being once more ushered into the presence of the governor, they fell down before him. They bitterly lamented what had taken place, and told the lord of Egypt that they were his servants. This, however, Joseph would not have, but said that he would hold as servant, the one who had taken the cup.

"The brothers looked at one another; and before them rose the vision of their old father and what it would mean to him if they went back without Benjamin. It would probably kill the poor old man. They were in a terrible difficulty; but at length, one of them summoned up enough courage to address the governor. It was Judah, the one who long before had suggested that they should not kill Joseph, but sell him to the Ishmaelites.

"'O my lord,' he said, 'let your servant speak one word in your ears. Do not let your anger burn against me, for you are even as Pharaoh himself. You asked us if we had a father or a brother, and we told you that we had a father, an old man, and a younger brother, the one whom our father dearly loves. And you told us to bring down this younger one to you, and we said, 'The boy cannot leave his father; for if he should do so, our father would die.' But you insisted that we bring him or else, you would do nothing for us, and when we went home and told our father, he said, 'One of my dear sons went away and has never returned to me; now if Benjamin is lost, it will bring down my gray hairs with sorrow to the grave!' Now, therefore, if we go back without our youngest brother, our father will surely die. So I pray you to take me and make me your servant instead of my young brother here; for how can I possibly go back to my father without the boy?'

"What a touching appeal was this! It was too much for Joseph. It must have shown him that his brothers had a change of heart since the old days when they had sold him into bondage. He could not contain himself any longer—he simply had to disclose his identity to them. So he ordered everyone out of the room except the brothers. Then he said: 'I am Joseph, your brother. Is my father yet alive?'

"What a revelation this must have been to these dumbfounded brethren! Joseph! Joseph! How their minds must have traveled back to those former days. Why, they thought Joseph was dead. Joseph, the governor of Egypt! Who ever heard of such a thing? Were they dreaming? or what did it mean? If this was really Joseph, what might he not do to them for the cruel way they had treated him years ago. Surely, they must have felt very much troubled by his presence.

"But Joseph told them not to fear or to reproach themselves, for God had been taking care of him all these years. What the brothers had intended for evil, God had intended for good, and had used him to store up corn and thus preserve life. So God was at the back of everything that had taken place in his experience, and had made him ruler throughout all the land of Egypt.

"And Joseph said unto them, 'Hasten and go back to my father, and say to him—but why not have these words right out of the Bible. I see the good old Book right here beside John, so I think we'll have John read, beginning with Genesis 45:9.

So John read: "Haste ye, and go up to my father, and say unto him, Thus saith my son Joseph, God

(Continued on page 32)

TALKING THINGS OVER

PERHAPS one of the most important things which we may call to the attention of our readers this month is the fact that several conventions of Bible Students have been arranged for the Labor Day week-end. These conventions are announced on the inside of the cover page of this issue of THE DAWN. We recommend that you look over the list, select the one that appeals to you the most or which is the most convenient one for you, and if at all possible make it a point to attend. The poet has well said that such "fellowship of kindred minds is like to that above." If you attend one of these conventions you will find that these words are indeed true—now as never before, as "we see the day approaching."

Lunenburg, Mass., Convention

While looking forward to the happy gatherings of the future, many are still rejoicing in the memories of those that are past. A brother who attended the convention recently held in Lunenburg, Mass., writes us as follows:

"This little convention was one of those seasons that make us look for the General Convention which God has arranged for those who are to share His presence through eternity. There were about seventy-five in attendance, and from the very start until the close the presence of God was felt. Brother H. D. Moore, of the Lynn Class, acted as chairman; and discourses were given by Brothers Margeson, Bridges, Oberg and Frieze. Praise and testimony meetings were interspersed, and two selections were sung by the Lynn Quartet.

"Sister Warren, who sponsored the gathering, has a fine place for a convention; and she proved to be an excellent hostess. Many of the friends brought lunches; but for those who did not, ample provision was made. Truly, the fellowship of the saints is growing sweeter as we near the Kingdom."

5th-Sunday Convention at Boston, Mass.

On Sunday, July 30th, about 150 friends gathered for worship and fellowship at Boston, Mass. Four discourses were given—three to the friends, and one designed more particularly for the public. In addition to these talks, Brother Oscar Magnuson gave a brief report of his recent pilgrim trip to Chicago, Minneapolis, Winnipeg, St. Louis, Detroit, and other points in the mid-western States, as well as to Canada. This report proved to be very interesting and inspiring—news concerning the welfare and progress of any of God's people is always interesting and encouraging. We are thankful to God for all the means which He is using at this time to keep His people in touch with one another.

The subjects discussed by the speakers at Boston were timely, and important from the standpoint of our spiritual growth. The importance of knowing God was emphasized by one of the speakers. Another speaker, in agreeing with the necessity of a deeper knowledge of God, reminded the friends that this could not be realized apart from a closer study of His Word, and a heart appreciation of the fundamental doctrines of the divine plan of the ages. God does not reveal Himself through the emotions, nor by feelings; neither by dreams, nor by whisperings; but through His written Word. The doctrines of the Bible constitute the

only basis of true acquaintance with God; and upon that foundation we must build the superstructure of faith and character consistent therewith.

Many Glad to Read

The following is an extract from a letter received from California; which speaks for itself:

"Many thanks for the package of tracts, 'The Coming World Dictator,' which arrived yesterday. There are many who are interested, and who will be glad for this paper. Some have it already. The 'Restitution' paper also has been received, for which I thank you. I am reading it now, as I am going along during the day; and would like additional copies of these also.

"How often I pause to think how blessed we are these days, to be in touch with these grand truths; and how wonderfully the spirit of the Lord has guided us into this truth; and how our great desires are contacting that divine power, which is the only real power! And we are learning every day how to accept the good things which our loving Father has for us. It is my great desire to attain unto that mind and consciousness which was in Christ Jesus, and also in other ways to be as near like Him as possible."

Faithful in All Things

We believe that the following encouraging words from a brother in Kansas, who has recently become acquainted with THE DAWN, will be appreciated by others besides ourselves:

"Greetings in the Beloved! We are writing primarily to tell you of our appreciation of THE DAWN, which Brother— had you send to us. Please put our name on your regular subscription list, and we will endeavor to remit for it in the near future. All copies we have received have been read and then put into further circulation.

"We first came into the light of the blessed truth under the ministry of our beloved Brother Russell in 1910 and, all praise to the King of kings, we have ever maintained our stand as free Bible Students, untrammelled by any creed or 'channel.' We have enjoyed the HERALD since its inception, and still do; but think that THE DAWN fulfills another need... For whom did Christ pay the ransom price? For the church alone? ... It is with heartfelt delight and gratitude to our loving Father that I see the mission of THE DAWN.

"We also like your attitude of advising all to maintain their freedom in Christ, while offering such valuable and loving aid. May the Father Himself reward you.

"While our opportunities for service have been diminished by poor health, lack of work, etc., yet we have striven to do what we found at hand to do—place a tract, sing a song, answer a question, give a talk, visit a shut-in, or whatever our blessed Master led us to; and by His grace we will continue so to do.

"THE DAWN, 'The Old Old Story' told as to a child, seems so sweet to us to have, and to hand to parched seekers for 'living waters.' We daily pray the Father to bless your efforts, and to keep us worthy to tell the 'Good News.'"

Finding a Blessing on the Porch

A brother in Illinois who had been distributing literature in his city, wrote to enquire if we had received any requests for further information as a result of his efforts. The same day we received

the following letter from the town in which the brother had been working:

"When stepping onto my porch this morning, I found a little pamphlet entitled 'The Herald of The Dawn.' Well, I picked it up and began to study its contents, and I have gotten a great deal out of it—things which I never thought of before, and which surely reveal the truth concerning the present time.

"I would like very much to have the other copies you have listed at the end of this little pamphlet. I shall do my best to spread the good word wherever I can, and I hope that everyone who reads one of these copies will do the same."

The Depression Brought Them to God

The following brief letter was received from an interested lady who attended a public meeting in Reading, Pa., and who requested a 3-months' trial subscription to THE DAWN:

"Enclosed you will find \$1 for THE DAWN, as I think they are very good to read. My husband and I are already Christian people, but I must give God the praise for calling us to the fold. As long as things went smoothly we were like nearly all the rest of the world, but through the depression we were brought to Christ."

That reminds us of the words of David: "Before I was afflicted I went astray." We believe that God has permitted the great "time of trouble for the purpose of humbling mankind and causing them to look to Him for guidance and help. Many individuals already are being thus mellowed by the trouble. How sweet is the opportunity we now have of extending comfort to "those who mourn."

1929 and 1930 Convention Reports

A letter from Dr. L. W. Jones, 1020 Central Ave., Wilmette, Ill., is self explanatory:

"I find that I have several hundred copies left of Souvenir Convention Reports for each of the years 1929 and 1930. I intend selling these to the junk man, unless the friends may like them, and are willing to pay for the postage and packing. Before disposing of them, therefore, I will wait to hear from any who might like one or more copies—which they may have for fifteen cents each."

In Loving Memory

On August 10, our dear Brother R. C. Rogers, a member of THE DAWN printing staff, finished his earthly course, having been "faithful unto death." The Bible House family, and many others, will miss him keenly, and we all extend our sympathy and Christian love to his beloved wife, Sister Rogers. Perhaps no better token of his devotion to the Lord could be had than the sentiments expressed by Sister Rogers, who feels that in death, as well as in life, she knows that he would desire only to render praise to his God, and to render service to the brethren and all men—the service in which he rejoiced so much to have a share. It is with this in mind that we publish the following letter:

"While conversing recently with our dear Sister Rogers, whose beloved husband passed away so suddenly recently, we presented her with a small token of our love for her, and our sympathy in her recent bereavement, suggesting that she might use it to purchase appropriate flowers to be used in connection with the funeral.

"In reply she said that it was a great joy for Brother Rogers that during the last few months of his life he was permitted to spend his time and talent directly in the service at the office of THE DAWN, and that because of this and in memory of his faithfulness, it would please her greatly if we would please send our offering direct to THE DAWN and ask that it be used to send the glad tidings to some of those who are unable to pay the subscription price, and who are requesting that it be sent free. To us this was a grand testimony to the Lord, showing a real appreciation of the valued assistance being given to the Lord's people by your publication..

"In harmony with the Sister's request, we are enclosing herewith a remittance in the amount of... which we understand she would like to have applied to the Free Subscription Fund. Our prayer is that this spiritual bouquet, in memory of our beloved brother, may be to the glory of the dear Lord's name, and to the further blessing of His people."

Prove All Things

The special combination subscription offer of THE DAWN and the BEREAN BIBLE STUDENT, published in our August 1st issue, has aroused the query in the minds of some as to whether this means that THE DAWN endorses everything that is published in the BEREAN BIBLE STUDENT, and vice versa. No, dear reader, it does not! We have nothing to do with what is published in the latter paper. Neither does the BEREAN BIBLE STUDENT necessarily endorse or know about what is to appear in THE DAWN from month to month. But the aims of these two publications are similar in many respects; and the combination offer was merely a friendly gesture on the part of both, intended to exemplify and help foster the spirit of love and Christian tolerance among the Lord's people—to "provoke love."

We urge all to be properly critical of what they read, and that they hold fast only to that which unquestionably can be supported by a "thus saith the Lord." We would feel badly indeed if any of our readers accepted anything as truth, merely because it was published in THE DAWN. We are doing what we can to encourage the brethren in the way of faithfulness to the Lord and to His Word, and we also rejoice in the privileges that others are enjoying along the same line. Let us encourage one another!

Bible Students Committee in Great Britain

We have been in communication with a group of brethren in Great Britain who are cooperating to serve the Lord's people and to make known the "glad tidings." All such cooperative efforts are surely commendable. This British Committee of free Bible Students has sent us a number of samples of their literature, including a brief report of their annual convention; all of which impresses us with the fact that the Lord is now dealing with His people over there in the same manner that He is dealing with them here, and that the same results are being manifested the world over; namely, an increasing devotion to the Lord, and a greater desire to be faithful ambassadors of His.

Young Folks Appreciate the Truth

Our attention has been called to the marked interest being manifested in the Truth and in the Lord by groups of young people in Chicago, Ill., Detroit, Mich., and Baltimore, Md. In each of these places regular meetings are being conducted for these young folks, and the results seem very encouraging. In Detroit there is to be a Junior Convention over the Labor Day week-end. This convention will be held in conjunction with the Polish Convention, but the Junior Convention will be in English. Surely we can rejoice with these young folks who are learning to know the Lord so early in their lives. A letter received recently from one of these was very refreshing to us, and we believe that it will be of interest to our readers. It reads:

"Beloved Brethren: . . . I am a Bible Student, about twenty years old. I have faith in all the loving gracious provisions which Jehovah has promised to us, and I rejoice in these promises. I am willing to cooperate with you in helping you to publish the Truth so that others might hear and rejoice the same as I do.

"I have sacrificed all kinds of earthly pleasure and spend my time in studying the Bible. I am advancing pretty well with my Bible study so that now I have a good knowledge of the Truth. This knowledge causes me to have great reverence for God, our eternal Creator, and of His loving kindness toward us. I wish to thank Him with all my heart!

"I attend Bible class every Sunday, and prayer meeting on Wednesday evenings, with the view of getting all the knowledge of the Word of God I can, thanking the Creator for all the wisdom of His Word, which I desire to use to help others. Yours in the blessed hope:"

"That Blessed Hope"

The return of Christ and the establishment of His Kingdom is held out in the Bible as a glorious prospect for both the church and the world. The Apostle Peter said: "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you." (Acts 3:19-21.) The following poem, based on this precious text, will be of interest:

"There are verses in my Bible
That bring solace and delight;
On my way-worn spirit shining
Like a day-star in the night;
For my faith now holds the promise
Of a grand and glad reward—
Since refreshing times are coming
From the presence of the Lord.

"While I tread life's rugged pathway,
Through the calm and stormy years;
As I hear the wails of anguish,
And behold the gushing tears;
I might fail to see God's goodness,
And surrender to despair.
If I could not read my Bible
And His promise written there.

"When I hear the bondman cursing
Cruel hands that forged his chain;
When I scent the smoke of carnage,
And recount the mangled slain;
I might own the prince infernal
As creation's reigning lord,
If I could not read the promise
And believe its cheering word.

"Oh! the better day is dawning
When the judge shall take His seat,
And this murderous tide of error
Shall ebb out in swift retreat.
Then the resurrected creature
Shall the Lord's salvation see.
Can repent of former follies
And "in Christ" henceforth be free.

"Would you know what makes me trustful
When the clouds obscure the sun?
Would you know what makes me cheerful
When life's race is almost run?
There's a book mark in my Bible
That will point you to the line
That has filled my saddened spirit
With the rays of hope divine.

"For my faith now holds the promise
Of a grand and glad reward;
Since refreshing times are coming
From the presence of the Lord."

—G. M. Bills

Our Alabaster Boxes

In the December 15, 1900 *Watch Tower*, is found an interesting comment on that well known incident in Jesus' life in which Mary anointed Him with the precious ointment. We quote it in part as follows:

" . . . We presume that it was not merely Mary that our Lord wished to memorialize, but especially her deed: He wished that all who should know the good tidings should know also of His appreciation of such devotion to Him, to His body, and that the more it costs us the more He appreciates it. In view of this, let each one who would be pleasing to the Lord seek continually to pour the perfume from his heart and life upon other members of the body of Christ, and let him realize that in so doing he will not only be pleasing to the Lord, but will be receiving also a blessing for himself; for as no alabaster vase could pour forth perfume upon others without itself being thoroughly involved in the perfume, so our hearts, as they pour forth upon others of the members of the body the sweet perfume of love and devotion to the Lord and His cause, will be sure to bring a blessing to ourselves, even in the present life—our Lord's approval and benediction now and everlastingly."

SCATTER THE BLESSINGS

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

There is no better way to spread the truth than to encourage others to read "The Divine Plan of the Ages."

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

THE DAWN 251 Washington Street
Brooklyn, N. Y.

An Encouraging Report

Brothers Oscar Magnuson and Norman Woodworth returned to New York recently, having made an automobile tour of nearly 7,000 miles, in the course of which they served at eight conventions, and visited numerous classes of Bible Students. Brother George Kendall, of the Pittsburgh Ecclesia, accompanied them on a part of this trip, serving at the Chicago Convention and elsewhere. Conventions at which these brethren served, were at Pittsburgh, Pa., Chicago, Ill. (English and Polish), Waukesha, Wis., Winnipeg, Man., Detroit, Mich., Saginaw, Mich., and Boston, Mass.

The brethren report that, "It was with thankfulness to the Lord that we noted a determined desire to lay hold upon the Lord more firmly, and to give closer heed to all the wholesome instruction of His Word. The brethren everywhere seem to be giving more earnest heed to prayer, to Bible study and to letting their light shine out for the blessing of others."

The Life of Paul

(Continued from page 24)

types and pictures "of good things to come," which types he elucidates chiefly in the book of Hebrews.

The great "mystery" of Christ is what Paul especially exulted in. In Col 1:26, he calls it "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. . . . which is Christ in you, the hope of glory." The word "Christ" means "anointed," and the thought expressed in Paul's words is that the church of Christ is an anointed company, and that this anointing constitutes the hope of future glory—a glory that shall be revealed world-wide when the Divine kingdom is established.

QUESTIONS:

What advantages did Saul of Tarsus have which were due to his birthplace and early training?

Who was Gamaliel? What was his character? What was his position among the teachers of that time?

Of what importance are the writings of Paul? How does he stand in regard to his service of the church?

How does Paul treat what he calls "types and shadows" of the Law of Israel? Are these elucidations of any great enlightenment to us to-day?

What is the "mystery hid from ages and from generations, now made manifest to His saints"?

The Romance of God's Kingdom

(Continued from page 26)

offspring who have died without even knowing the cause of their trouble.

Frank: Ernest, in this respect, the story goes beyond the realm of human possibility, in that the same power that originally created the first pair—the power of Jehovah, the true God—will be exercised to re-create not only Adam and Eve, but also the entire race that lost life as a result of their disobedience. This power will be exercised through the Christ, the Seed of the

Woman, who, as the Second Adam and the Second Eve, will regenerate the entire human family. This is what is involved in the promises of resurrection, of which there are so many in the Bible.

Ernest: Frank, if I have followed you correctly—when this world-romance is complete, it will mean that the entire family of Adam, even all the dead, which will be numerous enough to fill the entire earth, will be restored to life; and that everything even-

Uncle Eb's Bible Story

(Continued from page 28)

hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty."

"Then Joseph embraced his brethren, and they knew that it was actually he, and they embraced him," explained Uncle Eb. "O what a happy time they must have had! And the news of this reached Pharaoh, and he was pleased to know that Joseph's brethren had come to him. And he told Joseph to send word to his father and his brothers to leave the land of Canaan and come to Egypt where they would be given a place in which to dwell. And a present of good things was sent to Jacob, and the message of Pharaoh was presented to him.

"But when his sons told him that Joseph was alive and was governor of Egypt, he could hardly believe them. But at last they convinced him, and he was filled with joy, and said, 'It is enough; Joseph my son is yet alive: I will go and see him before I die.'

"So Jacob and all his household went to Egypt, and we can imagine the joy on both sides when Joseph and his father met after the long years of separation. The old man and five of his sons were presented to Pharaoh, and Jacob blessed the king; and he and his sons and his grandsons and all his household went to live in the land of Goshen, where they had an abundant supply of food during the remaining five years of the famine.

"When Jacob was about to die, he gathered his sons to him and blessed them. It was at this time that he foretold the coming of Christ.

"Joseph lived to be a hundred and ten years of age. Then he too died and was gathered to his fathers. He is one of the great characters of the Bible."

tually will be the same as though the Devil had never stepped in and interfered. In other words, it will be a grand reunion of everybody. Well, I wouldn't mind shaking hands with Adam myself; and Eve, too, for that matter. I want to look forward to that happy day.

The promised dialog on "The Rich Man and Lazarus," which was not available in time for this issue, will appear in the October number.

The Hope of the World

(Continued from page 22)

their names will be placed in that "book of life;" and when finally they prove faithful they will obtain life everlasting.

When the judgment work is complete—when all, through knowledge and trial, shall have been restored to "that which was lost" in Eden—then death itself will be destroyed. That is, death will no longer prey upon mankind; it will cease to be the great enemy as at present. And it will not be until then that the resurrection of the "unjust will be complete. The coming forth from the tomb—in the case of Lazarus—will only be the first step in the resurrection process. The "resurrection by judgment" will continue with those who obey, until they are restored to absolute perfection of mind and body.

The expression "resurrection by judgment" is thus seen to be but another way of saying that the world will be on trial, and that the trial will be based upon a clear knowledge of God then available through the opened books; and that as they "learn righteousness" and obey, they will be blessed with an ever increasing measure of health and life.

This is the glorious hope which the Bible holds out for the world. The hope of the church is to share with Jesus in the dispensing of these blessings. It is in order that we might be fully assured of this that the Bible identifies the followers of Jesus as the "seed of Abraham," as "joint-heirs" with Him, as stones in the "temple of God," as saints who will "judge the world," and as "kings and priests unto God" who with Christ Jesus "shall reign on the earth" for a thousand years.—Rev. 5:10; 13:5; 20:4; 21:14.

Speakers' Appointments

The listing of speakers does not imply that those listed endorse 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 B. BOULTER:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Greenfield, Mass., September 17
(see convention announcement)

BROTHER C. P. BRIDGES:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Boston, Mass., September 10, Huntington Chambers, 30
Huntington Avenue, 3 and 5 P. M.
Greenfield, Mass., September 17
(see convention announcement)

BROTHER J. L. COOK:

Brooklyn, N. Y., September 2-4
(see convention announcement)

BROTHER J. E. DAWSON:

Brooklyn, N. Y., September 2-4
(see convention announcement)

BROTHER C. F. GEORGE:

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

BROTHER W. F. HUDGINGS:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Greenfield, Mass., September 17
(see convention announcement)

BROTHER J. T. JOHNSON

East Liverpool, Ohio, September 10, 3 P. M., (for information, address, C. A. Kuhn, Box 177, Midland, Pa.)

BROTHER J. C. JORDAN:

Beaver, Pa., September 17, 3 P. M.

BROTHER E. W. KEIB:

Youngstown, Ohio, September 10, Guthrie Home, La Belle Avenue, 2 P. M.

BROTHER J. G. KUEHN:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Providence, R. I., September 10, Church of the Mediator, Elmwood Avenue and Peace Street, 3 P. M.

BROTHER E. MAURER:

Duquesne, Pa., September 10, First Street, 10:50 A. M.

BROTHER OSCAR MAGNUSON:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Baltimore, Md., September 10, Auditorium, Eden and Hoffman Streets, 8 P. M.

BROTHER F. H. MUNDELL:

Brooklyn, N. Y., September 2-4
(see convention announcement)

BROTHER J. W. REIMER:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Lincoln University, Pa., September 10
(see convention announcement)

BROTHER WALTER SARGEANT:

Saginaw, Mich., September 2-4
(see convention announcement)
Detroit, Mich., September 10
Chicago, Ill., September 17

BROTHER J. I. VAN HORN:

East Liverpool, Ohio, September 24, 3 P. M., (for information, address, C. A. Kuhn, Box 177, Midland, Pa.)

BROTHER E. F. WILLIAMS:

New Kensington, Pa., Sept. 24, Odd Fellows Hall, 3 P. M.

BROTHER G. M. WILSON:

New Kensington, Pa., Sept. 24, Odd Fellows Hall, 3 P. M.

BROTHER NORMAN WOODWORTH:

Brooklyn, N. Y., September 2-4
(see convention announcement)
Lincoln University, Pa., September 10
(see convention announcement)



“The water that I shall give
him shall be in him a well of
water springing up into
everlasting life”