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The **DAWN**

THE BIBLE'S Supper
Bath—Its Privileges and Joy
Helpful Thoughts On Sanctification

HOW SCIENCE HAS MISCALCULATED MAN'S AGE

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Issue of March 1934

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Convention Announcements

Monthly Convention, Saginaw, Michigan—March 11

The next monthly convention in Saginaw, Michigan, will be held on the second Sunday of March, starting as usual at 10:45 A. M. Noon lunch will be served in the hall. The principal speaker will be Brother B. F. Hollister, of Chicago. All sessions of the convention will be held in Forrester's Hall, Franklin St., corner of Federal.

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

As previously announced, all sessions of this convention will be held in Eagle Hall. Further details are obtainable from Mr Peter Hazy, P. O. Box 757, Perryopolis, Pa.

Pre-Memorial Convention, Wilmington, Del., March 25

This will be the third gathering of its kind to be held in Wilmington, and the friends are looking forward to a rich blessing. The convention will be held in the Jr. O. U. A. M. Hall, 907 Tatnall Street. Further information may be obtained by writing to Mr. Peter Kolliman, 404 West 31st Street, Wilmington, Delaware.

Philadelphia, Pa., April 1

The friends in Philadelphia are planning a convention for April 1, opening at 10:30 in the morning. All sessions will be held in Batley Hall, 2748 Germantown Avenue. For further information address Mr. W. D. Haenger, 187 West Tiber Street, Philadelphia, Pa.

Chicago, Ill., April 29

The Chicago Bible Students are looking forward to a convention on this date, and have asked that this advance announcement be made. For further information address the secretary, Mr. I. C. Foss, 5944 North Knox Avenue, Jefferson Park P. O., Chicago, Ill.

Santa Ana, California, April 29

This 5th Sunday Convention will be held in the Seventh Day Adventist Church, West 15th and Sycamore Streets, Santa Ana. A cordial invitation is extended to all believers in the ransom.

Annual Convention in England—May 19-21

Concerning this convention we quote from a letter just received from the Bible Students Committee in England:

"It has been determined to hold the gathering in the city of Nottingham, and a very representative list of speakers will minister to the comfort and refreshment of the brethren. It will be an especial privilege to know that friends in America and Canada will be thinking of us at that time, and sharing the fellowship in the spirit."

Richmond Hill, N. Y.

Following the convention and public meeting held in the New Civic Hall on Sunday, February 25, there will be a series of public meetings held for three Sundays—March 4 to 18 inclusive, at 3 P. M., at the same address, 113-10 Liberty Avenue.

The Memorial—March 29

The appropriate time this year for the annual celebration of the Memorial-Supper will be after sundown, Thursday, March 29.

Another Free Tract

The article entitled "Earth's Coming Glory," appearing in this issue of THE DAWN, will be available for use as a free tract. Orders for the tract containing the "Open Letter to a Seventh Day Adventist" will be filled within a few days.

Chicago Brethren Glad to Serve

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

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

BIBLES

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T H E D A W N

251 Washington Street, Brooklyn, N. Y.

THE DAWN

Vol. 2, No. 9

March, 1934

One Dollar a Year

News *and* Views

Decline of Churchianity

THAT Protestantism is steadily declining, is affirmed by Dr. Charles Stelzle, Presbyterian minister and former Field Secretary for the Federal Council of Churches of Christ in America. Dr. Stelzle says that the truth of his statement is borne out by reports that come from practically every land where Protestantism exists, and that it is especially true in countries where Protestantism has been longest in operation. Here are his words to speak for themselves:

"In the United States the church is barely holding its own. Its membership has scarcely kept pace with the population. It also has lost proportionately in its Sunday-school membership and in the percentage of its women members. More than one-third of the Presbyterian churches in the United States did not receive a single new convert during last year. In Europe the situation is even worse. The calamities following the war are compelling the Protestant church to fight for its life in a score of countries. . . . Church buildings have been demolished. Endowments which seemed to secure the success of the church have faded away. Preachers have been deprived of a living salary. Poverty has prevented them from purchasing necessary books. The lack of preachers in many parts of Protestant Europe is appalling.

"Spiritual growth has failed to keep pace with material prosperity. . . . Most of the leaders in the Protestant church fail to realize that we are living in the most wonderful age in the history of the world. We seem to be getting ready for the **supreme event** in the world's progress, but all this apparently means little to many national leaders in the church. . . . Some years ago the Protestant churches organized great brotherhoods, but all these failed because no real program was offered the men. Their enthusiasm was spent in attending banquets. Instead of being challenged by the call, 'Come and suffer,' they were betrayed by the swan song, 'Come and eat.' The brotherhoods developed into cheap imitations of Rotary and Advertising clubs. Their members worked out their enthusiasm in songs and speeches, and in eating chicken pie."

The *true* church of Christ has not thus recognized itself the elements of the world. The members of this church are "they that follow the Lamb whosoever He goeth." They are "not defiled with worldly (false church systems), for they are virgins (single-minded ones)." They have covenanted to suffer with Christ, that they may be privileged to reign with Him. There is but one church on earth recognized by God; it consists of those who have the spirit of holiness, the spirit of the Lord.

Rabbi Wise Says World is Fearful

AS ONE travels through Europe," says Stephen S. Wise, "he sees nothing but war and fear and fear. Instead of smiling faces and sparkling eyes one sees only the lines and the marks of fear—the fear of war. And yet these people have their power to end war, even if it becomes necessary to end forms of government in the effort. If they gave themselves more to thought and less to fear, they should not find their faces scarred with dread."

Poor people! True, they do not know what they might accomplish if they willed to do so. They have never been exploited by the ruling powers. They do not want war at any time, but war is forced upon them. Their Utopia lies in the future. The prophet says that Christ will judge the world in righteousness that He will "save the children of the needy, and break in pieces the oppressor." (Psa. 72.) Under His glorious banner of peace there shall be war no more!

What is a Minister?

IN AN article in the February *Forum* the writer (a minister) says:

"I do not want my son to enter the ministry because he will be so violently restricted in his self-expression. Nowhere else, it seems to me, is self-expression so strictly controlled. Because of the **traditions** that surround the ministry, one in its ranks cannot with safety say or do what he

desires. . . Denominational tenets and requirements hold him to certain views; false conceptions and notions rule what he ought to do and what he ought not to do. Constantly he must be haunted by the fear of what his congregation or the community may say or do, should he depart from the well-beaten path laid out for him."

And yet, there is nothing better than to be a true minister of Christ, for a minister of God is a servant of the truth. When Jesus was on earth, He said, "The Son of man is not come to be ministered unto but to minister." To Timothy Paul said: "Preach the gospel, be instant in season and out of season." And again he said, "Woe is me if I preach not the gospel of Christ, for it is the power of God unto salvation to every one that believeth." What all preachers should have is a real love of truth for its own sake, and a keen sense of their individual responsibility. Perhaps too many preachers enter the ministry in a nominal sense only—for the sake of making a nice "respectable" living rather than to be a real minister of God and of His truth. Such are not actually Christian ministers, within the Biblical meaning of that term.

Prospects For the Jews

THE *Sunday School Times* contains the following comment concerning the Zionist movement:

"It is generally accepted that the final overthrow of Jerusalem was in 587 B. C. The overthrowing of the Holy Land extended through seventeen years; and Gentile rule over Jerusalem was complete when Jerusalem was taken, with its king, and the beautiful Temple of Solomon was destroyed by fire.

"The restoring of Palestine since 1917 has been rapid; and now, under the persecution of Hitler, German Jews are flocking back to Palestine, many of them with money. If the gradual restoration is the same period as the gradual overthrow, seventeen years, that time will terminate in 1934.

"On Sunday, January 7, a conference of Zionist delegates representing forty communities in Eastern Pennsylvania, Southern New Jersey and Delaware, met in Philadelphia and adopted resolutions deploring the restrictions being placed on Jewish immigration into Palestine. Great Britain, the mandatory power, was asked to give opportunity to German Jewish refugees to seek new homes in Palestine, and it was declared that 'The Jews come into Palestine of right and not of sufferance.'

"Will the Lord come in 1934? No man knows. But if a culmination of predicted events is at hand for Israel, then surely the Lord's return for His church is near."

The elements that are shaping up for the last great cataclysm of trouble on the nations constitute another sign. So do the automobiles, airships, express trains, and other features of the times that indicate fulfilled prophecy.

While not all will agree with the *Sunday School Times* that 587 B. C. is the correct date for the final overthrow of Jerusalem, it is nevertheless encouraging to note such interest being taken in the prophecies relative to the end of the age. There can be little doubt that the church is near the end of its career—although there is still time and opportunity to make known the glad tidings of the Kingdom.

Paradise to be Restored

DR. R. W. CHANEY, of the University of California, has stated his belief to be that the continent of America sometime in the future will be clothed with tropical verdure and produce tropical fruits. He gives scientific reason for his statement, but makes a big guess at the period of time that must elapse before the climatic pendulum swings in the direction predicted. This, he says, may be within fifty million years. He thinks by that time America would be a wonderful place in which to live. But some doctors claim that at the present rate of increase of insanity, within only two hundred years the world's entire population will be non compos mentis! Not a bright outlook.

But the Bible indicates that the Messianic Kingdom is at the world's very doors, and that as soon as the Prince of Peace assumes control the work of removing the curse from the earth will begin. Then, says the prophet Isaiah, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. . . for in the wilderness shall waters break forth, and streams in the desert; and the parched land shall become a pool, and the thirsty land springs of water. . . and the redeemed shall walk there." (Isa. 35.) O, what a glorious place earth then will be! It indeed will be paradise restored.

Scientist Hunts Ghosts

MANY persons have hunted ghosts in the past, and apparently some do so at the present time. There is evidently something about such a search that makes it very alluring to certain minds. Mr. Harry Price, for years Director of the British National Laboratory of Psychical Research, has given his time to the hunt for ghosts for purely scientific reasons. In fact he has spent a lifetime in investigating supernatural phenomena. His experiences have been varied and most interesting. He has uncovered a lot of fakery in the ghost business. He says he has never yet seen a ghost, nor has he discovered any evidence whatever to lead him to believe that the spirits of the dead return to earth; but he admits he has come face to face with startling unseen forces, and with mysterious phenomena which, he declares, cannot possibly be accounted for by science. In other words he admits that things take place at Spiritualistic seances that cannot be caused by any physical or natural laws. Just what is their source Mr. Price does not know—and he leaves the matter at that.

Those who know their Bibles are aware of just what it is that causes these supernatural, ghostly phenomena. It is not a new thing by any means. The fallen angels did wonderful things in the time when Jesus was on earth, and for thousands of years before that time. We read that on various occasions Jesus cast their power out of people's minds, thus giving the afflicted persons the joy of deliverance from such evil obsession. The apostle tells us that these "angels who kept not their first estate," God hath confined "in chains of darkness until the judgment of the great day." (2 Pet. 2:4; Jude 6.) They are not the spirits

of dead persons, for the Bible makes it most emphatic that the dead are *dead*, and will remain dead until the resurrection. Such spirits are the angels who sinned in the time of Noah.—Gen. 6.

Earth the Only Planet With Life (?)

THAT the earth is probably the only planet in our solar system where life can exist, is a statement made by Dr. Walter S. Adams, director of Mount Wilson Observatory, California. Dr. Adams says that only two other planets might be capable of maintaining the existence of living organisms such as might exist on earth. These are Venus and Mars, and of the two, Venus is much the more favorable. He says that a layer of carbon dioxide gas half a mile thick surrounds Venus, and that this would be very good for plant life. But there is no sign of oxygen there, and therefore human beings would find it impossible to dwell there. Because of the great cold on Mars, we could not get along there either, even when muffled up in fur overcoats. Even "tropical heat" on Mars is 40 below zero.

The Bible says nothing about the habitation of other planets. But it has much to say about the earth, which, after all, is the most interesting planet to mortals. When the earth is made beautiful and cleansed of every evil thing, as it will be when the Kingdom work of Christ is accomplished, no doubt mankind will be quite content to stay here, probably having no desire to fly up to Mars or Venus. As the prophet states the matter, "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Objective of the Church

FROM the *Baltimore Sun* we extract the following comment:

'TOGETHER' is no longer an ideal. It has become a necessity. More and more church leaders are convinced that 'if we do not hang together, we will hang separately.' The issues of an age like this require the mobilization of cooperative strength of all those who believe in righteousness and peace. Accordingly the cooperative churches of Baltimore are pressing their joint campaign for 1934 with a new sense of urgency. Their 1934 campaign objective is \$25,000.

Well, the objective of THE DAWN is something higher (and nobler) than \$25,000. In the 50th Psalm the Lord is represented as saying: "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the fields are Mine. If I were hungry, I would not tell thee, for the world is Mine, and the fullness thereof."

The objective of all those who claim to be Christians should be to gain a clearer knowledge of the great plan of God so that they might conform their lives thereto and let their light shine out in a clear testimony to God's righteousness and love, telling others about the glorious blessings which are to come to all when the divine program of the centuries reaches its consummation. The objective of the Apostle Paul was, "that I might know Him, and the power of His

resurrection, and the fellowship of His sufferings; being made conformable unto His death." It was as an ambassador of Christ that Paul was privileged to follow in the Master's footsteps—even unto death.

Inventions to "Prevent" War

DR. NOBEL—whose birthday was recently celebrated in Switzerland—was the inventor of dynamite, and the world's greatest manufacturer of armaments in his day. He tried to combine two ideas which in their very nature are incompatible. He believed that by making war horrible beyond description he could prevent war, that the nations would abolish war and completely disarm when they learned the suffering that war would entail through its inventions. In all this of course he was entirely mistaken, as the great World War proved. No preparations for war can possibly lead to the abolition of war, but will tend to have exactly the opposite effect upon selfish humanity. When great nations are prepared for war, a small spark may produce an international conflagration.

Dr. Nobel also discovered ballistite, and this and dynamite made possible the Panama Canal and other great engineering feats. He left a large sum of money to be used as a "Nobel" prize, to be given annually to persons who have excelled others in the realm of scientific advancement and literature.

Dr. Nobel did not succeed in preventing war. The possibility of war is still a hideous reality. Mr. Edwin C. Hill, writing in the *New York Evening Journal* says:

"Scientific examination leads to the conclusion that the more civilization we have, the more wars we have. The assertion made by sociologists of Harvard University is that war was really an insignificant part of man's activities up to the seventeenth century, and that since then it has steadily increased and grown more horrible.

"Mr. Arthur Mee recently wrote in the British publication, *My Magazine*, 'Time has brought us marching into a world almost beyond the dreams of yesterday. We have come into an astounding age, into a world in which a man can find no place, no leisure, no thinking time.' Throughout the world there is discontent, the greatest evil confronting mankind. Everywhere age-old institutions are breaking up. Dictator after dictator arrives upon the scene and crushes liberalism. In the heart of millions there is terror that there may fall upon humanity a thing unspeakable. The millions of young people, eager, delightful, unheeding, may see death raining upon them from the skies. There are men in the world who are looking forward to it. There is a spirit in the world that is biding its time.

"One thing alone can stop wars and preserve the future from this blight, and that is liberalism—the spread of good-will among men and their neighbors, regardless of the language they speak. We must hate nobody, have charity and think no evil, and be ready to share the world with all. It is a simple gospel, 2,000 years old, but as true today as the day it was spoken from the Mount. There is only one question in life that demands an answer: Are men to toil forever, building up destruction, to be destroyed in the end by the things they have made?"

The foregoing statements have been made by think-

ing men, who have a real desire to prevent wars, but see no practical means whereby to accomplish the out-working of that desire in the present time. What benevolent people fail to do, however, and what Dr. Nobel failed to do in the abolishing of wars, the world's great Deliverer will accomplish in His own good time. Under the banner and under the power of Christ, the Prince of Peace, wars will receive their death blow. The new governmental control at that time will exalt the law of love and bring about a glorious condition wherein men "shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The inventions brought into existence by Dr. Nobel will doubtless figure in the "great time of trouble" foretold in the Bible—the war, the world-wide conflict that will cause the present systems to be overthrown and to crumble away. Afterward, life, joy and happiness will come to earth through the Kingdom of God. That this great tribulation is nigh at hand, there can be no doubt.

In the above mentioned article by Mr. Hill he tells us that Harvard scientists have gone on record to the effect that "future wars—fiercer than have ever been fought before—can be avoided only by a miracle." Jesus, in describing this great cataclysm which the scientists see coming in the near future, said, that "unless those days be shortened there would be no flesh saved." But Jesus, and the prophets and apostles all assure us that the days will be shortened by the establishment of the divine Kingdom. And this, indeed, will be the "miracle" that will actually make an end of all war.

Not alone do scientists and statesmen look into the future with foreboding. Leaders in the religious world as well are freely expressing their anxiety. Dr. Ernest William Barnes, Anglican bishop of Birmingham, England, is quoted in the *Chicago Daily Tribune* as saying:

"Another war will virtually terminate Christian ethics. Furthermore every participating nation will see its currency disappear in internal inflation, and only real property will remain for governments to confiscate. Unless we preserve peace between nations the end of our civilization is certain."

But even the good bishop has little hope that war will be averted, and points to the failure of the disarmament conference and the League of Nations as presenting a situation which is "distinctly ominous."

All this must be very encouraging indeed to those who have tried to believe that it was God's purpose to fully convert the world and bring it to the feet of Jesus during this present era. Think of it! "Another war will virtually terminate Christian ethics," says the Bishop. This means that "Christian ethics" must even now be at a very low ebb—so low that another war will mean their end in the earth. Does this mean that Christianity has failed? No, thank God, it does not! It means that what was supposed to have been the present mission of the church has failed. God commissioned His people to preach the gospel as a

"witness," and with the thought of making disciples of all nations; that is, composed of all nationalities.

This work has been a glorious success, although the number of true Christian disciples at any given time has been very small indeed. These together will constitute the true church of Christ, and will be associated with Him in the divine Kingdom soon to be established. It will be by means of that divine Kingdom that the world will actually be converted. Then the knowledge of the Lord will fill the earth as the waters cover the sea.

Chicago Pastors Divided

REPORTS from Chicago inform us that 1,039 Protestant pastors of that city were recently asked—by means of a questionnaire submitted by Prof. George Herbert Betts, of North Western University—to state their views on many important dogmas of the church. Forty-one per cent doubted the existence of heaven. Eighty per cent indicated that they would not care to have their children taught the old fashion conception of hell fire and brimstone. Some thought there would be a coming judgment day, some doubted, and others said no. Well, this represents progress, but progress that is not too healthy. The sad part of it is that those who reject the superstitions of hell fire, and the "crack of doom" concept of a coming judgment day, usually reject the Bible also, supposing that the unreasonable dogmas of the creeds are supported by it. When all come to know what the Bible actually teaches, such a questionnaire would produce quite different results.

How the Bible straightens out one's ideas in all matters of theological import! It tells us exactly what hell is. The words translated hell are *Sheol* in the Old Testament, and *Hades* and *Gehenna* in the New. The first two of these words signify the grave, and the last (the Valley of Hinnom) is used as a symbol of the "second death," or final destruction. The Bible teaches that death is the wages of sin, and that eternal torment is a myth invented by false systems of theology to frighten timid ones into adherence to those systems. It furthermore informs us that the church of Christ will receive the divine nature in the first resurrection (Rev. 20:6), and that the remainder of mankind will live on the earth to enjoy all the blessings of the divine Kingdom which will then be established world-wide. If those who confess to be teachers of the Bible would study it more, their hearts doubtless would be gladdened by a knowledge of the glorious message of earth's coming deliverance, as contained in the sacred pages of the divine Word.

BIBLES

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THE DAWN

251 Washington Street, Brooklyn, N. Y.

SCIENCE AND THE BIBLE

"HISTORICAL CANONS CRITICISED"

(Part II)

IN AMOS 8:9, the Lord, through His prophet, said: "I will cause the sun to go down at noon, and I will darken the earth in the clear day." An astronomical authority, referring to the language of the text above cited, says: "This is plainly a reference to a solar eclipse, and the eclipse of June 15th, 763 B. C. has been identified as the one meant. . . . Calculations showed that this eclipse was also total at Samaria, where it was predicted."—Isabel M. Lewis of the Nautical Almanac Office of the U. S. Naval Observatory, in "A Hand Book of Solar Eclipses."

Another writer comments on this prophecy of Amos, as follows: "The language is so unmistakable and gives such a precise description of an eclipse of the sun that commentators have generally agreed that such a phenomenon must have taken place."—Mitchell in "Eclipses of the Sun."

As stated in the quotation foregoing, it is generally agreed that the prophetic language of Amos describes a solar eclipse; and it is also clear that a total eclipse is meant, for the Hebrew word here rendered "go down" signifies a going away or disappearance! But it cannot mean the going down or setting of the sun, for the disappearance takes place at noonday; and, further, it is not a disappearance behind clouds, for it takes place "in the clear day," i. e., in a clear or cloudless sky. The eclipse of June 763 B. C., fulfills all of these conditions and is without a doubt the one meant.

Bible students, recognizing the typical character of God's dealings with Israel, will doubtless see a symbolic meaning in the darkening of the sun referred to; but it is the literal darkening with which we are concerned in the pre-

sent discussion. This literal darkening was predicted by the prophet as a sign or token to the people of the ten tribe kingdom, that the judgments that would then come upon them were those foretold in his prophecy, and that they were, in fact, the manifestations of divine displeasure upon them as a people.

The prophecy also makes it clear that the darkening would come "in that day" when the judgments of the Lord will be inflicted upon them, i. e., in the midst of or coincident with the trouble. We read:

"Shall not the land (the religious and political order in Israel) tremble for this, and everyone mourn that dwelleth therein? and it (the trouble) shall rise up wholly as a flood; and it (the symbolic land) shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass *in that day*, saith the Lord God, that I will cause the sun to go down (Hebrew, fail or disappear) at noon, and I will darken the earth in the clear day."—Amos 8:8, 9.

When did the trouble here predicted come upon the kingdom of Israel? Both inspired and secular history agree that it came in the days of Pekah, King of Israel; and that the King of Assyria, Tiglath-pileser III, was the instrument used of the Lord for this purpose. The prophecy of Amos was in the days of Uzziah, King of Judah, probably about forty years before its fulfillment—which began as we shall show, about 763 B. C., and therefore at the time of the eclipse above described.

Pekah, King of Israel, besides being a contemporary of Tiglath-pileser, as the Scriptures prove, was also a contemporary of Jotham of Judah (2 Kings 15:36-38), and of Ahaz of Judah. (2

Kings 16:5, 7; 2 Chron. 28:5, 6.) It is therefore certain that the 20 year reign of Pekah was contemporaneous with the latter part of the 16 year reign of Jotham, and the first part of the 16 year reign of Ahaz; while the Bible also shows that Rezin, King of Syria—of which Damascus was the capital city—was also a contemporary of this period; and with these facts all are in agreement.

Some Synchronisms Irreconcilable

Before proceeding further, a brief mention should be made of the so-called "synchronisms" of the Book of Kings. These are statements to the effect that a certain king of Israel began reigning in a certain year of a king of Judah, or *vice versa*. It is well recognized that some of these are irreconcilable with others, and it is generally supposed that they are not a part of the *original* text of the Book of Kings. Therefore some, at least, of these statements would seem to be eliminated from consideration as inspired; while others, which appear to be consistent and harmonious, are probably genuine; but small fractions of years are evidently not here considered, and there may have been brief periods of anarchy between some of the reigns of Israel's kings.

On the accompanying diagram the synchronisms in II Kings 15:17, 27, 37; 16:1, are made use of for determining the beginning of Pekah's reign with reference to the reigns of the kings of Judah; the reason for their use being that they are quite harmonious with each other and with that portion of the Assyrian canon which, as we shall see, synchronizes with the last forty years of the kingdom of Israel. This matter does not, however, materially affect the main conclusions herein set forth.

In the list of these obviously spurious additions to the text of Kings—which are known to have been long the “despair of historians”—belong the statements in 2 Kings 18:9, 10, which place the siege of Samaria in the reign of Hezekiah, King of Judah. The careful Bible student will note that the chronological material in verses 1-10 of this chapter, is incapable of being harmonized with that of preceding chapters; and, as additional proof that the capture of Samaria could not have occurred at the time here given, it may be stated, that in 2 Chronicles, chapters 28-31 inclusive, is the account of the occurrences of the first year of Hezekiah’s righteous reign, wherein it is shown clearly that at that time (Hezekiah’s first year) the country of Samaria as well as the whole territory of the northern kingdom, had *already* been depopulated of its Israelitish inhabitants, except for a remnant that had “escaped out of the hand of the kings [note the plural] of Assyria” (2 Chron. 30:6). The Kings, as will be shown following, out of whose hand this remnant had escaped, were Tiglath-pileser and Sargon, who, in 763 B. C. and in 750 B. C. respectively, carried the ten tribes into captivity.

The Assyrian Eponym Canon records the military campaign of Tiglath-pileser against Philistia as taking place in the twelfth year of the reign of that king. This was the same campaign as that in which he overran the land of the ten tribe kingdom, carrying into captivity all except the central hill-country of Samaria, which was allowed to remain a few years longer until it, too, was taken away. An interesting corroboration of the

Bible account of these events, is contained in some words found on an ancient inscription from the Annals of Tiglath-pileser:

“The cities of the upper sea (sea of Galilee) I brought under my sway. Six of my officials as governors I set over them. The city of Rashpuna, which is on the shore of the upper sea... the city of Galaza, Abilaka (Abel-beth-maach) which are on the border of Bit Humria (House of Omri, Israel), the wide land of Naphtali, in its entirety, I brought within the border of Assyria. ... Hanno of Gaza (King of Philistia) fled before my weapons and escaped to Egypt. The city of Gaza I captured.”

Farther along in the same inscription, Tiglath-pileser adds: “The land of Bit Humria (Israel) ... all of its people, together with their goods I carried off to Assyria. Pakaha (Pekah) their king they deposed, and I placed Hoshea over them as king.” Compare II Kings 15:29, 30.

Rogers, in his “History of Babylon and Assyria,” relates the matter as follows:

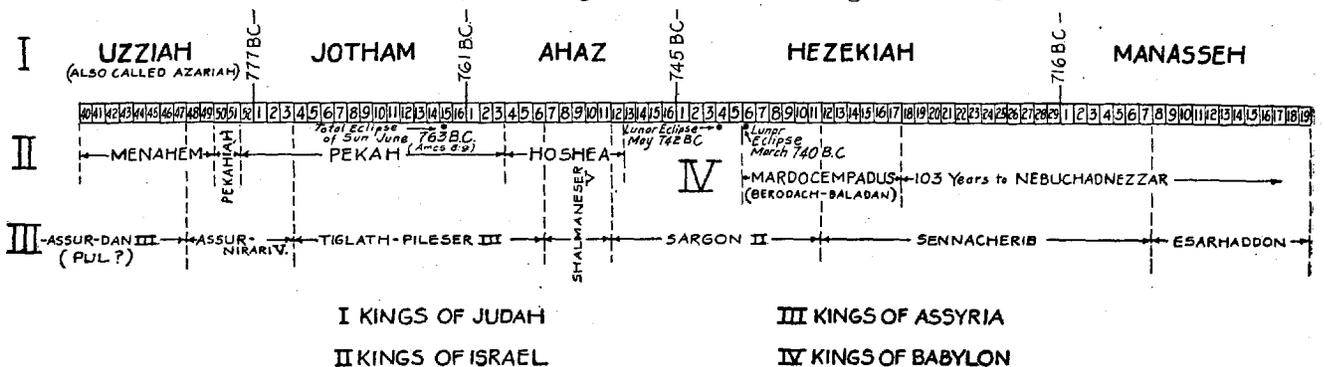
“Tiglath-pileser came down the sea-coast past the tributary states of Tyre and Sidon, and turned into the plain of Esdraelon above Carmel. His own account fails us at this point, but the Biblical narrative fills up the gap by the statement that he took Ijon, Abelbeth-maaka, Janoah, Quedesh, and Hazor, together with Gilead, Galilee, and the whole land of Naphtali.”

It seems clear from the Bible account of these events—which begins at 2 Kings 15:29 and continues into the next chapter—that in the year following Tiglath-pileser’s raid against the ten tribe king-

dom as above described, a conspiracy was formed between Pekah of Israel and Rasin of Syria, with the result that these two kings and their armies came up to war against Judah, and laid siege against Jerusalem. In this year King Jotham died and was succeeded by his son Ahaz, who sent messengers and a handsome gift to Tiglath-pileser, beseeching his protection and promising to be his vassal. The king of Assyria harkened to Ahaz and “went up against Damascus (Rezin’s capital) and took it, and carried off the people of it captive to Kir, and slew Rezin.”

Mr. Rogers concludes the narrative as follows: “It might be expected that he would attack Samaria itself and perhaps slay the king. He was relieved of this by a party of assassins who slew Pekah, and then presented Hoshea to be made king in his place and to be subject to him. This completed the subjugation of Israel.”

The accepted dating of the Eponym canon places the beginning of the campaign against Israel and Philistia in 734 B. C., but the Bible chronology, which recognizes 70 full years of desolation of the land, as required by Moses and Jeremiah, places it 29 years earlier, and toward the end of the reign of Jotham, whose reign ended with the year 762 B. C. It therefore seems apparent that the remarkable eclipse of the year 762 B. C. did occur in the beginning of the day of trouble upon the kingdom of Israel, just as Amos had prophesied; and it was, indeed, a sign to Israel of the coming judgments of the Lord then beginning, and which culminated a few years later with the “siege



of Samaria" and the full end of the kingdom of Israel.

Bible and Assyrian Canon Harmonious

It must be remembered that the dating of the Eponym canon is purely a modern addition, and is no part of the original record; and it has been discovered, after a somewhat intensive study of the history of this period, that there exists a truly remarkable degree of harmony between the Bible and this canon, when the datings of the latter have been so adjusted as to agree with the prophecy of Amos. As indicated, it is the incorrect placing of the date 763 B. C. that is the cause of the error in the dating of the canon by historians. How strengthening to faith, then, that the Bible furnishes us with the necessary information to correctly place this date, and thus to bring that portion of secular history into perfect agreement with the inspired record!

If we now measure backward 20 years from this point of time, we come to the reign of Assur-dan III, King of Assyria, who was probably the Pul of 2 Kings 15:19 and 1 Chron. 5:26, and who was contemporary with Menahem of Israel. Some scholars, in an attempt to harmonize the Assyrian and Ptolemaic canons, have tried to prove that Pul was Tiglath-pileser; but this is impossible, for the Bible shows that the latter was contemporary with Ahaz of Judah, while his own records show that his reign was contemporary with the beginning of the reign of Hoshea of Israel: his 19 year reign therefore could not have reached so far back as the time of Menahem.

There are strong indications, however, that Tiglath-pileser, who was an usurper of the throne, may have been a general in the army of Assur-dan and of his son Assur-nirari; and that on becoming king he suppressed the name Pul from the records of the former, claiming Pul's conquests as his own—including that mentioned in 2 Kings 15:19. In confirmation of this belief, it may be said that it is a cause of much perplexity among archeologists that no in-

scriptions have been found from the reign of Assur-dan; and, also, that the question of the identity of Pul is one which has never been settled, and is admitted among chronologers as a matter of grave difficulty. We believe that the evidence is clear that Pul is Assur-dan.

Beginning, then, with the time of Menahem (790-781 B. C.), and going forward from there, we find that in every case the reigns of Israel's and Judah's kings fall naturally, and without any forcing, into correct alignment with the reigns of the kings of Assyria; and this statement holds for the entire period through which the Bible narrative makes contact with the Assyrians. This is indeed remarkable, and clearly establishes the correctness of the Bible chronology as presented in *Scripture Studies*, as well as the accuracy of the Assyrian canon, in reference to the lengths and order of the reigns of its kings.

On the accompanying chart, and as herein treated, we have adopted the names, order and length of reign of each of the Assyrian kings, as published by Prof. Luckenbill; but the B. C. dates of their reigns have been raised by 29 years as required by the prophecy of Amos already noted. The reigns shown in Scripture and in the ancient records of Assyria to synchronize, and which do synchronize after the suggested change in dates has been made, are:

Synchronisms that Seem to Reconcile

- (1) Menahem—Assur-dan or Pul (2 Kings 15:19)
- (2) Pekah—Tiglath-pileser (2 Kings 15:29)
- (3) Jotham — Tiglath-pileser (To be strongly inferred from 2 Kings 15:29, 36, 37)
- (4) Ahaz—Tiglath-pileser (2 Kings 16:7)
- (5) Hoshea — Tiglath-pileser (Inscriptions of Tiglath-pileser)
- (6) Hoshea—Shalmaneser (2 Kings 17:3)
- (7) Hoshea—Sargon (Annals of Sargon)
- (8) Hezekiah—Sargon (The Assyrian records show Sargon's

capture of Ashdod—Isa. 20:1—to have been 8 years before Sennacherib's invasion of Judah which was in Hezekiah's 14th year; the former therefore was in Hezekiah's 6th year of reign. 2 Kings 18:9, 10)

(9) Hezekiah — Sennacherib (Isa. 36:1; 2 Kings 18:13; 2 Chron. 32:9)

(10) Manasseh — Esarhaddon (Inscription of Esarhaddon. Compare 2 Kings 19:37; 2 Chron. 33:11; Ezra 4:2)

Could more proof be asked? This is indeed a formidable array of facts for the thoughtful consideration of those who contend for a 51 year, as opposed to the Biblical 70 year, period of desolation; yet there are, additionally, several recorded events which afford us the means for testing the accuracy of our conclusions, to the year, and in each of these cases we find those conclusions completely corroborated and justified.

The first of these events is the capture of the city of Samaria, which was in "the ninth year of Hoshea" (2 Kings 18:10), as shown on the diagram, in the year 750 B. C. The Assyrian records show that this event occurred in the first year of Sargon, and when those records are set back on the stream of time by the period of 29 years to place the eclipse of 763 B. C. in its proper relationship to Assyrian history, the first year of Sargon also comes out as the year 750 B. C.

The second of these is Sargon's campaign against Musasir, already mentioned, which the canon records in his ninth year and which our readjustment by 29 years will place in the year 742 B. C. Sargon, in his annals, seems to record an eclipse of the moon early in that year, i.e., in Spring 742 B. C.—for the Assyrian and Babylonian years, as is well known, began in Spring with the month of Nisan, and not in Autumn as has been claimed. Sargon's record therefore, coincides with the facts; for an eclipse of the moon did occur, as modern calculations show, in May 742 B. C., and this eclipse was visible in the land of Assyria.

The third event in the present

list is Sennacherib's expedition against Judah, in the fourteenth year of Hezekiah (Isaiah 36:1), which was the year 732 B. C., Bible chronology. Historians agree that this expedition occurred in Sennacherib's third year, for he so records it in his inscriptions, and Sennacherib's third year is also the year 732 B. C. according to the improved and Scripturally provided dating of the canon.

Again we perceive—not without joy mingled with gratitude to God, in that he has foreseen and supplied the need of his people in this regard—this additional proof that the Assyrian canon, when used in connection with the Scripturally provided placement of the date 763 B. C., constitutes for us a striking and powerful corroboration of the Bible chronology, and so of the entire system of divine times and seasons based upon that chronology.

The significant fact is to be further noted, that the suggested 19 year revision of Ptolemy's dates, will now bring the reign of Mardocempadus of Babylon, who was the Berodach-baladan of Scripture (Isa. 39:1), into correct position

with reference to the reigns of Hezekiah of Judah and Sennacherib of Assyria, as may be logically inferred from the narrative of Isaiah, chapters 36 to 39 inclusive. Here it is indicated that it was at or near the time of the invasion of Sennacherib's army in the 14th year of Hezekiah, that Berodach-baladan, king of Babylon, sent envoys to Hezekiah with a present and letters of congratulation on his recovery from illness.

According to this arrangement, the 14th year of Hezekiah corresponds with the 9th year of Berodach-baladan, who is given a 12 year reign in the canon of Ptolemy. The Scriptural account here cited should not, however, be connected with the capture of Ashdod, a city of the Philistines, recorded in Isa. 20:1, which, as already noted, occurred 8 years earlier, in the 11th year of Sargon, King of Assyria, according to his annals, and therefore in the 6th year of Hezekiah.

With this suggested correction on the datings of the early part of Ptolemy's canon, the reigns of the kings of Babylon, as listed by him, also fall into correct position with those of the kings of Judah, down to the time of Nebuchad-

nezzar, more than a century later; and this correspondency with the Bible is absolute, when we allow, as has been done, for two years in which Nebuchadnezzar reigned jointly with his father, Nabopolassar; but it is, perhaps, more probable that Ptolemy's figures here are in error by two years.

In the foregoing discussions I have omitted mention of the chronology of Egypt, for the reason that the Egyptians as is generally agreed, were no accurate time keepers as were the Assyrians and Babylonians, and the dates of ancient Egyptian history are therefore determined, for the most part, by comparison with those of Assyria and Babylonia.

It is my sincere hope, dear brethren, that the facts and conclusions herein presented may be carefully weighed and considered by those who read, and that they may have the desired effect, as stated in the beginning, of strengthening and confirming the faith of those who are trusting in the accuracy of the inspired Word, and who still regard the message contained in Scripture Studies, Vols. II and III, as "meat in due season," providentially given.

HOW SCIENCE HAS MISCALCULATED MAN'S AGE

("The Antiquity of Man"—Part III)

EVERY particle of evidence thus far advanced in support of the theory that man has been on this planet for hundreds of thousands, or millions, of years, when sifted to its foundation is seen to rest upon wholly unproven conjectures. Some of these already have been mentioned, and others will be discussed as we proceed; but none of the theories of the prehistorians is more faulty than their foundation doctrine which holds that the age of earth's layers, and of human fossils found therein, may be computed by means of the present known rate of erosion and sedimentary deposit.

It also is impossible to accurately calculate geologic time from the present known "oscillations of land levels," i. e., from the time now required for the alternate elevation and depression of the earth's surface in certain localities; as for example, along the Atlantic seaboard. Yet the prehistorians, relying upon certain estimates of the "Uniformitarian" geologists, have placed much dependence upon these oscillations; quite ignoring the well known fact that the rate of such oscillations could not have been "uniform," because of vastly varying terrestrial conditions throughout geologic times. As a consequence their calculations, based upon

present oscillations, has led them to many absurd conclusions.

Early geologists discovered that portions of the Baltic seacoast are now being elevated at the slow rate of about 2½ feet per century; and upon the basis of this fact a "geologic chronometric scale" was readily adopted and given a universal application. The geologists thought this would be very useful in calculating the age of the submerged forests of the great "Continental Shelf," for they even conjectured that the present rate of elevation was also the rate of depression in still earlier times. They said also that this chronometric scale of oscillation could be used to determine the age of the coal beds—and then proceeded to publish figures.

But in doing so they quite ignored the fact that in various great coal beds whole trunks of trees, still standing erect, are not infrequently found. Some of these pierce several successive coalbeds, between which are the usual intercalary layers of marine sand and shells. Do the uniformitarian geologists think it conceivable that the same tree-trunk could have stood erect and unrotted throughout hundreds of thousands, yea millions, of years, during which the land alternately arose above, then

sank below, the sea level, at the present slow rate of oscillation; while the terrain thus successively changed from tropical swamps to shallow seas throughout several vast ages of time?

And is it likely that the same type of vegetation would persistently reappear at each re-emergence from the waters, as is evident from an examination of these successive coalbeds, in view of the ordinarily well known fact that when pine or fir forests are completely logged off, a new type of growth, such as poplar, beech or alder, usually takes their place? The evidence seems clear that in times past there have been successive elevations and submergences in various localities, which have taken place within relatively short periods of time; and the finding of human fossils deep down in these regions is no valid evidence of a remote antiquity for man.

The "Ice Age" Not So Remote

Needless to say, no indisputable remains of man ever have been discovered imbedded within the basic aqueous rocks; that is, below the modern or "Quarternary" strata. The entire questionable evidence thus far advanced in behalf of "Paleolithic man" is found among the loose, unconsolidated material that covers the bedrocks; and much of it comes from the so-called "glacial drifts," which are presumed to comprise a residue from the Ice Age.

But some well informed modern geologists dispute even the most "orthodox" conclusions regarding these "glacial drifts," and frankly deny the possibility of there ever having been vast continental ice-sheets of a mile or more in thickness, which could have "striated" or scratched the rocks along the mountain tops as they drifted forward. These geologists, notably Howorth, simply cite the well-known law of physics, which indicates that ice can not pile up for more than 1600 feet without melting down at the bottom, because of its weight and the resultant generated heat. This is the case in the antarctic regions today, and this fact stands as a constant challenge to the long accepted theory of Geikie as to the enormously thick glaciers and the "glacial drifts" of the Ice Age.

Many books have been written concerning these glacial drifts, and the supposed "palaeolithic" human remains found in connection therewith; and a wide diversity of estimates have been promulgated by the prehistorians as to the remoteness and duration of the Ice Age. But the consensus of opinion among many geologists places the last "ice-recession" of the final great Glacial Epoch at no less than 50,000 years ago; and that is claimed by the prehistorians to constitute an important index for calculating the minimum antiquity of man.

But granting the reality of an Ice Age, is there definite proof that its final phase ended as far back as 50,000 years? As to this, geologists are not entirely agreed. Indeed, George Frederick Wright, a conservative geologist, has presented convincing evidence that post-glacial times extend no further back than a few millennia—not more than 10,000 years, according to his careful estimate. In proof of this he calls attention to the following facts:

(1) The small extent of "weathering" of the reputed Glacial Age rocks, which do not suggest a remote antiquity.

(2) The apparent short duration of the reputed glacial lakes.

(3) The rapid rate of accumulation of sediment in these glacial lake bottoms, which by no means suggests that it has been going on for more than a few score centuries, and nothing like 50,000 years.

(4) The slight enlargement of admittedly post-glacial river channels.

(5) The known rate of recession of water falls, such as Niagara, which also suggest that it could not have been going on more than a very few thousand years at the most. Wright contends that all nature thus testifies against a remote antiquity for the Glacial Epoch, and of man upon this planet.

Relics from the "Raised Beaches"

Admittedly it often requires an enormous stretch of credulity to accede to many of the ready estimates of even the foremost geologists and prehistorians. For example, Sir Charles Lyell, the father of modern geology, declared that if any human remains were found buried in a "raised beach," this would guarantee an antiquity for man of at least 60,000 years. Yet, in an old beach near Leith, Scotland, which now stands 25 feet above sea level, there have been found not only sea shells and deer bones, but also late Roman pottery! It was such discoveries as these that finally forced geologists to lay aside their chronometric scale based upon the present slow rate of land-level "oscillations."

These oscillations have been very erratic in various regions, even within quite recent times. Within 300 years there has been a 110 feet rise in the sea bottom near Nova Zembla; there is now in progress a gradual rising of 4 inches per year in the sea bottom at the port of Adelaide, South Australia; and the Texas shore line, near Matagoras, has risen 22 inches in 17 years. It is apparent, therefore, that there cannot be any reliable chronometric scale for calculating geologic time—whether it be based upon surface oscillations or upon erosion and terrigenous deposits—because local conditions are continually varying even today, and may have varied enormously during certain periods throughout geologic time.

The earlier investigators derived most of their information of "prehistoric" man from human remains found in the Swiss lake-dwellings, or from the "kitchen middens" (or refuse dumps from ancient habitations) along the Baltic shores, or from the barrows (or burial chambers) of Brittany and the Orkneys, or from the bone caverns and diver drifts of southern or central Europe. It was soon decided that none of the first three sources antedated the Neolithic or New Stone Age; but various relics from the river drifts and bone caves were classed as truly Palaeolithic, owing to the crude workmanship and obviously primitive character of these artifacts.

Relics of the 'River Drifts'

The river-drifts here referred to consist of elevated gravel terraces that line certain ancient valleys, some of which are 100 feet or more above the present river beds. These gravel strata are regarded as cross-section remains of the river's bed in ancient geologic times; and their present eminence is pointed to by Uniformitarian geologists as proof that at least fifty thousand years must have intervened between them and the present day—on the theory that the river has thus gradually worn down its channel to the present level during these many millennia—and their calculation is of course based upon the known present slow rate of river action. Hence any human relics found in these high gravel terraces are immediately assigned an age of 50,000 years.

But is there indisputable proof that these "Men of the River Drifts" actually lived so far back in antiquity as the Uniformitarians have assumed? There is much convincing evidence to the contrary. Indeed, geologists now point out that these present placid rivers were once broad and madly rushing torrents, perhaps carrying jagged ice floes and enormous tumbling boulders along their beds, which would permit a vastly more rapid rate of channel-cutting and sedimentation to take place in a few decades than the Uniformitarians would think could have been accomplished in several thousand years.

Thus when human artifacts were discovered at St. Acheul, at a depth of 40 feet, in strata that was classed as "Lower Chellean," the savants assigned them an antiquity of 100,000 years. But they were not so prompt to assign such age to the city of Rome, when they found that its ancient Forum is buried nearly 40 feet below the level of the modern city, for they remembered that Rome was founded only in 753 B. C.

The "Bone Caverns"

The bone caverns are supposed to supply abundant evidence concerning "Palaeolithic" man, though they also yield many admittedly more modern relics—Neolithic implements, and sometimes bronze objects. In some cases the reputed "Old Stone Age" specimens are below the Neolithic remains, and separated from them by a layer of hard material that is totally destitute of fossils. This curious circumstance caused Wright to hastily conjecture that the fossils below this intermediate hard layer are those of antediluvian man, and that the barren intercalary layer represents a hiatus caused by the Noachian flood. But this theory had to be abandoned when it was found that in other localities there is no such layer separating the two kinds of relics.

At Boggy Bay, Devonshire, also at the Cape of Good Hope, and in various other fields, archeologists find both the "Old Stone Age" and "New Stone Age" planes of culture strewn together at the same level—which seems to show that at least in these localities the two ages were contemporaneous. Although Sir John Lubbock's early dictum

that "Palaeolithic man possessed no pottery" has long been cherished as a fundamental fact by the prehistorians, yet it now is well known that potsherds are not uncommonly found in association with "Palaeolithic" remains, in the bone caverns. We lack space in which to enumerate more than a very few such instances.

At Furfooz, Belgium, 13 adult and infant skeletons were found in association with the bones of reindeer, horse and wild boar; also a whistle made from reindeer bone, an earthen vase, and Palaeolithic arrow tips. In a cave near Nuremburg, Bavaria, were found human bones mingled with those of cave lions, bears and hyenas; also split bones of the mammoth and woolly rhinoceros, along with those of horses, oxen, wolves, pike and carp. This same cave also contained clay spindle whorls, and crude pottery ornamented with "modernistic" zig-zag lines. Here then we have evidence of a Neolithic culture prevailing back in supposedly anterior post-glacial times! Also, in the Blauenburg cave, at Wurtemberg, palaeolithic flint knives and bone instruments, together with fragments of pottery and remains of campfires, were found along with bones of the cave bear, lion, reindeer, mammoth, rhinoceros, horse, fox, duck, heron and swan. These instances seem sufficient to disprove the early theory that "Lower Stone Age Man" never ate his meat boiled!

But notwithstanding this practical obliteration of the line of demarcation between the so-called "Old Stone" and "New Stone" ages, many leading prehistorians still cling to the academic theory that the ages of Rough Stone, Polished Stone, Bronze and Iron, followed each other in orderly sequence, and that each of these "ages" required immense intervals of time to achieve fruition and "evolve" into the next higher "plane of culture." But there is as little foundation for this hypothesis as there is for their various other conjectures concerning human antiquity, which we have heretofore reviewed. In the next section of this article we will examine further into this phase of the subject.

(To be continued)

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THE CHRISTIAN LIFE

THE LORD'S SUPPER

THE religious year of the Jews begins in the spring, with the first appearance of the new moon nearest the vernal equinox—which is the time when the sun crosses the equator on its return journey from the southern hemisphere. Two weeks after the Jewish new year begins, that is, when the moon is at its full, comes their great feast of the Passover, an event that means much to every Israelite who retains in his heart something of the faith of his fathers.

The first Passover for Israel meant deliverance and safety. Long had the nation groaned under the taskmasters of Egypt. The pharaohs had used the Jews for the aggrandizement of the Nile country—in building aqueducts, highways and public buildings. The burden became more and more severe, until finally God wrought deliverance at the hands of Moses, meanwhile revealing His mighty power in ten terrible plagues, the last of which brought death to all the firstborn of the Egyptians, while the firstborn of Israel were spared.

Had He seen fit, God might have preserved the firstborn in Israel from destruction without any special preparation for their deliverance, but such was not His method of procedure on this occasion. He also would have them play their part in a great typical program which He had in hand. Hence He gave them explicit instructions how to keep the angel of death away from their homes. Compliance with these orders meant security, and anything else meant destruction. It was a serious affair. There was no other way open for them but the one way indicated by the Lord.

God instructed the Hebrews through Moses that on the tenth day of the first month (the month Abib, later called Nisan) a male lamb, as perfect as it was possible to secure, must be selected by each family from their flock. This lamb was to be placed under special care until the fourteenth day, when it was to be killed—between sundown that evening and sundown the next. Its flesh was to be roasted so that it might be eaten during the night, and its blood must then be sprinkled upon the lintels and the door-posts of the house, so that the angel of death might see the blood and not come into that home.

In accordance with instructions, each Hebrew family drew together to the feast of Passover in the night of the 14th of Nisan. This feast consisted of the lamb's roasted flesh, together with bitter herbs and unleavened bread; and each participant in the feast was to have his loins girded, his shoes on his feet, and his staff in his hand—thus indicating that he was fully prepared for a journey—and the ceremony was to be performed in haste.

To Christians, the events described in the 12th chapter of Exodus would be but a matter of history, were it not for the fact that the Bible states that what the Jews did in that first Passover celebration so long ago, was intended to be a type or picture to us of "things to come." In speaking of the children of Israel the Apostle Paul says: "Now all these things happened unto them for ensamples (types), and were written for our admonition, upon whom the ends of the world (age) are come." (1 Cor. 10:11) Then again Paul says: "Christ our Passover is sacrificed for us therefore let us keep the feast, not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8.) Thus the apostle shows that the Jewish paschal lamb was a type of Christ, and suggests also that the various other features of this great national festival of the Jews were invested with pictorial or typical significance for Christians.

The Antitype

And just where does the antitype or fulfilment of these things come in? Let us look at the picture for a moment, and compare it with its greater realities. First of all, as the Israelites were under the bondage of Pharaoh, so the whole world of mankind is under the bondage of sin and death. Thus the Apostle says: "Indeed, the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty (not voluntarily, but by Him who subjected it), in hope that even the creation itself will be emancipated from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and travails in pain together till the present time."—Romans 8:19-22. *Diaglott.*

As God delivered the Israelites through Moses, so will He deliver all the world through the greater Moses, even the great Christ company—which consists of Jesus the Head, and the church His body. That is what the apostle means by saying that the "creation longs for the revelation of the sons of God." This coming deliverance is the one and only hope for humanity; but, thank God, it is a hope that will be realized, for it has been promised and assured by One who cannot lie.

But before God delivers the whole world, He is first to deliver His "first born" ones. These are the followers of Jesus. Concerning them, in the epistle of James we read: "Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures." These "firstfruits"

are the only ones on trial for life during the present dispensation. The statement, "Judgment must begin with the house of God," applies to them. In order to secure their salvation, they have been feasting on the "Lamb slain from the foundation of the world," and, first of all, they have applied the Lamb's sacrificial blood to their hearts by faith, thus obtaining the grace of justification, which is the standing of perfection before God. Exultingly they can exclaim, "There is therefore now no condemnation to them that are in Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death!"—Rom. 8:1, 2.

The Christian "eats" (i.e., appropriates to himself) the Lamb during the present "night time" of this Gospel age. As in the type there was to be nothing left over till the morning, so the followers of the Master realizes that he cannot wait and have his portion of the benefits accruing from the ransom sacrifice in the morning of the Millennial age—he must take his portion NOW, and must use it in the present time. The "roasting" of the typical lamb with fire pictures that the Christian must come in direct contact with fiery trials; the "bitter herbs" typify bitter persecutions; and the "unleavened bread" is a symbol of pure, unadulterated *truth* on which we must feast.—1 Cor. 5:7, 8.

Girded and Shod

Having the loins "girded" is important. The girdle was a symbol of service. The Apostle Paul says, "having your loins girt about with truth." He means that the Christian is to be the servant of truth. When Jesus was about to serve the disciples by washing their feet, He first "girded" Himself with a towel. On one occasion He said, "I stand among you as one that serveth." And again He said, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Thus we see that Jesus was the great Servant of the Truth, and in serving Truth He was serving us, and God Himself.

As the Israelites were to have their shoes on their feet, so the spiritual Israelites should walk in newness of life and should be all in readiness to do whatever work God may call upon them to perform. The Israelites also were to eat with their staff in their hand. The "staff" would seem to illustrate the Word of God, for that is the staff or support upon which the Christian continually leans. David said, "Thy rod and thy staff, they comfort me." This staff always should be held in readiness for instant use. By effectively using it Jesus foiled the great Adversary in the hour of temptation. It is an equally wonderful weapon for our protection. The apostle elsewhere speaks of it as the "sword of the spirit." And we have the exhortation, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of truth."

"Unleavened bread" represents the pure truth. The Jews were not to have any leaven in their homes at the Passover season. They must have a general house cleaning to remove all leaven. In reference to the

antitype of this, the apostle says to those who have been guilty of misdemeanors. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven (typical of sin), that ye may be a new lump." Unleavened bread was used in connection with the temple sacrifices of the Jews, and was placed in the sanctuary. In the great antitypical feast, the apostle says that we are to eat "not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth."

Christ our Passover

It was the sacrifice of Jesus, then, that introduced the great realities pictured by the types and shadows of Old Testament times. It was God Himself who spread the delectable viands of the Christian's banquet. This fact was set forth by the Master in the parable of the Great Supper. The first who had a chance to attend this "supper" were the Jews, to whom the gospel was first preached. But they as a people failed to respond to the message, hence eventually the call went out to those beyond the pale of Judaism—referred to in the parable as those in "the highways and hedges," in other words, the Gentiles. Because of this fact, those who have the truth today can rejoice greatly that God has extended such a favor to them as to call them "out of darkness into His marvelous light," and to spread before them His wondrous feast of truth and love. Because of this fact it is their one desire to show forth His praises, and to glorify Him in their bodies and in their spirits, which are His. In the gratitude of their hearts their mental attitude is,

"I'll go where you want me to go, dear Lord."

O'er mountain or plain or sea;

I'll do what you want me to do, dear Lord,

I'll be what you want me to be."

"Not With Old Leaven"

Those who love the Lord take heed to the apostle's injunction to partake of the feast which God has spread. "Not with the old leaven." Who among us does not know of that "old leaven?" Perhaps we were at one time in some Babylonish system. We may have believed in the dreadful hell promulgated in the creedal teachings. The sermons we heard were full of the leaven of error. Then the Lord delivered us and revealed His gracious plan for human salvation. And how our hearts rejoiced! We do not want any of that old leaven to get in and become mixed up with the truth now; we don't want to give it any chance to trouble us again, for now we stand in the "holy place" of the Sanctuary, enjoying the light of the "golden candlestick," and feasting on the "shew bread of presence."

And as for the "leaven of malice and wickedness," oh, no, we do not want any of that. It has no proper place in the hearts of those who have been feeding on the Word of God. God's banquet is a banquet of love. When giving instructions to His disciples, the Master said: "When therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before

the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt 5: 23, 24.

"Blessed are the pure in heart," said Jesus, "for they shall see God." In a sense they see God in this life, and they are the only ones who do. They see Him in the sense that they behold His plan and purposes; they see His goodness, they see His love. They follow the instructions laid down in the apostle's words: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.) These hate evil in its every aspect and form; and whatsoever things are "true, honest just, pure, lovely, and of good report," they set their minds to think on these things.

The Memorial

On the night of His betrayal Jesus celebrated the typical Passover of the Jews, and then instituted a memorial of the antitype of the Jewish Passover. His disciples were no more to keep the Passover feast set down in the law to Israel, but were to keep the Christian's feast. This, as we have said, was to be a feast of truth, having as its great central fact the ransom sacrifice of Jesus; and it was to be symbolized by the elements of bread and wine. That is what the Master meant when He said, "This is My body which is broken for you: this do in remembrance of Me." And then referring to the wine, He said, "This cup is the new testament in My blood: which is shed for you, this do ye, as oft as ye drink it, in remembrance of Me."

Various meanings have been taken from Jesus' words, as oft "as ye drink it." Some think the memorial celebration should be a weekly festival, others have adopted the system of holding it once a month. But when we understand that Jesus was the antitypical lamb, it becomes clear that the proper time for the Memorial of His death is the day on which He died, viz., the fourteenth day of the first month; so that the *symbolic* feast is to be an *annual* one, while the real feast itself, which is thus symbolized (i.e., the truth) is a daily and hourly one, a something that takes place in the heart of the Christian throughout his earthly career.

A further thought is that not only do the elements of bread and wine symbolize the death of Jesus, but they picture our own participation in the sufferings and death of the Christ body. The great promise held out to the Christian is: "If we suffer with Him, we shall also reign with Him." Then the apostle says, "The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread." (1 Cor. 10:16, 17.) Here we get the thought that we are all united in Christ, because the truth draws us together in this great unity.

Then, as we break the bread in the symbolic feast, not only does it speak to us of the broken body of Jesus but also of our own consecration vows. It calls

to mind the fact that we covenanted to be broken with the Master, to suffer reproaches for His sake, to present our bodies a "living sacrifice," holy, acceptable to God, which, says the apostle, is our "reasonable service." (Rom. 12:1) And the "wine" suggests that we are willing to follow in the steps of Jesus by laying down our lives, shedding our blood, spending our best powers in the service of the truth. Thus we see that the Memorial has a double significance to us—first, pointing to the Master's sacrifice; and second, picturing our own willingness to suffer with Him.

Let Us Eat Worthily

The apostle warns against a careless celebration of the Memorial. He says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. 12:28-30.) This indicates that it is important to discern the Lord's body. "Now ye are the body of Christ, and members in particular," said the apostle. A real appreciation of this fact causes us to be **awake** and to be strong and active (not sickly) in the Lord's service. "They that sleep, sleep in the night. But ye brethren, are all the children of the light, and the children of the day; ye are not of the night nor of darkness."

In this year 1934 A. D. the 14th day of Nisan begins on the 29th of March, at sundown. After six o'clock in the evening of that day the Lord's people will come together to participate in the feast of love instituted by Jesus Himself. Will this be our last Memorial in the flesh? We do not know, no one knows. In all probability it will be the last for some of the followers of the Master. And as for the complete end of the old-world system, we know that it cannot be very far away. God's great promises today shine before us in all their beauty. The church will soon be beyond the veil. It is a time to put away all petty animosities, if such have troubled us in the past. It is a time when we should be laying strong hold on the great incontrovertible verities of the divine Word.

Truly, "The night is far spent, the day is at hand!" Let us put on the "whole armor" of light. Let us cultivate love for the truth and for the brethren. Let us "be not weary in well-doing, knowing that in due time we shall reap if we faint not." Let us come to the Memorial, beloved, in fullness of faith and joy, realizing that all things are as loss and dross in comparison with the inestimable riches of truth that God has entrusted to us, and with the incomparable favor of His love that He has extended to us through our Saviour and Redeemer, Christ Jesus our Lord.

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FAITH—ITS PRIVILEGES AND JOYS

"Nowe faith is a basis of things hoped for, a conviction of things unseen."—Hebrews 11:1, *Diaglott*

FAITH is the basis of things hoped for, but faith itself also has a basis; the basis of faith is knowledge. We are not prone to have faith in people of whom we know absolutely nothing. If the laws of nature failed to work according to a fixed rule, if they operated in one way today and in a different manner tomorrow, and afforded no clue as to what we might expect of them under any given circumstances, we should lose faith in them, just as we do in all inconstant things, just as we do in men whose word cannot be depended upon. From very early in life we begin to learn something about the properties of matter. Later in life we count on these properties. Because of his knowledge of these properties the scientist has faith in the outcome of his investigations. He does not keep guessing at everything as he goes about his work—he *knows*.

Living, as we do, in a universe of dependable Law, we constantly take cognizance of the facts around us. These facts are so weighty, so convincing to the reverent mind that the thoughts of that mind travel up from the recognized facts a-posteriori to an omnipotent Personality as being the only adequate First Cause of all natural phenomena. Looking into the mighty star-studded vault above us and upon the green-swarded (or snow-covered) earth upon which we walk, we say, 'I believe in God; I believe in Him, because only thus can I explain Mazaroth and Orion, Betelgeuse, and ten thousand other blazing orbs of space.' Nor could any philosophy or science, having eliminated from itself all suggestions of God, explain the simple grass blade, or the daisy at my feet, or the veining of a single leaf. Thus from simple facts of nature does the thoughtful mind soar forth into the realm of religious faith.

Faith's Foundation

The Bible student must take issue with those who say that the Bible is not a scientific book; such a statement on their part is due to misunderstanding of the divine Word. The statements of the Bible are not in any respect out of alignment with true science, even though the books of the Bible were by no means intended to be treatises on scientific subjects. The account of creation given in Genesis is a truthful narration; it is in thorough agreement with the latest geological findings. We learn that the creative days were not twenty-four hours in length but were great periods of time, and that each of these days began with an evening (a comparatively dark time) and ended with a morning (a period of greater light). And this suggests that there were altogether six floods (substantiated by geology) although only one is mentioned in Genesis. A knowledge of these things builds up our faith.

When we begin to grasp the outline of the mighty plan of God, we realize that the great secret of life (called in the Scriptures the 'tree of life'), was placed in man's first perfect environment; that it was re-

moved from earth because of man's transgression of the divine law; and that it will be restored and become a feature of the Holy City, the New Jerusalem—in other words, the divine Kingdom, when established on the earth.

We discern that a grandly benevolent purpose runs throughout the Bible, like a thread of pure gold. We see Jesus, who "spake as never man spake." We feel the power of the perfect principles which He breathed forth in wondrous words. We hear His call to us today, even as it went forth to His followers of yore: "Follow Me, and I will make you fishers of men." We see that Jesus was the sinner's friend, and that for the sinner He climbed the hill of Calvary and became a spectacle of shame. We stand beside the tomb and hear the angel say: "Why seek ye the living among the dead? He is not here, but is risen, as He said." And always our faith is reaching upward and upward, becoming stronger and stronger; because our reason is convinced.

To the people of the world around us there is no message in the Bible, because they have not at any time investigated its secrets. They have been told certain things about the Bible which are erroneous, and these things have not appealed to them. Truth is an entity that cannot be collectively appropriated, but must be appropriated by each one for himself. In his search for and his love of truth, the Christian is individualistic. The findings of anyone must appeal to his own reasoning powers before he can accept them, and thus it is that his faith is based on something which he personally receives from God by means of the divine Word.

The Lesson of Faith

To His disciples Jesus said: "Ye are not of the world, for I have called you out of the world." God's people are a *faithful* people. "We walk by faith, not by sight." The apostle says that "the trial of your faith, being much more precious than that of gold that perisheth, though it be tried by fire, may be found unto praise and honor and glory at the appearing of Jesus Christ." Concerning faith, a great Bible expositor once wrote:

"The more we study the subject of faith, the more we are convinced that in God's sight faith is not only indispensable but very precious. We cannot come to God without faith, we cannot abide in His love without faith, we cannot receive day by day His mercies and blessings and leadings except by faith in His promises. We cannot realize ourselves as His children, begotten of the Holy Spirit, and heirs with God, joint-heirs with Jesus Christ, except as we exercise faith in His Word of Promise to this effect. We cannot go on day by day following the Lord, except as we are willing to act by faith and not by sight; for this is the test which He puts upon all His followers. We cannot see that the oppositions of the world, the flesh and the devil, which seem so baneful to us, are actual blessings in disguise, except as we

exercise *faith* in God's promises that it will be so. We cannot therefore be prepared for the heavenly Kingdom in its glories and blessings and privileges, except as we now have and exercise the faith that will enable us to profit by various lessons given us in the school of Christ."

Jesus Himself placed a premium on faith. To the woman who touched Him amid the throng, He said: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." To the cleansed leper, He said: "Arise, go thy way; thy faith hath made thee whole." To Simon Peter, He said: "I have prayed for thee that thy faith fail not." Then He said that real faith, even so little "as a grain of mustard seed," if truly genuine, has power to remove mountains. He also asked the significant question, "When the Son of Man cometh, shall He find faith on the earth?"

Faith's Beginning and End

The Apostle Paul declares that "Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a rewarder of those that diligently seek Him." We know that the Christian's justification comes to him through faith, for the apostle also wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Faith is necessary at the beginning of the road, and faith is required all along the way. Every victory that the Christian achieves comes through his living faith in the great Captain of his salvation.

In the book called "*The New Creation*", there is a very fine illustration employed to exemplify the Christian's way of life, and the part that faith plays therein. The Christian's course is compared to the track of a street railway. The car is the Christian himself. The motorman is the will of the New Creature in Christ. The power-plant is the heavenly Father. The trolley wire is the Lord Jesus. And the trolley arm that makes contact with the charged wire and brings the motive power into the mechanism, illustrates the arm of *faith*. All these elements are necessary if the Christian is to travel along the 'strait and narrow way' set for him. Everything must function as it was intended to do. But let the trolley arm become disconnected, even though all the other things be in perfect working order, the car will not move an inch. Thus it is that our faith must always be at work; daily, hourly and momentarily it must reach up and lay hold on power divine.

When Paul and Silas were in prison they could sing praises to God, because they were mighty in faith. It was Paul's unshakable faith that enabled him to say, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." It was the faith of the disciples that enabled them to bear the reproaches of the world, that sustained them in prison, and helped them endure suffering and death. Their faith stood by them to the end, and neither Satan nor all his host could extinguish that beautiful light which led them joyously onward.

In the eleventh chapter of Hebrews we find a record of some of God's great warriors of faith—men of Old Testament times who wrought mightily for the Lord. What valiant things they did! And how we love to follow the story of their faithful lives! And yet there was nothing supernatural about them. They were human flesh and blood, the same as we all. James says, "Elijah was a man subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not upon the earth for the space of three years and six months."

It thrills us to think of the exploits of such men, "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, (of whom the world was not worthy). 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."

And what is that "better thing" that God has provided for us? The apostle elsewhere speaks of "glory, honor and immortality," as being this inestimable boon. And what kind of faith should such a prize call for? Verily a faith that will whole-heartedly turn to God and trust Him implicitly in all things.

"O, for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

The Riches of Faith

One time there was an automobile accident in which several persons were injured. Among these were a rich man and a poor man. The poor man sustained more severe injuries than the rich man. But the *rich* man conceived the idea that he would be maimed for life, that his days of usefulness were over. He became hard and bitter in his heart. He was a test to all who came near him. He would receive no consolation. Far more serious than his bodily affliction was the state of his mind. Needless to say, he was a man who had faith only in pecuniary wealth, and was utterly devoid of faith in God.

But what of the *poor* man? Verily he seemed possessed of great riches, for under conditions of suffering he was sweet, and patient, and calm. He had a smile for those who waited on him, and it was a joy to be in his presence. He knew that behind the visible things of life are the glorious things unseen by the natural eye. He rejoiced in the assurance that the eternal God was his refuge, and that round about him were "the everlasting arms." His life was exalted by the power of faith, and he was filled with contentment and with peace, though he scarcely knew where the next dollar was to come from. O, the riches of faith! And O, the poverty of those who possess it not!

Truly we live in a godless and faithless generation. These "last days" are not marked by faith in God, nor by a popular knowledge of His great plan. Dur-

ing the long period from Pentecost until now only a few have turned to the Lord and His righteousness. Not many have embarked for the heavenly Kingdom. Just 'one here and one there' knows that his life is "hid with Christ in God." And the music of his days is not a dirge, but a life's march. The light that shines upon his way has its source in heaven above. The love light that brightens his hours has been shed forth by the great Father of love, through His divine Word of Truth. To him the various experiences along the way are stepping-stones to greater heights of attainment. He has everything to live for, everything to hope for, everything to die for; hence he is not afraid to live or die.

When we think of some who were full of faith

throughout the long "Dark Ages" of the world, when there was no open Bible and when Christians did not have the privilege of knowledge and service we enjoy today; when, in the early centuries, to even name the name of Jesus meant anathema, and the powers of pagan persecution were dreadful in the earth; we realize that we should now wish to avail ourselves of every present privilege of making known the Lord's goodness. We want our faith to be strong as we travel on toward our journey's end, and the telling of "the old, old story" helps to keep it strong. Soon will all the sorrows and the cares of this life be gone. Soon the eternal rapture will break for us. Soon the Master's "well done" will be compensation for all the cares of the way.

THE STRAIT WAY

(Part I)

NEITHER the true Christian Church, nor the early church Gospel *Truth*, has ever been contained within the limits of a human organization. Only by *contrasts* can the far-reaching benefits, favor, grace and saving power of the message and work of Christ, and the clarifying of the real importance of the law and the prophets, be realized.

It ever has been the tendency of all groups and individuals to veer from the path of well balanced thought, word or deed, toward some extreme or eccentric course of action. But somewhere within this ever-changing panorama of human endeavor there have been a faithful few, whom Divine Providence has guided along paths of sound truth and knowledge.

Let us briefly trace, from the time of Christ to the present day, the temptations, diversions, and difficulties which have surrounded this small group of faithful ones, and their noble struggle to maintain their integrity before Jehovah, the Creator of all things, and to witness the glad tidings which Christ, their head, commissioned them to do. The lessons thus drawn from this presentation of historical facts, we trust will be of value to those who still struggle for the truth, and for the liberty of thought that such truth guarantees.

When Jesus appeared upon the scene at His first advent, the whole vast region from the southern shores of continental Europe to the peninsula of India, had been reduced to a state of servile submission under Augustus Caesar, who, by artifice, trickery and blood-shed had obtained great power and united in his own person the titles of emperor, pontifex maximus, tribune of the people, consul, proconsul, and all the great offices of the state.

The Pagan World of Jesus' Day

While the form of the Roman government and its laws were reputedly mild and equitable, yet the injustice and avarice of the pretors and proconsuls, the ambitious lust for conquest and dominion, the rapacious proceedings of the publicans by whom the taxes of the empire were levied, the formidable armies necessary to support extortion and hold in check perpetual tumult and unsupportable grievances, the fre-

quent civil wars of the oppressed, and the extreme haughtiness of the conquerors, made a condition of great strain and perplexity for the masses. But it is noteworthy that at the time of the advent of Christ, and for some years following His crucifixion, the Roman empire was agitated less by wars than it had been for many decades. And, indeed, it was beneficial for such tranquility to exist, for it aided the ministers of Christ to carry the truth and the spirit of the Master into many quarters of the globe.

However, in every part of the Roman empire there were being practiced the most abominable superstitions, and the darkness of grossest idolatry prevailed. All nations, except the Jews, acknowledged a number of spiritual governing powers, whom they called gods. These fictitious deities, with their various ceremonies and offerings for protection and favor, differed greatly. Absurd and impious theology abused reason. The gods of the Egyptians, Greeks and Gauls were diverse, having different rituals and modes of worship.

These false deities consisted mainly of ancient heroes—kings, generals, illustrious men or women—or the sun, moon, animals, plants or various physical phenomena. The rites were absurd, ridiculous, cruel, or obscene; and the ignorant, wretched people were deceived and imposed upon by pontiffs, priests and ministers under protection of the state. They pretended that the living deity was really present in their inanimate statues of brass, wood and stone. Nothing in this system of worship was designed to excite careful reasoning and true virtue; but rather confusion, immorality and crime. Men of intellect, who had not sunk into brutish stupidity, looked upon this whole system of heathen religion as an object of ridicule and contempt.

Many pagan sects existed, representing a multitude of diverse opinions. Some openly declared against all religion; others acknowledged some deity, but cast a cloud over reason, and confusedly listened to such conflicting philosophies as: "the world arose from chance; the gods have all power; they have no power; the soul is mortal; the soul is immortal; pleasure is

the ultimate end of man; virtue is not worthy of esteem; arriving at the truth is impossible; truth is exact; truth is uncertain; the gods cannot reasonably be the object of fear or love; neither punishments nor rewards can proceed from divinity." A contentious spirit prevailed between all these conflicting sects. *The world stood highly in need of a teacher who could convey true principles of righteousness, and show a divine purpose for creation.* Thus we have a picture of the average pagan mind at the time of the birth of "the Babe in the manger" at Bethlehem.

Judaism at the First Advent

Nor was the condition among the Jews much better. Herod, who governed Judea as an appointee of Rome, placed a yoke of a most vexatious and oppressive kind upon them. By his magnificent luxuries he impoverished the country, and the priests and rabbis further burdened the people. The holy land groaned under corruption and became torpid through avarice and vice. Under Archelaus, Antipas and Philip the people grew weary of their iniquitous administrations; and though Rome finally changed their jurisdiction to the governor of Syria, they fared no better under this alteration.

During all these oppressive Roman arrangements, the Jews nevertheless were allowed a measure of self-government, and thus enjoyed some civil and religious privileges. Indeed, not only from the Romans proceeded the calamities of this miserable people, but from their own religious leaders. The chief priests, according to the account of the Jewish historian Josephus, were profligate wretches who maintained their places by bribes or by acts of iniquity, and who maintained their ill-acquired authority by the most flagitious and abominable crimes. The subordinate and inferior members of the hierarchy were infected with the corruption of the high priests. Thus the priests and rabbis, and all those who possessed any authority in Judea, became dissolute and abandoned to the highest degree; while the multitude, set on by the corrupt examples of their rulers, ran headlong into every sort of iniquity; and by their endless seditions, robberies and extortions, they invited against themselves both the justice of God and the vengeance of men.

The religious groups of the Samaritans and Jews considered each other with utmost aversion, and the learned ones of the nation were divided upon points of the highest consequence. All looked for a military deliverer who by formidable and warlike acts would deliver them from their yoke of bondage to Rome; but not for the meek and lowly Nazarene, who died as their ransom and promised a great future deliverance, to be accomplished at His second advent.

All pious Jews regarded the whole of religion as consisting of the rites of Moses, the traditions of the elders, and the performance of some external acts of duty toward the Gentiles. But they were unanimous in excluding from the hope of eternal life all the other nations of the world; and as a consequence of this egotism, they generally treated the Gentiles with

the utmost rigor and inhumanity whenever occasion offered.

Among the learned, supercilious doctors of divinity, who vaunted their profound knowledge of the law and their great piety in spiritual things, were divergent groups who were constantly showing their fallibility and ignorance by senseless religious differences. They were divided into a great variety of sects—the Pharisees, Sadducees and Essenes predominating—who engaged in endless controversies over many petty matters. The Sadducees were "modernists" who enjoyed the favor and protection of the great, while the Pharisees were "fundamentalists" and were held in high esteem by the multitude. *No wonder Jesus compared the people to sheep without a shepherd, and their doctors to blind leaders of the blind.*

Jesus' Ministry

The foregoing gives a visual setting of the spirit of the evil world in the midst of which Jesus began His righteous ministry. He avoided using as His chosen disciples the rich, educated, or popular; but rather He chose poor, unlearned and unknown men of low estate, *that the power of the truth should thus more emphatically be demonstrated.*

Our readers are all well informed as to the work and teachings of Christ. He gathered around Himself twelve apostles, and later seventy disciples; and this seems to have been the simple arrangement by means of which He carried on His effective ministry. He labored amongst the Jews only. The rulers feared and hated Him, and after many unsuccessful attempts finally succeeded in forcing against Him a conviction of death, from unwilling state authorities.

Jesus not only taught His disciples the principles of righteousness, the true purpose of the law, and gave them the spirit of holiness, but He also fired them with enthusiasm over a vision of a coming Kingdom of God on earth, and left with them a commission to go and preach the message of that Kingdom and manifest the spirit of the truth to all nations. The time would be long, but it was not to be that His followers should be entirely scattered and forgotten. Rather, through His appearance after His resurrection, and by means of the power then given Him, He put into effect a plan of action for them. The effusion of the holy spirit happened fifty days after His resurrection, and His disciples had by then reached a point where all had a definite vision as to what their future course of action should be.

The apostles preached the gospel, and encouraged all the disciples to do likewise. They started from Jerusalem and went from town to town, first to the Jews, then to the Samaritans, and ultimately to the Gentiles. Everywhere they were blessed, by seeing their efforts crowned with the most abundant fruits. (Acts 1:7, 8.) Most of them were without education, and absolutely ignorant of letters and philosophy. The resurrected Christ, by an act of unusual circumstance, brought into action Saul of Tarsus, who later became known as Paul the apostle. Acquainted both with Jewish and Grecian learning, and naturally possessed with an invincible courage, an amazing force

of genius, and a spirit of patience which no fatigue could overcome and no sufferings exhaust, he was capable of combating the Jewish doctors and pagan philosophers with their own arms.

The interested ones in Jerusalem held separate assemblies in which they prayed together and were instructed by the apostles and elders. Charity to the poor and needy was of great consideration in those days, and a unity of common interests and helpfulness made strong the cords which bound all together in Christian love. Often they would gather together in the homes of different ones, holding feasts of fellowship and searching for opportunities to further help the brethren in Christ.

But alas! Even thus early in the career of the church too much importance began to be placed upon the pious work and conduct of men and women, and not enough upon the spirit and power of the principles of the truth, and in the hope of the future Messianic Kingdom and the work of its advancement; although this was the divinely commissioned duty of each to perform. Personal responsibility to God was largely lost, through a tendency on the part of some to cater to leaders and to work for the interests of a humanly arranged organization, instead of earnestly contending for the gospel truth itself. Great numbers began to keep in their homes pictures or images of the Saviour and of His cross, also pictures of His apostles, which they regarded with the highest veneration and respect—similar to the image-worship of the pagans around them. But with those few Christians who lost not the truth, it was quite different. The power of the holy spirit was an ever energizing influence in their lives, and the activity of these little groups of real Christians was amazing.

The rapidity with which the gospel message spread, considering the obstacles of travel and means of disseminating knowledge, attests to unrelaxing efforts and responsive hearts. There was a searching of secret thoughts and intentions, a magnanimity superior to all difficulties, a contempt of riches and honor,

a serene tranquility in the face of violence and fierce opposition, and an invincible patience under the most painful and perplexing circumstances, impelled by a great objective and united by a common spirit, the heralding of the message of the coming Kingdom of Christ proceeded against all odds.

And all this at a time when *organization among true Christians was a thing of least consideration*, and when the liberties of thought and worship and the priority of personal, individual effort was held in highest esteem! Only the power of the holy spirit and a glorious common objective were the uniting factors in those early times. And this Christian liberty proved to be no temptation to the indolent and corrupt to embrace the gospel, because all such realized that the lives of the believers were constantly exposed to imminent danger. It also is noteworthy that lazy and vicious persons were not suffered to remain in the society of the early true Christians.

The murder of Stephen, of James the son of Zebedee, and of James surnamed The Just, brought into full view the apprehension of unscrupulous Jewish religious leaders for their selfish interests and honors. They feared the spirit of truth and sought to destroy it. They endeavored to find the most plausible pretexts to show that the Christians were enemies of the Roman emperor, since they conferred the royal dignity upon one, Jesus, whom Pilate punished capitally as a malefactor by a most righteous sentence. These perfidious insinuations had the intended effect—Christians everywhere were oppressed.

The Supreme Judge of the world, who for many centuries had protected His "chosen people", the Jews, with an outstretched arm, now withdrew that protection. Jerusalem, and its temple, was destroyed by Vespasian and his son Titus, and the Jew was scattered and persecuted everywhere. *Thus the calamities they had sought to bring upon Christians now descended upon their own heads.*

(To be continued)

HELPFUL THOUGHTS ON SANCTIFICATION

THE Bible makes plain that the present great objective of the Christian life is sanctification; and this is a call to faithfulness to the Lord and to purity of life—purity in all of its aspects. In Matthew 5:8 we read, "Blessed are the pure in heart, for they shall see God," and in verse 48, "Be ye therefore perfect, even as your Father in Heaven is perfect"; and again in Hebrews 12:14, "Follow holiness, without which no man shall see the Lord." These statements of Scripture are very plain and simple, but they contain the essence of God's will concerning His church. Recognizing their importance, we do well to search and study diligently that we may know all that the Lord has given to us on this matter in order that we may fully comprehend the will of God for us.

The Scriptures contain much on the all important subject of sanctification; in fact, when properly understood, it is seen to be the central theme of the

teachings of the Lord and the apostles. To obtain a full, and clear understanding of what the Lord's will is concerning us requires a careful reading of all His instructions; and an earnest heart desire to understand and please Him.

A pure and sincere love of Truth is very essential to a clear understanding of God's will. The Word of the Lord has been, as it were, a "still small voice" throughout the gospel age, and those who have sought the Lord with all their heart are the ones, and the only ones, who have truly found Him. The history of the church shows that the real Truth has never been proclaimed from the housetops, or that it has ever been popular, but that it has always been held in disfavor by the multitude. Many, even, have had a great outward show of piety but have been far from being truly sanctified, and far also from understanding the Word of the Lord. History clearly reveals

a divided nominal church, with hundreds of sects and divisions, all claiming to have Truth in its purity. As we consider the various conflicting beliefs, however, we see clearly how superstition, personal pride, vain-glory and human-mindedness have stood in the way of clear spiritual vision and have beclouded the pure Truth of the gospel. But, we have the comforting assurance of the Bible that the very elect will not be deceived by Satan, the world or self. Truth has been reserved for the meek, the humble, and those of a contrite heart.

We have called attention to these things in order that we may take heed to ourselves and not be deceived, as we endeavor, by His grace, to understand His precious words of truth and life. Let us divest ourselves of all erroneous and pre-conceived ideas, and give strict attention to the Bible, realizing that it alone contains words of authority and truth that are potent to build us up in the holy faith of God and lead us rejoicingly along the way that leads to eternal life. And let us not permit our minds to become confused by philosophers or theorists whose words do not come into alignment with the "still, small voice" of God.

Jesus Teaches Sanctification

Much interesting information along the line of God's will for us is found in the sermon on the mount—Matthew, chapters 5, 6, and 7. Here we find the first account of that most wonderful message given by the Master to His disciples. We see that He teaches them by precept rather than by direct command. Of course, there are commands given in these chapters, but they are presented in the nature of exhortations. Wonderful are those words: "Blessed are the pure in spirit"; "Blessed are they that mourn"; "Blessed are the meek"; "Blessed are they that do hunger and thirst after righteousness"; "Blessed are the merciful"; "Blessed are the pure in heart"; "Blessed are they that are persecuted for righteousness sake"; "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for My sake."

The Saviour here speaks of things concerning the disposition or character required of those who shall be joint heirs with Him in the Kingdom. In verses 14-16 we read, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Light" mentioned in the text is evidently the knowledge and wisdom that we have received from above, which tend to work out in us a character likeness of the Master. In His amplification of the matter our Lord went on to say, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven." This statement calls our attention to the fact that the way of life opened up

by the Lord through His sacrificial death does not in any way set aside or nullify the moral law of God. On the contrary the Lord magnified the divine law and unfolds to His disciple its deeper spiritual meaning. The law of ordinances and the Law Covenant, which promised life to those who could and would perfectly keep the precepts of God, were done away with when Christ, having fully lived up to the requirements of the Jewish covenant, "nailed the Law to His cross." But God's eternal laws of verity and righteousness can never change or pass away.

Justified Without the Works of the Law

Paul's statement that a man is justified by faith without the works of the Law, is exceedingly interesting. The Apostle goes on to explain that the Law is "just, perfect and good," and he also calls it "spiritual." He then explains that we could never be justified by the law because the weakness of the flesh makes it impossible for us to keep the law perfectly. Yet the law covenant required perfect compliance with the Law's provisions as a means of giving to any one release from condemnation. But those who have passed from condemnation to justification through faith in Christ and His shed blood, are admonished to glorify God by good works and not to break His commandments.

This seems almost like a contradiction to the thought that we are saved by grace and not by works until we come to see the beauty, the harmony and justice of God's Plan as shown in His Word. Through the justification provided by the robe of Christ's righteousness, God can now accept a perfect heart intention, instead of perfect works, as required by the law, and this profound truth of God's plan, revealed to us by the Lord and the apostles, will be abundantly referred to as we continue our study of the call of the Church, and the subject of sanctification.

The Scriptures clearly state, that God expects those whom He has called to this great high calling, those who shall be jointheirs with His Son, to prove and demonstrate their faith by their works, as did faithful Abraham. And the apostle asks the question in Romans 6:1: "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" The apostle by this is not meaning that we should expect to attain actual perfection in the flesh, for he frequently states that this is impossible, in this present life. In the 7th chapter of Romans he gives us a very vivid description of his battle as a Christian, showing the utter impossibility of doing perfect works. He says in part, "I find then a law, that, when I would do good evil is present with me, for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am who shall deliver me from the body of this death I thank God through Jesus Christ my Lord. So then, with the mind I myself serve the law of God: but with

the flesh the law of sin. There is therefore, now no condemnation to them which are in Christ Jesus." Then in verses 4 and 5 he says that Christ condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us who walk not after the flesh but after the spirit.

The all important matter in the Christian warfare, therefore, is to walk after the spirit, and not after the flesh, and the great battle, takes place in the mind. The law of sin, as the apostle calls the natural, entrenched desires of the fallen flesh, will prevent us from doing perfect works or rendering perfect service to the Lord, but with our minds we can serve the Lord perfectly and acceptably, and so the apostle affirms that "The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." And then he indicates how we can prove ourselves to see if we are following after the spirit or not, in the words, "They that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit; for to be carnally minded is death but to be spiritually minded is life and peace." And again, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." Let us, dear friends, prove ourselves, to see if the spirit of God dwells in us! The apostle undoubtedly was referring to this very thing when he said, "If we judge ourselves we shall not be judged."

Let Us Judge Ourselves

The question is, how shall we do this? It is only as we become acquainted with God, that we can know what His spirit is like, and so, the Lord said, "This is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Jesus also said, "He that hath seen Me hath seen the Father." So it becomes very essential that after we have given our hearts to the Lord, and have become His disciples, we become more and more acquainted with Him, and with the Father—by reading His Word, by study, meditation, and prayer. All of these things are enjoined upon us by the Lord and His mouthpieces, and all are essential to attaining a true knowledge of God, and to being transformed into His image, not one of these things, however, is sufficient of itself. We are told to "Study to show thyself approved unto God," to "Think on these things," and then by prayer we are privileged to have direct communion with the Father and may receive the holy spirit, wisdom from above, and whatever else we should have—if His spirit abides in us.

If we have the spirit of God we will love the things that He loves and hate the things that He hates. If we have the mind of Christ, we will love righteousness and hate iniquity. We will love to do the will of God in all things. When we love to do a thing, it is not done by compulsion but we take pleasure in doing it. The Lord expressed the same thought when He said, "I delight to do thy will, O God." And then again, referring to the matter of giving, He said it should be done with cheerfulness and not by constraint. If we have a desire for the things that we

know displease the Lord, then our hearts are still not pure, even if by sheer force of will we refrain from actual wrong doing. If we would have the spirit of Christ and the Father we must hate iniquity and every form of evil. We still will not be able to render perfect works because our flesh is weak. We were "born in sin and shapen in iniquity," but as the Apostle Paul declares, we can serve the Lord in our hearts and in our minds.

This work of sanctification in our hearts can not be accomplished in a moment of time but is a gradual work, and in the Scriptures is represented as a growth. Thus we read: "Speaking the truth in love, grow up into Him in all things, which is the head even Christ." (Eph. 4-15.) And Paul says: "Brethren, I count not myself to have apprehended: but this one thing I do: forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

The Sermon on the Mount

Now let us go back again to the sermon on the mount and meditate on the instruction the Lord gave the disciples. He reminded them that their elders had said, "Whosoever shall kill shall be in danger of the judgment." "But I say unto you, whosoever shall be angry with his brother without a cause shall be in danger of the judgment—whosoever shall say, thou fool, shall be in danger of Gehenna fire (symbolic of the second death)." Jesus is clearly explaining here, how that in God's sight the thoughts of the mind or heart are the all important thing, even though one restrained himself from doing any physical wrong or harm. To even harbor evil thoughts of any kind would cause a person to become guilty before God.

As we pass along we will call attention only to some of the more important principles the Lord is enunciating. Although nearly every verse of this wonderful sermon is full of deepest meaning, it is simply written and easily understood by those who love the Lord and whose minds are stayed on Him.

Verses 23, 24 call attention to the fact that we cannot serve the Lord acceptably when we have injured our brother and have not been reconciled to him. This is another very important element of sanctification and one that is often, even though not intentionally, overlooked. If we would please the Lord, we should be very careful that we do not offend in word or deed. This of course must not be construed to mean that we should hold our peace if we see our brother do wrong. The Lord says to us, "If thy brother offend thee, rebuke him." And Paul says that if a brother continues in sin he should be cast out of the congregation and treated as one of the world until he repent, and that we should have no fellowship with the unfruitful works of darkness.

In verses 25, 26 the Lord evidently is teaching the thought of nonresistance, and this is one of the characteristics of the Lord's true people. They are designated as sheep, and sheep are noted as being

non-aggressive, non-combative. The intended lesson therefore seems to be, that we are to submit ourselves to the powers in authority over us without murmuring or complaining. The Scriptures do not indicate that Christians should not call upon the law of the land to protect themselves from violence or robbery. On the contrary the Apostle Paul exhorted the disciples to "pray for those in authority that we may lead a quite and peaceable life." Paul, when in trouble, appealed to the court at Rome and demanded his rights as a Roman citizen.

He Searches the Heart

In verses 27, 28, Jesus again brings out the thought very strikingly that the Lord looks on the heart and not on the outward appearance. If we lust or desire to have that which is forbidden, then in God's sight the heart is sinful and displeasing to Him. This same thought is continued in several verses following. If our eye or hand cause us to stumble, it were better that we got rid of that bodily member than lose life altogether. We do not find any examples of the early disciples carrying out this matter literally, therefore it is evident the Lord did not mean this. Plainly the thought contained in the Master's message is, that we should realize how terrible is sin in the sight of the Lord, and we should learn to hate it even as He does, and that if it were possible to stop it by plucking out the eye or cutting off the hand we should be willing to have it so. If we can get the proper viewpoint of the utter heinousness of sin, then we can make better use of the means the Lord has provided for us to be holy in His sight, and this, we shall find, is accomplished by being filled with His spirit. Then our eye or hand cannot offend us because we will have no interest in those things that are contrary to the spirit of the Lord.

In verses 31-47 the Lord continues with many examples, teaching the same all-important theme, that those who would be children of God must be led by the spirit of God. So in these verses the Lord continues to illustrate the spirit of God's law and not the letter. Those who are married will not seek a loophole or an excuse for a divorce but will remember their sacred covenant that they have made with each other, before the Lord, and allow nothing but unfaithfulness, as manifested by fornication or adultery, to break the precious bond, remembering that marriage is a sacred institution of the Lord not to be broken save by death, and that it is a divine picture of the everlasting union of Christ and the Church.

If we truly realize our littleness in God's sight and have the true spirit of meekness and humility, we will not swear before the Lord to do anything, for of ourselves we can do nothing. We cannot make one hair white or black or by taking thought add one cubit to our stature, as the Master said. Nor do we know what the morrow will bring forth. The Lord enjoined, "Let your yea be yea and your nay, nay; for whatsoever is more than these, cometh of evil."

The Christian's consecration vow to the Lord is all comprehensive—a surrender of His whole being

to do the Heavenly Father's will. The details involved in the doing of God's will are clearly revealed in the Bible. Any endeavor to run ahead of the counsel of God, or to ignore His instructions along this or other lines, is only to court mischief. The history of the church from the earliest days shows the pitfalls and snares into which believers have fallen by not heeding these simple words of the Master, for example, the vows of celibacy, and others, assumed by zealous but misguided adherents of the nominal church.

It is very important, dear brethren, that we take heed to all the Lord has written for us, that we may catch the fullness of His will, His truth, His spirit. Often things that seem small in themselves contain elements that potentially make for life or death. The Lord judges us according to the principle that if we are faithful in little we will be faithful in much, and assuredly the reverse is also true. In all things we should work out our salvation with fear and trembling, according to the lines laid out for us in God's holy Word.

Many find it hard to know just what the Lord really meant in verses 39-42. The principle involved seems very plain but hard of accomplishment. We suggest that here the Lord is further illustrating the spirit of non-resistance to the will of God as permitted by him in the daily experiences of life. If we truly believe the steps of the righteous are ordered of the Lord and that no evil can befall those who put their trust in Him, then we need not fear what men can do unto us. If they smite us, we will not resist; if they compel us to go a mile we will go with them twain. If they take away our coat by law, we will let them have our cloak also, by the *same process*, and do it *willingly*, believing it to be of the Lord's providence and for our good. In the matter of giving to those who would borrow from us, we must remember that the Lord commands us to love our neighbor as ourselves, and even to love our enemies, and if that spirit is truly ours we will not have much trouble deciding how much or how little to give.

There are certain Scriptures that set forth a proper balance in this matter. We read that "he that provideth not for his own hath denied the faith and is worse than an infidel." And, we should "do good unto all men, but especially unto them that are of the household of faith." And again, "Whatsoever ye would that men should do to you, do ye even so to them." By meditating on the Scriptures, we shall be led to act wisely and properly in all matters of life. The Father sends His rain on the just and the unjust and makes His sun to rise on the good and evil; and so we, His children, should learn to be kind even to the unthankful.

And now, the Lord says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As we receive into our hearts and meditate upon the gracious and wonderful words our Lord uttered in His sermon on the mount we are amazed, and are inclined to ask, Who is able to do such things as the Master set before us? However, we remember all

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• THE EVERLASTING GOSPEL •

EARTH'S COMING GLORY

EARTH'S coming glory has been a theme of poets for thousands of years, for in the heart of man has ever lived a hope that the world at some future time would emerge from the long darkness that has enshrouded it. Men have looked upon sin in its multifarious forms and have wondered why a great God has permitted it to go on so long.

The benevolent minded ones of earth have tried to improve conditions in so far as it has lain in their power to do so. They have favored the enactment of many laws calculated to cover the whole scope of crime, and this with a view to banishing crime from off the earth.

There has been much preaching of social uplift, and many societies have been formed for the sake of impressing on people's minds the value of the moral virtues and giving society a push in the right direction. There can be no denial of the fact that much has been attempted, and yet today, in spite of all that has been done, men are far from realizing in earth's present conditions the Utopia of their heart's desires.

As a matter of fact, there has been no real change in the human heart. Although there is good in the world, evil is still in the ascendancy. This is so to what would be an alarming degree if we did not have a vision of the future calculated to cheer our minds.

The biggest word in the thoughts of most people is SELF. To push oneself through the hurry-flurrydom of life and let the other fellow go to the dogs, or elsewhere, as he chooses, is what amounts to a slogan among millions of the human race. The meaning of prosperity has come to be, to make money, and to thus have the means of pleasure in one's hands. The higher principles enter into the calculations of but few.

There is, however, a scheme being operated to improve industrialism. The farmer is being asked to produce less, because of the plea that over-production has been one of the causes of the depression. Yet what a paradox it seems, to say that because five hundred persons in a community are producing too much

food, therefore two hundred of them are going hungry, and that because the same five hundred are making too many pairs of shoes, therefore two hundred persons must go in their bare feet. This may sound ridiculous, but it enunciates a fact, and causes one to ask if, after all, over-production is actually the real trouble with the world. Upon a proper investigation it will probably be found that the trouble lies much deeper than that—that it lies in the human heart, that too much SELF is at the bottom of all industrial depression today.

The Divine Remedy

God's remedy alone will be able to deal with the SELF problem! Not only will a way whereby all shall be able to make a living be revealed with "earth's coming glory," but **MAN HIMSELF**—in his original God-likeness, will come back. He will rise up from the depraved moral plane to which he has fallen. It is indeed with **his coming back** that the Bible chiefly deals, for when man gets back to the place where once he stood—perfect, without a blemish, in the image of God—there will be no question about his existence on this planet for an indefinite period. His position here will be forfeited by the immutable laws of God, and all the conditions that caused his long nightmare of sorrow and death will end forever.

It does not seem reasonable that man should have such a struggle for an existence, and only for the fact that such a state of things is temporary, it would indeed be staggering to the reason. The causes for the mighty struggle are clearly outlined in the Scriptures. It was the breaking of the divine law that has placed man where he is today. One looks in vain to find him in the glory of his first estate. "All have sinned," says the apostle, "and come short of the glory of God."

Certain foregleams of earth's coming glory are now in evidence. These are the inventions and improvements of the present day. The last half century has seen more change than men saw in all the previous history of the world. These changes have not come by chance, nor by a national movement of prog-

ress. They are here because, as the Bible states it, we are in the day of Christ's preparation. (See Nahum 2:3, 4.) The God of heaven, therefore, has a hand in these matters. He is bringing hidden secrets to light. He is causing education to become general. He is shaking the foundations of the systems of confusion and error. He is proving to those whom the Bible calls "wise" ones that we now stand in "the time of the end" of the cosmos or system of the old world. He is causing prophecy to be fulfilled. He is holding these things forth as "signs of the times."

"The wise shall understand," wrote the prophet, "but none of the wicked shall understand," and when he wrote those words he was speaking of the days in which we now live. He meant that some would understand that God was operating in human affairs to cause old customs and methods to pass out of use and new customs and methods to come in; that some would know clearly where the world stood on the stream of time, and that a new age, far surpassing every other age, was about to dawn.

Old Creeds Must Go

Speaking on the world conditions, some time ago the **Woman's World** said: "We can't very well apply electricity to a thousand uses, go snooping among the clouds, universalize education, introduce penny journalism, and give science a free rein without some trivial consequences. Old viewpoints are sure to shift, old creeds must give way to new ideals, society is bound to readjust its divisions. The ancient molds of thought and economics, religion and government, are splitting. Our eyes see truths which our ancestors could not behold, and by their light we perceive their errors and their inadequacies. Before this century is closed, the last king shall have lost his throne, the last battle ship shall be scrapped, the last army shall have junked its guns. East and West shall meet in a thousand common causes and the five races join hands in brotherhood.

"Perfectured wireless telephony and telephotography, mile-a-second trains and airships will condense

the seas and continents into ponds and back lots. Africa will become a week-end resort for the New Yorker and the Canadian farmer will press a button, lift a receiver and exchange crop gossip with his son in Siberia. Pain will be banished. Surgery will have accomplished the relief of insanity and blindness. Cancer, tuberculosis and paralysis will be as easily cured as sprains and lumbago.

"There will be no waste in food nor in land. The air will yield its wealth of nitrates to the condensers; arable acres will luxuriate with vegetation. The stored heat of the sun will furnish power and warmth for all humanity. Plagues and pests will disappear. Eugenics will regulate society; men and women will mate by definite laws; efficient organization will check economic spendthrift and eradicate poverty; engineering will solve the problems of competent housing, ventilation and sunlight; the standardization of health and of welfare will extirpate prostitution and crime.

"A dream? Not a bit of it! A far-fetched vision? You are wrong! No imagination can pierce the horizons that cloak the tomorrow from our sight. The farthest-hung optimism can only estimate a fragment of man's coming glories."

Truth is Simple

As for the religion which the incoming world will enjoy, that will be as simple as it will be beautiful. All the hundreds of complex, man-made creeds formulated in the dark ages will be swept into the void. Instead of all the theology that men have waded through, will be presented to the race a few plain, simple facts of truth. Men will come to know that there is one great eternal, ever-living God, and that Jesus Christ is the Son of God. They will come to grasp the fact that God made man in His own image, and that through his own disobedience man fell into a state of sin and thus brought upon himself the penalty of death. They will learn that the days of creation were not twenty-four-hour days but great periods of time. They will realize that the day of Christ's reign is a thousand years in length, and is intended to be the world's trial or judgment day, during which all who will may have restored to them that which was lost during the first judgment day, in Eden.

Far and near throughout the world will be disseminated a knowledge of the part that Jesus plays in the divine plan of the ages; that He left the heavenly glory, came to

earth, was immaculately begotten by the holy spirit of God, born in a manger, grew to man's estate, performed miracles, proved to be all that He claimed to be, and then by dying on Calvary's cross gave Himself a ransom sacrifice for every member of the human family, so that in due time the death sentence on the race might be cancelled, and men and women and children come forth from the tomb to dwell upon the earth for ever—if they obey the laws of the new Kingdom then in operation.

Vision of the Future

Earth's coming glory will be a glory that shall reveal the beauty and the power of divine law. Men will learn that God's laws were made to be kept and not to be broken, that the "wages of sin" (violation of divine law) is death. They will realize that sin begins in the mind, and that the thoughts must be kept true and pure and conformed to righteousness. The Golden Rule will in time become the rule of all. Greed and hate and exploitation will pass away before the power of love. Heart qualities will take the lead, and all things will fall in line with the higher principles.

Earth's coming glory will be a glory of physical improvement. This improvement will begin with the commencement of the reign of Christ and continue on into the future until man is possessed of a perfect body. The fruit of the "tree of life" will then be available for the use of man. People will not eat the injurious, devitalizing food products that are now found on their dining tables. In this matter, as well as in all other respects they will be in harmony with the divine law. The rising tide of vitality will fill the human frame with lasting vigour and with the sheer joy of living. Under present conditions one can scarcely imagine what the future glory of man will be. But it is something to think about—something to hold before one's mind as a wondrous vision of what God will do in His own good time.

Earth's coming glory was the great theme of the prophets of Israel. God spoke of it to Abraham, telling him that in him and his seed He would bless all the world. And at an earlier time than that the Lord promised that the seed of the woman would bruise the serpent's head. The Jews looked for their Messiah to come, and believed that the blessing for the world would go forth through Him. They made much of the prophetic utterances

of Messiah's Kingdom. David had sung of it in songs that have come down to us and that have cheered many a weary traveler on the way of life. In Psalm 72 we read:

"Give the King Thy judgments, O God, and Thy righteousness unto the King's Son. He shall judge Thy people with righteousness and Thy poor with judgment. The mountains shall bring peace to the people and the little hills by righteousness. He shall judge the poor of the people, He shall save the children of the needy, He shall break in pieces the oppressor. They shall fear Thee as long as the sun and the moon endure, throughout all generations. He shall come down as rain upon the mown grass, as showers that water the earth. In His days shall the righteous flourish and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the end of the earth."

In the foregoing words we have a most beautiful picture of the glory that shall come to earth with the new reign of righteousness. The figures of speech employed in the description of the divine administration are highly expressive. "Like rain upon the mown grass," shows the gentleness with which the truth shall be diffused. Speaking of the same matter, the Prophet Isaiah wrote: "A bruised reed shall He not break and the smoking flax shall He not quench: He shall bring forth judgment unto truth."

Man's Extremity, God's Opportunity

Every form of government that the world has tried has failed to give perfect satisfaction to the people. Man, in his fallen, imperfect state simply cannot bring a perfect regime into existence. What the world needs is to learn of God, and this is what will be done in the reign of Christ. At that time indeed the people will say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:3, 4.

Speaking of the glorious things to come to earth in the future, the hymn writer said:

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International Sunday School Lessons

PARABLES of the KINGDOM

March 11: Matt. 13:31-33; 44-52

Another parable put he forth unto them saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:

Which is indeed the least of seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls.

Who, when he hath found one pearl of great price, went and sold all that he had, and bought it.

Again the kingdom of heaven is like unto a net, that was cast into the sea; and gathered of every kind:

Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him Yes, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder which bringeth forth out of his treasure things new and old.

And it came to pass that when Jesus had finished these parables, he departed thence.—Matt. 13:31-33, 44-52.

GOLDEN TEXT: Of the increase of His government and peace there shall be no end.—Isa. 9:7.

THE 13th chapter of Matthew may be called a 'parable chapter.' It contains truth concerning the divine Kingdom, set forth in parabolic phrase. In the first part of the chapter is recorded our Lord's parables of 'the sower and the seed,' and of the wheatfield which became overrun with "tares." The first shows the effect of the truth on the individual heart; and the second, the great falling away from the faith which took place early in the Christian dispensation. The tares were to be allowed to remain in the field until the harvest period—the end of the age—and then a separation was to take place.

The "grain of mustard seed" parable (vs.31-32) illustrates the power of growth, and shows a great power that would display itself in connec-

tion with the Kingdom work. The "leaven" parable is another picture of the grievous deflection from the truth that came about, principally in the third and fourth centuries after Christ. The "woman" of this parable doubtless pictures a false religious system. The "leaven" represents corruption. Leaven is not used as a symbol of anything good, anywhere in the Bible. The Jews were not to have it in their homes during the season of the Passover. Unleavened cakes were used in connection with the typical sacrifices.

Paul, in speaking of certain corrupt practices that were in the early church, said that certain ones should be turned over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord Jesus. Then he went on to say: "your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5: 5-8) The "three measures of meal" evidently represent the various aspects of truth, which were corrupted in the eyes of the people by the introduction of various false teachings, such as the doctrine of eternal torment, purgatory, the trinity, etc.

The "treasure in the field" is perhaps the treasure of a godlike character that became hidden in the earth when man fell. Man is not totally depraved, but has great capacity for development and improvement. And God, seeing this, "so loved the world that He gave His only begotten Son" for the salvation of the race of man. Then God also saw the Church, which He was to select from among the members of the human family. And the Logos saw these things as well. He became a man; and then, having taken this lower nature, He was willing to sell all that He had, i. e., to part with his humanity, in order to secure the hidden "treasure" within the "field." The result of this transaction will be the uplift and blessing of the entire world. In an-

other parable the Master said, "The field is the world."

The "merchantman seeking goodly pearls" evidently represents one who seeks the best things of life. Eventually he discovers the truth as it is in Christ, and it becomes so glorious to him that he takes heed to the Master's instructions: "Except a man forsaketh all he hath he cannot be my disciple." He makes over all he has to the Lord, and recognizes that he himself is no longer the owner of anything. And so he comes into possession of "the pearl of great price."

The parable of the "drag-net" (vs. 47-50) shows a general work of gathering throughout the Gospel Age, and then a work of separating which was to take place at the end of that dispensation. The gathering was to be in baskets—small companies, not great crowds. Only a few would be willing to be separated from the world, and these would be the ones dear to the Master.

Then Jesus went on to say that "every scribe which is instructed into the kingdom of heaven is like unto a man that is a householder, that bringeth out of his treasure things new and old." Every true and faithful Christian, as he receives a clearer light of divine truth lets it shine forth to others. And as for the gospel message, he knows that it is as old as the time of Abraham; for God preached it unto Abraham, saying to him, "In thee and thy seed shall all nations be blessed."

QUESTIONS:

Why did Jesus speak in parables? What is a parable?

Explain the grain of mustard-seed parable?

What were the three measures of meal in which the woman hid the leaven? What was the result? When did this take place?

What was the treasure hid in the field? Who was the man who sold all he had, and how did he do this?

Explain the goodly pearls parable? What fulfillment has there been of the drag-net parable?

JESUS RESPONDS to FAITH

March 18: Matt. 15:21-31

Then Jesus went thence and departed into the coasts of Tyre and Sidon.

And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

But He answered and said, I am not sent but unto the lost sheep of the house

of Israel.

Then came she and worshipped Him, saying, Lord, help me.

But He answered and said, It is not meet to take the children's meat and cast it to dogs.

And she answered and said, Truth Lord: yet the dogs eat of the crumbs which fall from the master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

And Jesus departed from thence and came nigh unto the sea of Galilee, and went into a mountain, and sat down there.

And great multitudes followed Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them.

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.—Matt. 15:21-23.

GOLDEN TEXT: Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

CONCERNING Jesus and His mission, John said, "He came unto His own, and His own received Him not." His "own" were the Jews, to whom the promises of a coming Deliverer had been made for many centuries. Every Israelite knew that Christ was to be a Jew, of David's line that He was to overthrow the enemies of Israel and lift that nation to a position of Divine favor, making it prosperous and powerful.

Daniel had foretold a period of seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." Putting a day for a year (a clue to the understanding of this prophecy—See Ezek.4:6), we find this to be 490 years, during which time certain divine favor would be confined to the Jews. Jesus began His public ministry seven years before this period expired. Could He have secured from among the natural Israelites the class of persons He was looking for, the Gospel would not subsequently have gone to the Gentiles. Hence it was right for the master to say, "I am not sent but to the lost sheep of the house of Israel."

God had long dealt with the natural Israelites. He had used their prophets in the work of sowing seeds of truth. This had taken place during hundreds of years. When Jesus came, He began to do a harvesting work. He said, "The fields are white to harvest. Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest." Jesus knew that the honest-hearted ones, possessed of the humble spirit of sacrifice, would be willing to embrace the truth which He had to give.

He did not beg and plead with people to become His disciples. He said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it"; and, "unless a man forsaketh all that he hath, he cannot be My disciple." He was not trying to save the world at that time, nor has He been trying to save it since. In fact, He said, "I pray not for the world, but for those that thou hast given Me out of the world, that they may be one." Had Jesus been sent to save the world at that time, He certainly would not have prayed such a prayer.

Jesus statement, "I am not sent but to the lost sheep of the house of Israel," is in perfect accord with the plan of God. The call that went to the Jews drew out those who were right at heart; and to make up the remainder, the complete number of 144,000, in due time the truth was sent to the Gentiles.

The Jews were God's children in a special sense. They looked upon the Gentiles as "dogs." In a certain parable they are represented by a "rich man who fared sumptuously every day." The "bread" of divine promise to them was of the richest quality. It would have been unseemly to them to take their "bread" and cast it to Gentile dogs. But as this Canaanitish woman viewed the matter, a few crumbs might fall over; she was fortunate in securing one of these crumbs, for her humility and her faith were great. Eventually the Jewish nation, as the "rich man" of the parable, died and was buried. Israel thus lost divine favor for a time.

Speaking of the favor that the Jews as a people lost, the Apostle Paul said, "Blindness in part is happened unto Israel, until the fullness (the full number) of the Gentiles be come in." But he goes on to say, "And so all Israel shall be saved (from this blindness) as it is written, There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob." (Rom. 11-26) So this shows us that eventually all the Jews will be benefited by the coming of Jesus.

In healing the halt, the lame, the blind, the lepers, and others, the Master showed that He was always willing to render any service in His power. He did not withdraw from the people and live where they couldn't find Him. He was a perfect man among imperfect men, and He poured out His vitality in behalf of the needy ones around Him. Above all other things, He was a living witness

for the truth. He left us a wonderful example that we should follow in His steps.

QUESTIONS:

Why did Jesus say to the Canaanitish woman, "I am not sent but to the lost sheep of the house of Israel"?

What is the significance of the term "dogs," as Jesus used it?

Who were the "children" and what was their "bread"?

What did the Master afterward say to the Gentile woman? How highly did He value faith?

Did Jesus spare Himself in giving out the truth and in serving others? In just what way should we follow in His steps?

THE WORLD'S DELIVERER

March 25: Isa. 9:6, 7; 11:1-9

For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this . . .

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots;

And the spirit of the Lord shall be upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den.

They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, and the waters cover the sea.—Isa. 9:6, 7; 11:1-9.

GOLDEN TEXT: Unto us a child is born, unto us a son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

—Isaiah 9:6

NOT only did Isaiah prophesy the birth of Jesus some twenty-five hundred years before the event took place, but he also foretold the time when Christ should reign over all the earth. The titles applied to our Lord in His future office are very significant.

The first one used by the prophet is "Wonderful;" and this suggests that everything in the Kingdom of Christ will be wonderful.

The Revelator pictures that coming dispensation of righteousness in glowing words. He says, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." When the people see such a mighty change in earth's affairs as is here described, they will indeed exclaim, "Wonderful."

Then He also will be called "Counsellor." His truth will give counsel to the people of the earth. He will point out to them the path wherein to walk, for the knowledge of the Lord shall cover the whole earth. Those who receive His counsel with humble and thankful hearts will be blessed—with health, happiness, life. His counsel will break down all misconceptions, all erroneous ideas. This is indeed what the world needs, and all this will positively come to the world in God's own good time—in the Messianic era which is now not far away.

Then Christ Jesus will be called "The Mighty God." The word "God" simply means "mighty one." All people will then behold the evidence of the invincible power of this mighty one, who will lay hold on Satan and bind him and shut him up for a thousand years. (Rev. 20 :1, 2) His power also will be exercised in overthrowing man-made systems, in cleansing the world of evil in its multifarious forms, in establishing the laws of equity and truth.

Then His name is also to be, "The Everlasting Father"—that is to say, the everlasting life-giver. For he will give back to men the inestimable boon of life, on terms of obedience to God.

And finally, He will be called the "Prince of Peace;" and this signifies that He will declare peace for the entire world, and that the nations "shall learn war no more."—Isa. 2:4.

The condition of perfect peace that will prevail among the people when the divine Kingdom is established is beautifully portrayed in the prophet's words, that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid," and that "they shall not hurt nor destroy in all my holy mountain (kingdom), for the earth shall be

full of the knowledge of the Lord as the waters cover the sea."

Thus is set forth in the Scriptures the great approaching regime of righteousness, the coming age when truth shall be everywhere known, when justice shall prevail, when joy shall fill the whole earth, and when everlasting life shall be given back to "whosoever will" of mankind. All things lost through the fall shall then be restored, and every creature in heaven and on earth shall finally be heard to say, "Blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"—Rev. 5:13.

QUESTIONS:

When Christ establishes His reign, why will He be called "Wonderful"?
Why "Counsellor"? Why "The Mighty God"? Why "The Prince of Peace"?

In what way will the spirit of understanding, the spirit of counsel and might, and the spirit of knowledge and the fear of the Lord, operate?

How will He judge the poor, and in what ways will He assist them?

What means will He use to establish righteousness in the earth?

What does Isaiah mean by saying that "the cow and the bear shall feed together, that the wolf shall dwell with the lamb"?

CONFESSING AND FOLLOWING CHRIST

April 1: Matt. 16:13-26

When Jesus came into the coasts of Caesarea Philippi, He asked His disciples saying, Whom do men say that I, the Son of man, am?

And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He said unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged He His disciples that they should tell no man that He was Jesus, the Christ.

From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and Scribes, and be killed, and be raised again the third day.

Then Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.

But He turned and said unto Peter, Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men.

Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross and follow Me.

For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.

For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

GOLDEN TEXT: Thou art the Christ, the Son of the Living God.

—Matt. 16:16

THE people must have thought Jesus to be a great prophet invested with mighty powers, for they had never seen such miracles performed by any one. They might have been willing to accept His claim that He was the Son of God; but this was prevented by the religious teachers of that day, who were jealous of Him and feared that He would take away their influence among the people. It is interesting to note the questions that Jesus asked concerning Himself. The second of these questions elicited from Peter the great avowal of his belief in the fact that Jesus was the promised Messiah, the Son of God.

Jesus did not tell Peter how clever he was to thus detect a truth that others had failed to perceive, but He did tell him that the illustration that enabled his mind to grasp this great fact had come from God. On another occasion the Master, when praying to His heavenly Father, said, "I thank thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." Simon Peter was just a humble fisherman, and the other apostles whom Jesus called were also men from the humble walks of life.

What the Master said to Peter regarding his being a "rock" has been misunderstood by millions of persons. It is not conceivable that the Lord would found His church upon a man. That He has not done so, we are assured by the Scriptures: "Other foundation can no man lay than that which is laid, which is Jesus Christ." And again, mention is made of "Jesus Christ Himself being the chief corner stone."

As a matter of fact, what Jesus said to Peter was this: "Thou art Petros (a rock), and upon this petra (the great rock foundation truth of My messiahship, which you have so positively stated) I will build My church, and the gates of hades (the grave) shall not prevail against it."

If the church were founded and established upon a mere imperfect man, how could it ever stand up against the mighty power of death? Verily "there is no other name under heaven given among men whereby we must be saved," but

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Children's Hour



THE STORY OF SAMSON

"WELL," said Uncle Eb, as we gathered in front of the fireplace in expectation of another story, "last time I told you about a very brave and successful captain named Gideon. Now tonight I shall tell you about a very strong man—in fact, the strongest man that ever lived. The name of this man was Samson.

"The father of Samson was named Manoah. Before the birth of Samson, an angel of the Lord appeared to the wife of Manoah and told her that she was to have a son, and that this son was to be a Nazarite—which meant that he was to be set apart to the service of God—also, that he was not to taste wine or strong drink of any kind, and was never to cut the hair of his head, nor approach a dead body. Manoah's wife went and told her husband about the visit of the angel, and what he had said to her. Then Manoah prayed to the Lord that the angel might come again and give them further instructions regarding the child.

"Not long thereafter, when Manoah's wife was out in the field, the angel came again. She was there alone, but she ran and told her husband, and he hastened with her to where the angel stood. Then this messenger from God repeated to both of them what he had previously told the woman. Manoah now offered to make a feast for the angel. This was refused; but they were told to offer a sacrifice unto the Lord.

"So Manoah slew a young goat and placed it on the altar; and when the flame began to ascend from the sacrifice, suddenly the angel went up in the flame and vanished from sight. Manoah saw this wonderful thing, and said to his wife, 'We shall surely die, because we have seen God.' But his wife said, 'No, God would not have received our sacrifice had He intended to kill us, neither would He have told us all the things that He wanted us to know.'

"In due time the promised child, Samson, was born. His parents consecrated him to the Lord from the first, and the spirit of the Lord was with him. In due time he grew up to be a very fine and brave young man.

"In those days the Philistines were troubling the Israelites a great deal. You see, the Israelites did not obey the Lord, and they were always quarrelling among themselves; and that is why the Lord thus gave them over to the power of their enemies.

"Now when Samson became a man he met a certain Philistine woman, whom he desired to marry. His father and mother did not want him to do this, because she was not an Israelite; but he was determined to have his way in the matter. So he took his parents to a place called Timnath, to see this woman on whom he had thus set his heart.

"While they were on this journey, Samson heard a lion roaring somewhere near at hand; and, instead of being frightened, he ran to where the lion was. And when he came face to face with the savage beast, he caught him by the jaws and tore him in pieces: Then he came back and joined his parents, but modestly declined to tell them what had taken place.

"Some time later Samson passed by the place where he had killed the lion, and he noticed that a swarm of bees had taken up their abode in the carcase of the animal. He took out some of the honey and ate it, and gave some to his father and mother.

"Meanwhile Samson had married the Philistine woman, against his parents' wishes. One evening Samson made a feast, and to this affair thirty young men of the Philistines were invited—no doubt at the desire of Samson's wife. During this supper Samson told the party that he had a riddle, and suggested that if any of the guests could answer it correctly in seven days he would give them a very handsome present. But if they failed to answer it, they should give him a present. Of course they all wanted to hear the riddle, and they readily agreed to his proposition. So he laid the riddle before them, and it was this: Out of the eater came forth meat, and out of the strong came forth sweetness.

"Now I suppose that every one of you could answer that riddle; for you know what Samson had done to the fierce lion, and how he afterward had found honey inside its carcase. But the Philistines knew nothing whatever of the matter, so it was a great puzzle to them. I fancy that their brains must almost have cracked trying to find a solution to such a problem. And then they thought out a very clever way of knowing what the riddle was. What do you suppose they did?"

"I think I know," said Peter; "they got Samson's wife to tell them."

"Yes, that's just what they did. At least, they got Samson's wife to prevail on her husband to tell the riddle to her. He didn't want to reveal the secret; but she coaxed him, and suggested that that would be a good way for him to prove his love for her. Finally he yielded to her entreaties. Of course she went at once and told her Philistine friends, and they came together on the seventh day as planned, and said to Samson, 'What is sweeter than honey? What is stronger than a lion?'

"Samson knew at once that they had been told the riddle's solution by his wife. This made him angry; and he arose and went out to a certain city and slew thirty men of the despised Philistines, and took the garments that belonged to them and gave these gar-

ments as the presents promised to the young men at the feast.

"The father of Samson's Philistine wife now took her away from Samson, and that made the strong man still more angry with the Philistines. And this is how he showed his feelings: He went out to the woods and caught three hundred foxes, and tied their tails together. Then he tied a firebrand in between their tails, after which he let them go running across the fields of the Philistines, and thus burned up all their corn, their vineyards and their olives.

"This of course caused them to be greatly enraged against Samson and all his household; so they came up and killed Samson's father-in-law and also his daughter; but Samson was not killed—he killed many of them instead, and put the rest to flight. Afterwards the Philistines gathered before Israel and demanded that Samson be delivered over to them.

"I think we'll just read about what took place—from the 15th chapter of the book of Judges, beginning at the 11th verse. Suppose we try Esther with this, and see how she gets along."

After finding the place, Esther read: "Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee unto the hand of the Philistines. And Samson said unto them, Swear unto me that ye will not fall upon me yourselves. And they spake unto him saying, No, but we will bind thee fast, and deliver thee into their hand, but surely we will not kill thee.

"And they bound him with two new cords, and brought him up from the rock. And when he came to Lehi, the Philistines shouted against him: and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as wax flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men wherewith. And Samson said, With the jawbone of an ass, heaps upon heaps with the jawbone of an ass have I slain a thousand men."

"Now," said Uncle Eb, "you can see from that account what a mighty man Samson must have been.

"But there was an artful woman named Deliah, to whom the Philistines offered much money if she would find out the secret of Samson's strength. But when she coaxed him to tell her, he merely said, 'If they bind me with seven green withs which were never dried, then shall I be weak and be as another man.' So she bound him with seven withs; and the Philistines, who were lying in wait, came upon him to take him; but he immediately broke the bands.

"Then Deliah said to him, 'You have mocked me, and have not told me the truth. Now do please tell me how you might be bound.' Then he replied, 'If they bind me with new ropes that have never been used, then I shall be weak.' So Deliah took new ropes

and bound him; and again the Philistines came upon him, but he broke the ropes and defended himself against the enemy.

"Again she asked him to reveal the secret of his strength, and he said that he could be overpowered if the seven locks of his hair were woven in with a web of cloth. So while he slept, she noiselessly applied the shuttle and wove his hair in with the web. Then to make sure, she fastened the strange cloth down to the heavy frame by the roller. She was about to call in the soldiers, who had secreted themselves in the corridors, but she thought she would make a trial of the matter first, so she cried out, 'Up, Samson! The Philistines!'

"Samson tried to arise, but at first his fastened hair held him. At the second attempt, however, he was on his feet, having drawn the pin that held the cloth to the beam. Deliah now felt discouraged, and wished to give up her task. But the Philistines offered her more money; so she made up with Samson, and tried once more to lure the great secret from him.

"She now said, 'You do not love me, Samson, or you would tell me. I have kept no secrets from you, but you have kept this one from me.' So after a time the strong man was completely won over, and truthfully said to her, 'The secret of my strength is in my hair. I have been a Nazarite from my youth up, and no razor has come upon me. If my hair were cut off, I would be weak as a child.'

"Then, convinced that he had told her all, Deliah lulled him into sleep and called in the lords of the Philistines; and they cut off his locks. Samson now awoke, and found himself in the presence of armed men. But up to this time it had been nothing for Samson to find the enemy around him. He had only to arise and shake his powerful frame, and swing his great arms, and no one could stand before him. But now he suddenly learned that something had taken place. His mighty strength had departed from him, the Lord was no longer with him, his hair was gone!

"The Philistines were delighted to have captured this famous champion of the Israelites, but still feared that some unexpected exhibition of his strength might yet take place. So, to be on the safe side, they put out Samson's eyes. Then they took him to the city of Gaza, and bound him with strong bands. We can imagine how the people now flocked to see him, for his fame had gone abroad. This terrible man was at last in their power.

"The Philistines put Samson to grind corn in a mill. Poor blind man now at the mercy of his enemies! We can well feel a measure of pity for him. But his hair soon began to grow out again, and as it did so his strength gradually came back. The Philistines did not realize this; and one day they gathered together to hold a great festival in honor of their god Dagon, whom they claimed had delivered to them their enemy. During the festivities they called for poor blind Samson, to make sport for them; and he was brought forth.

(Continued on page 33)

TALKING THINGS OVER

MARCH is the month during which spring officially arrives, and with it the brightening of hope, and the taking of a renewed grip on the tasks of life. But the coming spring finds the world in a sorry plight. On every hand the storm clouds are gathering, and men's hearts are indeed failing them for fear as they look forward to the things coming upon the earth. It is a time, however, when the Christian can look up, and lift up his head, because, by the eye of faith he can see beyond the trouble to the world's real "springtime," when the Kingdom of righteousness and justice and love will supplant the present reign of sin, selfishness and death. Yes, the Christian rejoices in his own approaching deliverance, but his rejoicing is increased by the realization of the fact that "whosoever will" may share in the blessings of the new day.

There is nothing like the "wideness of God's mercy," as it is exemplified through His plan, to broaden the vision and concepts of the Lord's people. The more nearly we can get God's viewpoint on the various issues of the Christian life the less liability there will be of our becoming narrow minded. God's glorious character was exemplified in Jesus, and in His life we have a wonderful example of self-sacrificing devotion and service to His disciples and to the whole world. What an example this is to us—to follow in His footsteps! Just think, by repenting and turning from sin, and exercising faith in the shed blood, we can then actually walk in the way that He walked. Jesus was always perfect, hence His life was not one of cleansing Himself from sin; so those who take up their cross to follow Him must first be cleansed by the "washing of water through the Word." This takes place through faith, with Christ's merit covering our unwilling imperfections. Then, and not before, we can begin to follow Jesus in self-sacrificing devotion to God and His perfect will, laying down our lives for the brethren and for the world, even as Jesus did. And this is the privilege of every Christian, and each one should rejoice in the blessings that come to others who are walking in the same narrow way. All should encourage and assist one another so far as possible—to be loyal to the truth, and faithful to God.

"If we only knew each other, if we only understood,
We would cherish one another as a band of brothers
should;

We would bravely stand together, or together fall,
If we only knew each other as the Father knows us all.

"If we only knew each other, we would know enough to
know,

That each brother and each sister has a mission here
below;

Some bright message to deliver—something given us to do
Which none other might deliver if we only knew.

"If we only knew each other, could we rend the veil
apart,
That conceals from one another all the anguish of the
heart,

We would hearken to the Father, heed His tender
loving plea,

'Bear ye still with one another, e'en as I have done
with thee.'

"Though the armor chafes our spirit, though the spear
cleave through our side,

We must die for one another, even as the Master died;
Though the world may not approve us, still our
conscience must approve,

For the sake of those who love us; for the sake of
those we love.

"Wisdom errs and pity falters, and the sword is
double edged,

And the victims on our altars—'Judge them not, lest
ye be judged,'

Let us share with one another heaven's blessings here
below,

And we yet may know each other as our God would
have us know.

"We are children of our Father, doomed to suffer and
abide—

Hast not wrong forever governed? Right is always
crucified.

Just beyond stands God our Father in the shadow of
His throne,

In His loving tender mercy, keeping watch upon
His own."

Can Doctors Raise the Dead?

In the News and Views department of the September, 1933, issue of THE DAWN, comment was made relative to certain ones whom medical men claim were actually dead, and who were revived by means of modern medical science. One of our sincere readers writes about this suggesting that it is an error to suppose that mere man can raise the dead. He says: "It is an absolute fact, according to the Bible, that once the spark of life has left the body, no power in heaven or on earth, can restore that spark of life."

One difficulty most persons have in getting a proper view of this matter is in confusing a mere resuscitation, or awakening, with actual "resurrection." Of course it is a fact that no human power can accomplish the resurrection, and we do not claim that those persons who have been temporarily revived have been resurrected. They are still dying creatures, and sooner or later go into death, where they will remain until called forth by the Son of man.

Another difficulty, and one that reveals itself somewhat in the criticism noted above, is the erroneous thought that there is a mysterious something within us, which, when it leave, allows the body to die. Solomon declares that man dies in the same manner as

the union of the breath, or spirit of life with the organism. If the organism, even though normally healthy, for some reason ceases to function—as in drowning—death results. If through medical, or mechanical means the organism can be set in motion again before the tissues of the body begin to decay, life will be restored. If nothing is done, the person remains asleep—in death. The point THE DAWN wishes to make is that nothing akin to a creedal soul left these bodies and returned again when they were revived. And even if it were argued that they were not dead enough to release the soul, why was the soul, as well as the body, unconscious? Strange, isn't it, that a soul capable of withstanding the seven-fold heat of a traditional hell and be tortured thereby for all eternity, should become so totally unconscious when a person remains under water just a trifle too long?

Brother Kendall's Service Appreciated

Those who have helped, through prayer and otherwise, to make possible Brother Kendall's trip to the coast will be glad to know that his ministries to the friends, as well as to the public, have been productive of very wholesome results. For the encouragement of the friends generally we publish the following sample of letters received from classes. The first is from the state of Kansas:

"It may be a little late, but I hope not too late in expressing our sincere appreciation of the visit of Brother Kendall. It had been a number of years since we saw Brother Kendall; and, believe us, it was refreshing to see and hear him once more, especially now that he is lined up right. . . . We trust that he will have more time on his return trip, and that he will be able to visit other classes in this vicinity, some of which are larger than ours, and were disappointed in not getting to see him this trip.

"We are greatly interested in the work that is being carried on through your efforts, and are in fullest sympathy with your system of management, organization and plan of operation. We hope to see the good work carried on and fully prospered. Hope to hear of the coming of other pilgrims in the near future."

From Vancouver, B. C.

"We are glad to send you a message of love and appreciation for the services of our Brother Kendall. We realize your solicitude on behalf of your brethren, and commend the spirit of your desires on our behalf, manifested in your enquiry as to our desiring the pilgrim service. And while we may say in passing that there were some misgivings as to our course in the matter, we feel that these are now all gone—swept away by the fervour of spirit of our brother.

"To most of us he was a newcomer, although some of us had heard him before. And now, he has gone to serve others, and thereby do his part of the appointed work. He arrived in Vancouver on the 18th and was present at our Thursday evening testimony meeting. He was invited to address us, and he gave us a good address on consecration, his text being Romans 12:1, 2.

"On Saturday evening his subject was along the lines of prayer. On Sunday afternoon his address was a remarkably good one, and the various points brought out were a means of comfort and encouragement. I am sure that many a dear heart felt that after all, trials can all be used as means of grace, and that none are

sent or permitted but for some specific purpose. On Sunday evening the meeting was well attended, the subject of his discourse being, 'Zionism in Prophecy.' Surely, dear brethren, it might be said that we have enjoyed a one-man, three-day convention. Our brother has given us many things to think about, many things to look to, besides refreshing our minds regarding the eternal purpose of the Lord and His gracious plan of salvation.

"In closing, may I say that amongst many soul-stirring thought given to us was one which to me is worthy of deep meditation by all the Lord's people. It was to the effect that we should endeavor to attain to a condition wherein our Father would know that we would not fall away. To me this is perhaps the most profound thought expressed amongst many; all of which were to the point, and beyond controversy.

"We pray that your efforts may be blessed and continued, and that you may be counted worthy to enter, eventually, into the fulness of Him."

Visit Blessed in Oregon, Also

"This is to acknowledge our appreciation of the visit of our Brother G. Kendall. No words of ours could tell you of the real pleasure we enjoyed in having him with us; for which we thank our Heavenly Father.

"Only wish we were able to do something in a financial way to help the cause along, but for the past few years this has been impossible. But knowing that all things work together for the good of those who love the Lord, we are fully trusting Him in all things, knowing that He will withhold nothing that is for the good of the new man in Christ Jesus—and that is the all important thing. It seems to be the Lord's dealing in particular at the present time, so we say, Amen! We can rejoice in tribulation as long as we know it is the Father who leads. Our desire is to provoke one another to love and not to strife, keeping the old man under—by the Lord's grace."

Witness Bulletin Still Working

Responses received within the last few weeks from the distribution of Witness Bulletin No. 5, have been very encouraging. The following letter indicates that the Lord knew just when to have the bulletin reach this dear one. We quote.

"Greetings in Jesus' dear name! A few days ago, through the kindness of someone, I received a copy of the Witness Bulletin, No. 5, subject, 'Failure to Recognize God's Organization a Fruitful Cause of Divisions among Christians.' Would you please send me twelve more copies as soon as possible. I think it quite timely with me. I am very glad this paper came when it did. Praying God's blessing on your efforts to serve our King."

An Appreciative Reader in England

Through the cooperation of the friends we have been able to continue sending THE DAWN free to many who are unable to pay, but who eagerly look forward to its visits. The following letter is a sample of many we receive from such readers:

"Very many thanks for sending me THE DAWN, free. I have enjoyed them very much, and I am passing the last one along to others of our class. The article on 'Love's Way of Life' is just beautiful—it helped me to see my mistakes more and more clearly. I used to have the attitude of wanting to show that I knew things about the Bible that others did not; thus forgetting to be humble. But I do pray to be humble, and

more gentle. That article on gentleness is so lovely, too, and then the ones on the 'Age of Man,' are splendid. I gave those to my son to read, and the next day I heard him talking on that line. I knew he had benefited by his reading. I pray for you all, and believe that our Father is guiding you in sending these helps and blessings, and I ask for your prayers that I may be more fearless in speaking the truth."

DAWN Brings the Light

The following interesting letter is from a couple who have received the truth from reading *The Dawn*. It will be encouraging to those who are using this method to make know the glad tidings:

"We are writing to you to let you know that through reading your paper and proving it by the Bible, my wife and I now see that we both have been worshipping an unknown God. Now we are blind and deaf no more! Now we can hear what He wants us to do and can see the way He wants us to do things. We can see His glorious light. Glory to His name!

"We were fifteen years in blindness—now we realize 'for the time we ought to be teachers,' yet we have need ourselves to be taught. Although we must begin all over again, we thank God for showing us this wonderful light. We desire the prayers of all the brethren."

A Voice From the Past

The following is an excerpt from an article appearing in the June 15, 1913 issue of the *Watch Tower*, based on Isaiah 26:20, 21. We quote the text:

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

"There is an affectionate tenderness about these words of our Heavenly Father which helps us to realize His great love for His people, and His special care over them. But while appreciating very gratefully this special love and care in the comfort, encouragement and protection afforded us by our Heavenly Father in the world's great tribulation, we would come far short of having His spirit if we should regard the matter with self-complacency, forgetful of His great love for the world also. This love, veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, that so the sore wounds of His wrath may prepare them for their everlasting healing.

"If God so loved the world as to give His only begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life,' He loves them still, and it is His love that wields the rod for their correction. He also would have His people so regard His judgments, and while they rejoice in the sunshine of His favor, because by faith they have come into an attitude which can receive it, He would have them share His spirit toward the world; and while the blows of His righteous indignation fall heavily upon the world, He would have us point them to the cause of their calamities and to the only remedy—'In returning (to God) and rest (in Him alone) shall ye be saved; in quietness and in confidence shall be your strength.' 'Be still,' saith the Lord, 'and know that I am God; I will be exalted among the nations, I will be exalted in the earth.'

"But who are those whom the Lord is pleased to designate by the endearing name, 'My people'? Does this class include every one upon whom His name is named? No; for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice—all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be truly loyal and obedient children by His assisting grace.

The "Secret Place" of His Saints

"The place of hiding is 'the secret place of the Most High,' 'under the shadow of the Almighty.' This secret place of the Most High, beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His promised providential care.

'When all around our souls give way,
He then is all our hope and stay.'

"Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom—rest from the pride and folly of men in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in their equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. Here we find rest, peace, light and joy, which the world can neither give nor take away.

"Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organizations of the nominal Christian church, to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; 'shut thy doors (of faith) about thee,' and heed not the reproaches; turn a deaf ear to them, and 'Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread,' (Isa. 8:13.); and 'Above all, take (for the conflict before you) the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' (Eph. 6:16.) 'And this is the victory that overcometh the world, even your faith.'—1 John 5:4.

"It is to inspire such a faith as this that the Lord has offered us, in addition to all His precious promises, so many encouragements to simple, childlike trust in Him, and that He has bidden us to turn a deaf ear to the reproaches of man, saying, 'Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be afraid of their revilings. . . I, even I, am He that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of a man that shall be made as grass; and forgettest the Lord thy Maker, that has stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? . . . I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens (establish the new heavens), and lay the foundations of the earth (the new earth), and say unto Zion (the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom—the new heavens and earth), Thou art My people.'—Isa. 51:7, 12, 13, 16.

"While the storm of trouble which is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to Him, entering more fully into the secret

place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will there be safely hidden from the alarm and fear and trembling that will take hold upon all other classes. And while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in His 'blessed assurance that His wrath will thus be revealed only 'for a little moment,' and then will His righteous Kingdom be manifested in power and great glory, and they 'shall shine forth as the sun.'"—Matt. 13:43.

Helpful Thoughts on Sanctification

(Continued from page 21)

the gracious promises of our God, that "with Him all things are possible" and that He which hath begun His good work in us will also finish it. Also, the special message of the Lord to Paul, "My grace is sufficient for thee: for My strength is made perfect in thy weakness." When Paul, indeed, recalled this wonderful promise from heaven, he said, "I can do all things through Christ which strengtheneth me." Again he reminds the members of the Church that they too have access to this grace for he prays for them in the following manner, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and

Earth's Coming Glory

(Continued from page 23)

"There peace shall wave her sceptre high,
And love's fair banner greet the eye,
Proclaiming victory;
O hail, happy day."

While darkness is still upon the lands of earth, those who have faith in the Bible can look into its pages and rejoice to realize that better things are in store for the hundreds of millions who are trying to dwell on this planet. If sorrow endures for a night, as David expresses it, morning is not far away. The prophet said: "The morning cometh and also the night." And truly a very dark but short night of sorrow will come before the full rising of the Sun of righteousness. The last great cataclysm of trouble is yet to break on the world, and the signs proclaim that it is near. When it is over, the divine Kingdom will be inaugurated, and then "the desire of all nations shall come."

But the Bible goes much further than the **Woman's World** in portraying the coming glory of earth! **The Woman's World** says that in "the present century" these marvellous things will come. But alas,

that leaves little hope for most of the present generation. There may, indeed, be some comfort in visualizing our children or grandchildren enjoying conditions much better than we have today, but what about those who die before that time comes? And what about all those who have died in the past?

The Bible alone gives us hope for these, in that it portrays all mankind being raised from the dead to enjoy the bountiful blessings of a loving God. It was to make such a "resurrection" possible that Jesus gave Himself a ransom for the people. Yes, earth's coming glory will be real glory when the work of God's Kingdom is completed; and all of Adam's children will have an opportunity to enjoy those blessings of everlasting life.

Confessing and Following Christ

(Continued from page 26)

the name of Jesus. He is not only the great head, but also the great foundation of the church.

What did Jesus mean by telling Peter that He would give him the keys of the kingdom of heaven? The "key" has ever been recognized as a symbol of authority. If

grounded in love, may be able to comprehend with all saints, what is the breadth, and the length, and the depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."—Eph. 3:14-21.

Knowing therefore, dear brethren, the wonderful love and promises of our God. "What manner of person ought we to be in all holy conversation and godliness." Once more let us harken to the great apostle as he says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love."

God's "exceeding great and precious promises" are ours for the having, and if we exercise sufficient faith in God to claim them and to build them into our hopes and into the structure of our character, we shall find ourselves more and more in harmony with the divine will, and shall have that "peace of God which passeth all understanding." We shall realize our cooperation with the eternal forces of righteousness, and shall appreciate what the apostle meant when he said: "All things are yours, for ye are Christ's and Christ is God's."

his house, it means that the recipient has the authority to open the door of that house.

In connection with the preliminary Kingdom work of calling out from the world a "bride" class, the Master was to open two "doors." He opened the first at Pentecost, when the Holy spirit came upon the disciples and three thousand were added to the church; and the second door was opened at the time when Peter visited Cornelius and preached to him concerning the new way of life and Cornelius became the first Gentile convert to Christianity.

Peter did not know that Christ had to suffer and die, and he tried to deter Him from his course, thereby bringing upon himself the rebuke set forth in today's lesson. The law for all the followers of Jesus is that if we suffer with Him we shall also reign with Him."

QUESTIONS:

What facts had convinced many of the people that Jesus was a prophet?

What is the "rock" upon which Jesus has built His church? Explain His reference to this matter in His words to Peter.

What were the "keys of the Kingdom" that the Lord gave to Peter? How and when did Peter use them?

Why did Jesus charge them to tell no man that He was the Christ?

Why did Peter try to deter Jesus from the course that He must take? In this respect what great example did the Master leave to His followers?

Speakers' Appointments

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

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

BROTHER H. E. ANDERSON:

Passaic, N. J., March 18, Carpenter's Hall, Jefferson St. and Hoover Ave., 7 P. M.

BROTHER W. T. BAKER:

Philadelphia, Pa., March 4, Bately Hall, 2748 Germantown Avenue, 3 and 7:30 P. M.
Lincoln University, Pa., March 11

BROTHER C. P. BRIDGES:

New Bedford, Mass., March 25, 3 P. M.
Boston, Mass., March 11, 30 Huntington Ave. 3 P. M.
Newark, N. J., March 27, 8 P. M.
Brooklyn, N. Y., March 28, 251 Washington St., 8 P. M.
Jersey City, N. J., March 29, 304 Magnolia Ave., 8 P. M.
Rutherford, N. J., March 30, 112 Mountain Way, 8 P. M.
Philadelphia, Pa., April 1, Bately Hall, 2748 Germantown Ave. (see convention announcement)

BROTHER W. J. DAVIS:

Providence, R. I., March 14, Church of the Mediator, Elmwood Avenue and Peace Street, 8 P. M.
Beverly, Mass., March 18, 19 Railroad Avenue, 7 P. M.

BROTHER J. E. DAWSON:

Philadelphia, Pa., April 1, Bately Hall, 2748 Germantown Ave. (see convention announcement)

BROTHER C. F. GEORGE:

East Liverpool, Ohio, March 11

BROTHER W. F. HUDGINGS:

Chester, Pa., March 10, 8 P. M.
Baltimore, Md., March 11, Eden & Hoffman Sts., 3 P. M.
Wilmington, Del., March 11, 404 W. 31st St., 7:30 P. M.

BROTHER J. C. JORDAN:

Youngstown, Ohio, March 11
Duquesne, Pa., March 18

BROTHER E. W. KEIB:

Beaver, Pa., March 11

BROTHER GEORGE KENDALL:

San Diego, Cal., March 4
Phoenix, Ariz., March 9, 10, 11
El Paso, Texas, March 13
San Antonio, Texas, March 15-16
Houston, Texas, March 17-18
Galveston, Texas, March 19-20
Dallas, Texas, March 22
Memphis, Tenn., March 24-25
Nashville, Tenn., March 27
Cincinnati, O., April 1
Latonia, Ky., April 3
Columbus, O., April 6

BROTHER J. P. LUDWIG:

Philadelphia, Pa., March 18, Bately Hall, 2748 Germantown Avenue, 3 P. M.

BROTHER OSCAR MAGNUSON:

Newark, N. J., March 11, 589 Orange St. 3 P. M.

BROTHER C. W. MCCOY:

Cheney, Wash., March 11

BROTHER M. C. MITCHELL:

Passaic, N. J., March 4, Carpenter's Hall, Jefferson St. and Hoover Ave., 7 P. M.

BROTHER J. W. REIMER:

Newark, N. J., March 4, Herman Hall, 589 Orange St., 3 P. M.
Passaic, N. J., March 11, Carpenter's Hall, Jefferson St. and Hoover Ave., 7 P. M.

BROTHER WALTER SARGEANT:

Bridgeton, N. J., March 11, 10:30 A. M.
Fineland, N. J., March 12, 3 P. M.
Easton, Pa., March 18, 10:30 A. M. and 2:30 P. M.
Wilmington, Del., March 25

(see convention announcements)

BROTHER J. I. VAN HORN:

Duquesne, Pa., March 4
New Kensington, Pa., March 25

BROTHER E. F. WILLIAMS:

New Kensington, Pa., March 11

BROTHER G. M. WILSON:

Duquesne, Pa., March 11
East Liverpool, Ohio, March 25

BROTHER NORMAN WOODWORTH:

Richmond Hill, N. Y., March 4, 3 P. M.
Richmond Hill, N. Y., March 11, 3 P. M.
Richmond Hill, N. Y., March 18, 3 P. M.

THE STORY OF SAMSON

(Continued from page 28)

"We can fancy we see Samson before the circle of galleries packed with Philistines. With his sightless eyes he can see nothing. But can feel the warm sunlight coming through the opening above. He can hear the shouts and the jeers of the people. It is not pleasant to make sport for them. Then a novel thought suddenly comes into his mind. His full strength has now returned, for his hair has grown long.

"He asks the boy, who was guiding his steps, to lead him to the great pillars of the building so that he might lean upon them. The boy does as he is requested. Samson takes hold of the pillars and leans upon them with all his strength, there is a great creaking of wood. The pillars give way, the whole vast building falls in, and thousands lose their lives, and Samson dies also.

"Thus did Samson, by his death, kill more Philistines than he had during his prior lifetime. His brethren came and took his body from the ruins and buried it. He was one of the judges of Israel, and held his office for a period of twenty years.

"And now that we have finished our story, have we learned anything from it? What do you say, Paul?"

"Samson should not have taken up with a woman who was the enemy of his people," replied Paul. "Then his hair would not have been cut off, and he would not have lost his life. I think it means that the Christian must not unite with the world, but must always stand on the side of the Lord."

"Very good," said Uncle Eb. "So good that we'll let it stand right there. That is one big lesson to be learned from the story of Samson."



The Plan of God

*One flaw within a chain
May part its links in twain.
God's chain is one, complete, a perfect whole.
His plan, like cable cast
From the vast into the vast,
Holds strong although the ocean's thunders roll.*

*For sorrow may endure
A night; but, shining sure,
Comes morn with splendor breaking o'er the land;
The dark shall hide his face
Forever from our race,
And, throned in lucent azure, love shall stand.*

*For uplift from the fall
There shall be a way for all,
Way of truth and righteousness;
Millions then of human kind
Glad release from death shall find,
And praise their God with love and joyfulness*

*Oh the glory of the King
When the nations homage bring
When life's river round the earth shall sing!
Oh the blessings from above!
Oh the happiness and love!
Oh the hallelujah chorus that shall ring!*