

Corey H. McNeill

March 1, 1933

15 Cents

The DAWN

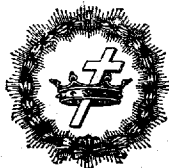
The Three Ways
Under His Wings
Evolutionists at the Crossroads

Contents



Issue of March 1, 1933

	Page
NEWS AND VIEWS-----	1
SCIENCE AND THE BIBLE	
Abraham's Encounter With the Kings-----	5
Evolutionist's at the Crossroads-----	7
OUR BIBLICAL DIALOG	
The Three Ways-----	10
THE CHRISTIAN LIFE	
Under His Wings-----	13
The Path of the Just-----	16
The Value of Prayer-----	18
THE EVERLASTING GOSPEL	
What God Will Do For the World-----	21
CHILDREN'S HOUR	
The Tower of Babel, by Uncle Eb-----	24
SUNDAY SCHOOL LESSONS	
Jesus Ministering to the Multitude-----	26
The Effects of Alcoholic Drinks-----	27
Jesus Our Example in Service-----	28
Jesus Ministering to Jews and Gentiles-----	29
TALKING THINGS OVER-----	30
ANNOUNCEMENTS, ETC.-----	33



THE DAWN

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

Vol. 1, No. 11

MARCH 1, 1933

One Dollar a Year

News and Views

"The Time of the End"

THE late Sir Isaac Newton, noted astronomer and philosopher of the early eighteenth century, was also a student of the Bible. He made a careful study particularly of Daniel's prophecy, chapter twelve, with the result that he was led to make the statement that in his opinion verse 4 indicates that the time would come when men probably may travel at the rapid rate of "fifty miles an hour." Voltaire, the famous French infidel, who lived contemporaneously with Newton, made light of his prediction and suggested that possibly Newton was led to such a rash conclusion because he was old and in his dotage, hence incapable of further clear thinking. But what would Voltaire say today were he alive? And what would Newton say?

The particular prophecy upon which Newton based his conclusion is found in Daniel 12:4, which says that in "the time of the end, many shall run to and fro and knowledge shall be increased." That the people are running to and fro on the earth today as never before is a fact that cannot be gained or disputed.



Signs of the Son of Man

"Knowledge shall be increased and many shall run to and fro, and the wise shall understand."
Dan. 12:4, 10

In the accompanying illustration the artist has aptly suggested the fulfillment of this prophecy by picturing the many and varied forms of transportation peculiar to our day. None of these things—railroads, automobiles, steamships, flying machines

—had been heard of in Newton's day. But they are so commonplace now that it is difficult for us to realize that even the generation immediately preceding ours did not know about them. That the present era of 'increased knowledge' also constitutes one of the outstanding prophetic "signs of the times" cannot be denied.

Daniel said that in "the time of the end" these things would come. The time of the end, in the Scriptural sense, simply means the time when the old order of things under the control of Satan, the prince of superstition and darkness, is ending, and a new Kingdom under the control of Christ is to be established for the blessing of all the families of the earth. That is why the artist suggests that this modern machine age in reality constitutes "Signs of the Son of Man." The "Son of Man" is one of the titles the Bible gives to Christ, the new Ruler of the world; and we are now living in the very dawn of the new day in which He will be earth's King.

The present generation is indeed living in a new day. All the modern conveniences that we enjoy have come suddenly. The advent of the printing press in the fifteenth century opened the way to the present general increase of knowledge. Although the first printing press was invented nearly 500 years ago, yet few could read in those days; it required a long time for free public schools and other forces of light to get under way, so that mankind in general could derive much benefit therefrom. Now we have great school systems, public libraries, daily newspapers, telegraphs, telephones, radio, and even television, to further promote the increase of knowledge.

Knowledge is the natural foe of ignorance and superstition. For this reason the increase of knowledge at first met with stiff and determined opposition, on the part of those who would restrain it from going to the public. Some even claimed that Gutenberg, the inventor of the first printing press, was obsessed of the devil—that one of Satan's imps constantly accompanied him in the print shop to

assist in what was then superstitiously considered to be a most diabolical and Satanic work. It is from this legend that even today the printer's helper is called a "printer's devil."

Inventions along other lines were also credited to his "Satanic Majesty." In the early days of railroading, the enterprising citizens of Lancaster, Ohio, decided that it would be a good thing to have one of these railroads come through their budding community. So they petitioned the local school board for the use of the schoolhouse in which to hold a mass meeting to talk the matter over. But the trustees of the school replied to their petition about as follows: "You are welcome to the use of the schoolhouse for any legitimate purpose, but such things as railroads and telegraphs are impossible; in fact they are inventions of the devil to carry immortal souls down to hell."



A New Kind of Fear

NOW all superstitious fear of inventions and of the "increase of knowledge" has vanished. None today would be ignorant enough to claim that the flying machine or the radio is an invention of the devil. Another kind of fear, however, has taken the place of superstitious fear. Concerning this new-born fear, the new **Technocracy** magazine has this to say:

"Today we live in an age of amazing progress yet undermining all the benefits of invention is the fear of machinery. No one knows when he may be thrown out of a job by a new machine."

"This is no new problem to be faced by the working man. For years we have lived in fear of the very machinery we were creating. As soon as laborers first discovered that machinery was throwing them out of work the great battle started, and it will not end until civilized mankind has invented a new system of social economics which will do away with the fear of losing jobs through machinery."

"When the factory system first went into effect in England, dispossessed workers desperately fought to smash machinery in a futile battle against the encroachment of the machine age. That battle still goes on."

In the course of time laborers formed themselves into Unions, primarily to guard them against the encroachments of machinery. We find Unions setting forth in minute detail just exactly what each worker is entitled to produce and earn, and a thousand make-shift methods are employed to hold production down to the point where the demand for the product can be maintained by making that product scarce.

"Under the present system not only is the future of

each individual job holder uncertain but we are also faced with the problem of what to do with the unemployed.

"We live in as much fear of the unemployed as we do of the machines that cause their unemployment."

"Obviously a civilization which suffers continually from fear of progress cannot endure. Eventually the day must come when, instead of fearing each new invention, mankind will welcome it as another addition to his leisure and as a means of increasing his happiness."

Many years ago men of vision saw the ultimate result of labor-saving machinery, but it has taken some time for that result to reach the danger point.

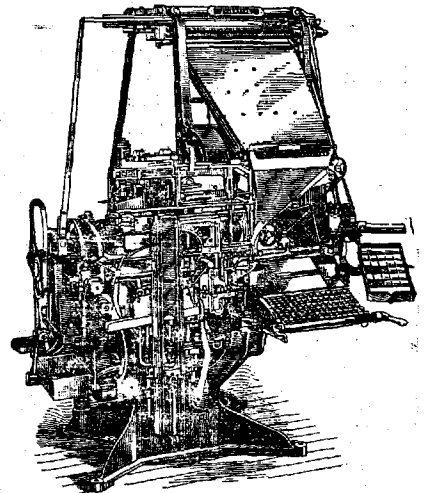
The invention of labor-saving machinery has in fact only gone on at the present rate for a comparatively short time. It was a long step from the first printing press to the semi-modern press shown in the accompanying illustration. But it was a far greater step of progress from these now antiquated machines to the modern high speed automatic presses of the present-day newspaper plant.

This old picture at the left represents a primitive printing business, and the printer, shown talking to a customer over an old style telephone, probably thought that his equipment was the "last word"—the best that man ever would be able to produce. This printer set all his type by hand, but now practically all type is set on linotype and monotype machines.

This article, for example, is being set up here in the office of **THE DAWN** on a linotype machine similar to the one illustrated below.

These machines can do the work of several hand compositors. And now there is an attachment, recently invented, that does away even with the

individual operators of linotype machines. One man now can operate several linotype machines simultaneously, and at a distance, by "remote control." This means that eventually nearly all linotype operators will be out of work and wondering how to earn an honest living.



End of Vicious Circle

NO WONDER wage earners are becoming fearful of this "machine age." Jesus said concerning the end of the age that 'men's hearts shall be failing them for fear, for the things coming upon the earth,' and no small part of this fear has been brought about directly by the advent of labor-saving machinery. It is comparatively recent

that this matter has really become serious enough to attract the attention of the world in general. The *Technocrat's Magazine* tells why this is so:

"During the development of the machine age, society was able to absorb most of the men thrown out of work by shuffling them into other lines of endeavor. Moving into some other work, these men would find employment for a time but then another machine would come along and again cut down the number of employed. These unemployed would have to go around and find some other job where machines to do the work had not yet been devised.

Eventually other fields of endeavor are narrowed down to the point where they cannot absorb the man-power available. Technocrats say that this is the reason fourteen million are jobless now and millions more will be out of work by the end of the year. We have reached the last link in the vicious circle."

An interesting sidelight illustrating just how vicious the last link in this circle is proving to be, is given in the following further quotation from the *Technocrat's Magazine*:

"We know that a huge array of police officers stand between millions of men and the things they want and must have. As unemployment mounts into more millions, how many more police or soldiers will be needed to stand guard over stores filled with products no one can buy, guarding the fences that surround the overproduction of countless factories?"

This Insane World

THERE is another serious aspect to this question. The advent of the machine age seems to have completely upset the even tenor of the world's ways, so that nearly everyone seems now headed for the insane asylum. Fear for the future and the increased strain of the twentieth century mode of living are the two causes largely responsible for this. On this point of increasing insanity we quote from the *Detroit Free Press* the report of a lecture given in Detroit recently by the noted psychologist, Dr. David Seabury:

"Is Uncle Sam insane? Are the American people, nationally and individually, unbalanced? Is the American scene today that of a madhouse confining a milling mass of lunatics warded by morons, and bound in by universal ignorance?"

"Dr. David Seabury, psychologist and lecturer, in Detroit over the week-end, unmasked the American National mind, and diagnosed Uncle Sam as a wearied, confused, hysterical old man. The doctor led him into his laboratory, and with the keen probes of scientific diagnosis, laid bare the symptoms of a fast-crumbling National mentality.

"Whole nations are going insane today," was his verdict. "We are mentally, morally and socially bankrupt. In the United States there are a half million insane persons confined in institutions as mentally unbalanced and dangerous. There are 90,000,000 morons in the country, and only 24,000,000 thinking persons," he said.

"Today medical men no longer ask, Is the man sane?—rather we ask, How insane is he? We fight feverishly to make money as individuals, and then sit by while the government throws it away in lumps," he said. "We pass laws, and then break them. We claim to be a peaceful nation, and yet spend billions for war. We say we are a nation of homes, and yet we do our best to corrupt and destroy them. We boast about freedom of speech, but submit to organized black lists. The result is a restless camouflage, the inconsistency of incipient insanity.

"The muddle has resulted from a national unwillingness or incapacity to think, Dr. Seabury pointed out. With no Moses to lead us, he warned that immediate steps must be taken by the individuals themselves to forestall an impending stampede of insanity."

Surely from the human standpoint the present world picture is a dark one. God saw from the beginning that the best thing for imperfect men would be for them to work for their living; and now that they are being deprived of that privilege they are literally going mad—not so much perhaps because they want to work but because they are fearful of losing the necessities of life that work should provide.

The Technocrats claim that all this can be remedied by substituting the "erg"—energy-unit certificate—for the dollar. They lay most of the blame for our present conditions on the gold and silver standards of the nations. If the Technocrats have their way we will dispense with money entirely within the next few years—if anyone has any left to dispense with. The world's price system is doomed, say the Technocrats.

One wonders if this has any bearing upon the Biblical prophecy which says: "Their gold and their silver shall not be able to deliver them in the day of the Lord's wrath," and also, "They shall cast their gold and their silver into the streets." Perhaps this technocratic method of throwing gold and silver into the streets is not exactly the way some of us may have expected these prophecies to be fulfilled; but anyway, we can rejoice that we thus have additional evidence of the end of the old order and of the dawning of the Messianic Kingdom.

What Next?

ANOTHER claim made by the Technocrats is that several new inventions are being deliberately (and fortunately) withheld from public use on account of the added unemployment their adoption would cause. Shoes and clothing that would scarcely ever wear out, and automobiles that would last for fifty years, are among these. Certainly much is wrong with an industrial system that must withhold obvious "blessings" to prevent economic chaos.

Of the new inventions recently perfected the photo-electric cell is among the most astounding. Concerning this the *Technocrat's Magazine* has this to say:

"Every energy function of the human body could be duplicated by electricity except the one function of judgment, of discrimination—the power to say 'yes' or 'no' or 'stop' or 'go.' Now the photo-electric cell has been introduced, and it can do that very thing which heretofore has kept electricity a dumb, tireless servant.

"The photo-electric cell can say 'yes' or 'no' or 'stop' or 'go'—it can tell the difference between colors of beer in a brewery and scrap all that does not come up to standard. It can stop the production of a plant in the twinkling of an eye by its amazing sensitivity, automatic in accuracy.

"Certainly it is fearful to realize that electricity—a giant of fifty years growth—coddled and understood and educated until it approaches the human body in its adaptability to work at various tasks, literally with tireless muscles and limitless power, has at last been given a brain so sensitive it can tell the difference between the weight of a fleck of dust or a ten-ton airplane. It can weigh, measure, select and divide. Electricity has been reborn through the introduction of the photo-electric cell, and this within the last three years.

"Already mail is being sorted in Cleveland post offices without the aid of the human mind."

"Cold storage plants are rejecting old and stale eggs before committing these farm products to the cold vaults."

"Ships are being steered by the photo-electric cell."

"Trains are being dispatched, positively and without possibility of error."

"City lights are turned on when the sun gets so low that it is necessary. No time clock arrangement, this. One day it may be 7 p. m. Next day there may be clouds and smoke or fog. The photo-electric cell turns on the city lights automatically when darkness comes on."

"We used to consider the technical progress of the opening two decades of the Twentieth Century with awe. Miraculous! Just think of what machines were doing! And yet since the depression and the perfection and release of that one little item—the photo-electric cell—all of the machinery of the past twenty years has been given a brain to make it self-operating, not only starting itself but shutting itself off when there was no more work to be done, or when things were going wrong."

Was This Edison?

A GAIN someone claims to have heard Edison's voice from the spirit world. Dr. M. R. Hutchison, thinks that the great inventor talked to him at a spiritualistic seance recently. In order to guard against any deception Dr. Hutchison says that he took from Edison's own laboratory one of his phonograph-recording contrivances and kept it at his side during the seance. "The moment I heard Edison's voice," he said, "I switched on the recording apparatus. When the voice stopped I immediately turned on the lights and then played the record. It was certainly Edison's voice, just as I had heard it for years when he was living."

But yet Dr. Hutchison is not quite satisfied. He will try the experiment again in the most scientific manner possible, so as to make deception practically impossible. It will be interesting to learn what he hears at the next seance.

It seems that in this "message" purporting to come from Mr. Edison, he assured the good doctor that he had been greatly mistaken while on earth in supposing that there was no consciousness after death; and, from the Bible viewpoint, this explains the purpose back of this whole fraud.

While the Bible makes it absolutely clear that Thomas A. Edison is dead, and that "the dead know not anything" (Eccl. 9:5), because "there is no work, nor device, nor wisdom, nor knowledge, in the grave, wither thou goest" (verse 10), yet the Scriptures also reveal the fact that evil spirits have power to impersonate the dead, even as some of them impersonated Samuel, on the occasion when King Saul went to the Witch of Endor to make inquiries concerning the impending battle.

The Apostle Peter says that "God spared not the angels that sinned, but cast them down to hell (tartaroo), and delivered them into chains of darkness, to be reserved unto judgment." These fallen angels have been the cause of great deception. It has been their endeavor to impress the minds of men with the belief that the dead are not dead, but living in some spiritual sphere of existence, where, by means of mediums, it is possible for them to communicate with the human race. They

seem bent on "proving" to humanity that God lied when He told Adam, "thou shalt surely die"; and that the temptor told Eve the truth when he said, "thou shalt not surely die."

Will the Devil Resign?

A BROOKLYN minister recently spoke on the subject of "The Rediscovery of the World, the Flesh, and the Resignation of the Devil." We did not hear this discourse; but we know that the Devil will never resign from his position—if we could say that he has a position—but must be deposed by the power of God. In Revelation, chapter 20, we read:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

This will indeed be an event of the greatest importance for the world. When the Devil's deceptions shall have been swept away, the whole earth will become "filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Mount Vesuvius Growls

AFTER acting with quietness and propriety for two whole years, Vesuvius once more growls forth a statement of its existence. Various quakes have been registered in connection with the mountain, and ominous rumbling sounds have been coming from its interior. There has been considerable alarm among the peasants of the danger zone, for Vesuvius has a big penchant for destruction when once it goes on a rampage. However, there is greater volcanic power than this, existing in the present conditions of social unrest and discontent. Some day there will be what the book of Revelation calls a "great earthquake," and then the kingdoms of this world shall fall, to rise no more. Then will Christ Himself assume the sceptre of authority and reign for ever.

Tightrope-Walking Kings

GRAND DUKE ALEXANDER of Russia heartily approves the decision of King George of Greece to remain off the throne, says the **New York American**. The Grand Duke declares, "Precarious as my present position is, I would not exchange it for any of the remaining thrones of Europe." Then he observes: "Republicans get replaced by Democrats, and an Herriot steps aside for a Paul-Boncour, but the system remains and no revolution takes place. The history of the last sixteen years teaches us that no such thing is possible in the case of a royal tightrope walker. He falls down and breaks his neck. In the words of a reigning relative of mine: 'Presidents quit, but kings get bounced.'" Well, we are glad that the Lord's Kingdom, now so near, will be an enduring one—"and it shall stand forever."—Dan. 2:44.

excavations show that the Hittite kings always called themselves "king of the nations," or "king of countries." Clearly, therefore, "Tidal, king of nations," mentioned in the foregoing Genesis account, was one of the Hittite confederated kings of Abraham's day.

The archeological records reveal that King Kudur, or Chedor-laomer, the Elamite monarch, was nearly 80 years old when he directed this allied raid against Palestine to put down the rebellion against him. He had conquered El-lasar 43 years before, and had placed his son Warad-Sin upon its throne. That son died a few years later; but his second son, Eriaku' (also called Rim-Sin), was king of El-lasar at the time of the aforementioned Palestine revolt. Chedor, it is now known, had conquered Palestine about 12 years before this revolt occurred, exactly as the Genesis story declares.

Abraham's Daring Rescue of Lot

These four allied kings probably did not need a force of but a few hundred men to put down this rebellion of petty tribal chiefs of the valley people around the Dead Sea. They conquered them easily, and then proceeded to loot the rebellious towns, notably Sodom and Gomorrah. When **they sacked Sodom**, and captured Lot and his family and goods, Abraham his uncle was aroused.

Abraham was a very wealthy chieftain, employing hundreds of servants; and he quickly commandeered 318 of them and went in hot pursuit. Overtaking the remnant of the satiated and exhausted troops that night, Abraham proved his prowess by making a successful surprise attack from two sides and quickly rescued the prisoners and their goods.

Such a feat is by no means incredible. The prisoners and loot may have been in the extreme rear of the main army, guarded over by but a few men. And the allied commanders, when they heard of it, may not have considered it of sufficient impor-

tance to cause them to turn back from their homeward march next morning to retaliate. They had put down the rebellion and sacked several towns, and had plenty of the booty remaining; so why should they worry because some shepherd raiders had rescued a few prisoners and some of the loot the night before?

When Abraham arrived home with Lot and his goods we are told that "the king of Sodom went out to meet him after his return from the slaughter of Chedor-laomer, and of the kings that were with him... And Melchizedek, king of Salem, brought forth bread and wine... and he blessed him."—Gen. 14:17-19.

Did Abraham Slay Four Kings?

Some have hastily concluded that Abraham and his servants actually slew these four powerful monarchs. But manifestly that is not the case, for the archeological records reveal that they lived for many years thereafter, and many of their subsequent deeds are recorded. Furthermore, if Abraham had actually slain these four allied kings who then held sway over many countries, it is manifest that the patriarch forthwith would have had all these powerful kingdoms on his neck in short order; and all Palestine undoubtedly would have been ravished from end to end, during which Abraham scarcely would have escaped alive.

The account of the raid itself (verses 14-16) merely mentions that Abram rescued the prisoners and goods, and says nothing about his killing any kings. If he had actually slain all these monarchs, or even one of them, it would seem that such an important item would not have been omitted from the narration of what took place, but would have been featured in the story as an outstanding accomplishment.

Evidently, therefore, the subsequent incidental reference to Abram's "return from the slaughter of Chedor-laomer and of the kings that were with him" must be susceptible of some other interpretation than that he killed these four kings. The fact is, the Hebrew word *nakah*, here

translated "slaughter," really means to **smite** rather than to kill, and it is so translated scores of times throughout the Old Testament. Indeed it is so translated in the 15th verse of this very account, where it says that Abram and his servants pursued the troops "and smote them."

It seems very apparent, therefore, that the statement that Abraham returned from the "slaughter" merely means that he "smote" or vanquished the four kings, by rescuing Lot from their grasp—not that he slew these monarchs.

Melchisedek, King of Salem

When Abram thus returned from his victorious smiting of the four kings he was properly heralded as a hero by the afflicted survivors around the Dead Sea, whose cities these monarchs had just ravished. The "king" or mayor of Sodom went out to meet him. Also Melchisedek, who was not only ruler of the city of Salem (or Jeru-salem) but also its high priest, blessed him and offered him tithes.

This Melchisedek is said to have been a "priest of the most high God" and not a director of idol worship. This seems to suggest that he may have been a Semitic kinsman of Abram, rather than a member of some idolatrous Canaanite tribe. Although Abraham himself had been in Canaan only 25 years when his son Isaac was born (shortly after the smiting of these four kings), yet there were probably many hundreds of Semites there at this time—Abram's household alone contained hundreds of persons—and possibly Melchisedek had become a ruler over a Semitic settlement at a peaceful place in the land of the Jebusites just west of the Jordan which later came to be known as Jebu-salem or Jerusalem, and there directed his kinsmen in worship of the "most high God."

Melchisedek's identity has been made mysterious by a statement in Hebrews 7:1-3, which says that he was "without father, without mother, without decent." We may not be sure as

to the meaning of this; but recently deciphered tablets unearthed at Tel Amarna, in Egypt, seem to throw some light upon the subject. They indicate that the portion of Palestine in which Jerusalem was located, was claimed by Egypt in Abraham's day, and the pharaohs appointed all the "kings" or chieftains of that particular district.

Although no tablet yet has been found that mentions the name of Melchisedek, yet the Tel Amarna records of this period do declare that all Palestinian appointees of the pharaohs in those days were obliged to fore-swear all hereditary rights before being enthroned, and were made to take the following oath: "It was not my father, and it was not my mother, who established me in this place; but it was the mighty arm of the king (pharaoh) himself who hath made me a ruler."

Apparently then the above-mentioned statement from Hebrews 7:1-3 simply means that Melchisedek's kingship had come to him without descent from his father or mother, nor was it allowed to descend to his posterity. This indeed was a very unusual regal arrangement, not only for those days but since then as well.

Possibly also Melchisedek's office as priest "of the most high God" had likewise come to him by direct divine appointment and not by descent from his ancestors. If his ancestors were like those of Abraham, then they were idolators; for we are told that Abraham's kinsmen "served other gods" than Jehovah, when they dwelt on the other side of the flooding Euphrates, before Abraham's migration to Canaan.—Josh. 24:2.

A Greater Melchisedek

Melchisedek was thus a singular official character, both as a priest and as a king; and for this reason he is deemed to be a picture of Christ Jesus in His official role as "king and priest" over the whole earth during the Millennium. The Psalmist says of Him: "Thou art a priest for

ever, after the order of Melchisedek."—Psalm 110:4.

Not only do Bible students rejoice to see even the historic portions of the Bible vindicated by the researches of modern science, but they are especially glad to learn from the Lord's Word that the antitypical Melchisedek, the great King of Peace and Eternal Priest of the Most High God, is to richly bless the spiritual "seed of Abraham," whose privilege it will

be to make a greater rescue than Abraham did.—Gal. 3:8,16,29.

Although Abraham valiantly rescued righteous Lot from the grasp of the four kings, yet the "seed of Abraham" shall be an instrument in the Lord's hands for recovering all mankind who love righteousness, from the combined power of all the forces of selfishness and evil, from whatsoever quarter they may appear. What a smiting victory that will be! And the day of that mighty conquest is now dawning.



Evolutionists at the Crossroads

SO SYSTEMATICALLY have three generations of impressionable school children been indoctrinated in the theory of evolution, and induced by imaginative writers to believe that it is an incontrovertibly proven fact—instead of being the mere unproven hypothesis that it is—that now if anyone dares to question the soundness of the theory, the public immediately classes him as a foggy who has not yet gotten free from the superstitious cobwebs of the dark ages.

It also is lamentably true that much of the anti-evolution literature tends to confirm the public in such unfavorable judgment—for much of it is written by persons who are poorly informed, and who merely make silly jokes or appeal to prejudice rather than to scientific reason and common sense.

Even some Bible students deliberately disdain to discuss the evolution theory on its merits, feeling that it is a waste of consecrated time to formulate reasonable answers to the various arguments advanced by present-day scientists, which the public in general accept without question. Unlike the good Samaritan, they would leave a languishing evolutionist neighbor by the wayside without mental food or

drink, because of some pharisaical notion that if they do otherwise they might contaminate themselves or dishonor God.

THE DAWN does not share such a narrow view. Any theory that is so commonly accepted as evolution, becomes a factor to be reckoned with by Bible students today. If it is not in harmony with the Bible, then it is false—and its falsity should be pointed out, so that the multitudes of well-meaning people may not be further deceived; or at least, in order that those among them who thirst for truth may learn the facts and rejoice.

It is not enough to merely ignore evolution's arguments; such silence satisfies no one, and accomplishes nothing in overcoming the error. Nor is it sufficient to casually dismiss the evolutionist's claims with a practical joke—such a course does nothing more than foster prejudice, piquancy or pride, and often causes intelligent people to conclude that evolution's claims cannot be refuted by sound logic.

It is our conviction that every argument thus far advanced in behalf of the widely taught theory of human evolution has utterly failed; and it is our purpose to point out these scientific

failures, one by one, in this and succeeding articles in THE DAWN. We shall present the statements of famed evolutionists themselves, to prove that their case has really broken down.

Darwinism Down to Date

Evolution is a more comprehensive term than is Darwinism. What Charles Darwin did was to write a book in 1859 entitled, "Origin of Species," in which he proposed a definite method of "natural selection" by which he thought the various species of plants and animals may have evolved. But evolution itself was a much discussed philosophic question long before Darwin's day. It is not certain who did first voice the idea; some give credit to Empedocles, a Greek philosopher of the fifth century B. C., although his few recorded words do not convey the thought of evolution very distinctly.

The term "evolution" is used in many different ways. The word simply means an unfoldment, development, or progress. Hence we speak of the evolution of thought, the evolution of government, the evolution of industry, or of electric power, or of the automobile. But when biologists use the term, they refer to the series of steps by which they imagine that simple living cells and organisms may have developed or evolved into more complex forms of life. Evolutionists do not all agree on how such steps may have occurred. Darwin believed they took place by "natural selection," or, as Herbert Spencer said, by "survival of the fittest."

In other words, Darwin believed that nature selects, or permits, only the fittest or strongest to survive the hardships of life, while the less fit are finally killed off; and that in this way there has been a gradual improvement in all forms of life, until finally one species after another actually "improved" so much that they became changed into altogether different species; so that they could not thereafter cross or interbreed with their

former species. It was an interesting theory—all it lacked was proof. Scientists are still searching for the proof but have not yet found it, either in the plant or animal kingdom.

Darwinism was rejected by many scientists of his day; but it found favor with Huxley, Haeckel, and Herbert Spencer. Darwin was a very retiring man, but his sponsors were more aggressive; and they soon put his idea across to the public in true press-agent style. Finally they got it incorporated into the schoolbooks, and then it became "orthodox." Meanwhile novelists and feature writers had found in evolution a fruitful field for play of the imagination; and to this day they have continued to tell the world far more about how man evolved from the lower orders of life than Darwin or any real scientist ever claimed to believe.

Scientific Discontent

Scarcely had the twentieth century dawned when there came rumblings of discontent from over the scientific horizon. Zoologists first began to wonder if "natural selection" really works, or if it is but a bit of unprovable armchair philosophy. Darwin himself had admitted that he had been unable to develop any new species, though he experimented with every possible variety of doves of countless generations.

In the light of this early failure, Darwin explained that the change from one species to another is by "infinitesimal steps," which might take many centuries to accomplish. He also admitted that "natural selection" may not be the only method by which evolution could occur, that heritable changes in animals may result from excessive use or prolonged disuse of certain organs or parts, as had been contended by Lamarck.

But notwithstanding the human appendix, and other so-called "rudimentary" organs or parts which earlier evolutionists thought we had inherited from brute ancestors, the Lamarck theory of "inheritance of ac-

quired characters" is now generally rejected by nearly all scientists of repute. It is also doubted if environment has ever caused one species of plant or animal to change into another species. Certainly a given constant environment does not seem to lead to uniformity in varieties, as the theory seems to call for, because countless varieties and species persist in all habitable regions.

All of Darwin's proposed methods of evolution, viz., natural selection, environment, and inheritance of acquired characters, are now being challenged in scientific circles. Some now openly repudiate Darwinism even while attempting to hold blindly to the evolutionary principle as a matter of mere faith—they simply believe or hope that evolution is true, but readily admit that they do not know by what means one species could have "changed" into another, and have no actual proof that such changes really have occurred.

Damaging Testimony

Dr. Thomas Hunt Morgan, at Columbia University, has interbred several varieties of fruit flies through thousands of generations, and under many different environmental conditions. He produced many new varieties, but no new species—that is, none that would interbreed only with its own kind and not with the parent stocks. He is an evolutionist "by faith," but admits he cannot prove or explain how it may occur. In his "Critique of Evolution" he criticizes those who jump at conclusions, and says that a scientist "sometimes gets confused, and thinks he is explaining evolution when he is only describing it"—as a theory or working hypothesis.

Dr. William Bateson, famous English biologist, and probably the foremost authority on genetics or scientific breeding, several years ago proclaimed his complete break with Darwinism. His words fell as a bombshell when he wrote in *Science* magazine the following: "Darwin speaks no more with philosophic

ical authority... No evidence has been discovered to verify his genesis of species."

Since then Dr. Bateson repeatedly has declared his position to be that of one who accepts evolution only by faith, without any tangible scientific evidence on which to base it. He says:

"Do we, as a matter of fact, find in the world about us variations occurring of such a kind as to warrant faith in a contemporary progressive evolution? Till lately most of us would have said 'yes' without misgiving. The appearance of contemporary variation proves to be an illusion. We have done with the notion that Darwin came to favor—that large differences can arise by accumulation of small differences... Modern research lends not the smallest encouragement or sanction to the view that gradual evolution occurs by the transformation of masses of individuals, though such fancy has fixed itself on popular imagination."

These damaging admissions by such commanding scientists as Bateson and Morgan find corroboration also in "Readings on Evolution," by Prof. H. H. Newman of the University of Chicago. Though still adhering "by faith" to evolution as a theory, he says, at page 57: "Reluctant as we may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."

Darwin himself, in his "Origin of Species," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record." It is not surprising to Bible students, who have confidence in the story of special creation as recorded in Genesis, to learn that scientists, after nearly a century of effort, can find no positive proof to support a theory that is at variance with God's Word.

Accordingly Prof. Vernon Kellogg, of Leland Stanford University, adds his testimony to the host of his colleagues who now take evolution "by faith" with-

out a scintilla of scientific proof. In his "Darwinism of Today," page 18, he says: "We only tell the general truth when we declare that no indubitable cases of species-forming or transforming, that is, of descent, have been observed. For my part it seems better to go back to the old safe ignoramus standpoint."

Prof. Kellogg is to be commended. It is far better to admit ignorance than to pretend to have knowledge which they really do not possess. The shame of very many self-styled scientists is that they profess to have proof of evolution, and deceive the laity into believing that evolution is no longer a theory but a proven fact.

In succeeding articles we shall discuss the four main lines of argument in behalf of the evolution theory, together with facts which may be offered in rebuttal. The more one examines into the matter with care, the weaker does the theory of human evolution appear, and the more satisfactory does the Biblical story of creation become.

(To be Continued)

Watch for the next and all succeeding installments in this series of articles on Evolution and the Bible. If you are not yet a subscriber to THE DAWN, send 25 cents for a three months' trial subscription; or better, \$1 for a whole year. If you have friends whose faith in the Bible has weakened, this series of articles will be especially good for them.

RESTITUTION

DEAR Lord, I pray for courage, strength and love,
For that pure wisdom, promised from above,
That I may faithful be, and worthy found
To stand "that day" beside the grass-grown mound
Of my beloved dead, and say, Arise!
Come forth to light and life, lift up thine eyes!
Awake, and burst the prison bands of death!
Stand up, the God of heaven restore thy breath!
Return unto the land that gave thee birth—
No longer, as of old, a sin-cursed earth—
The desert places blossom as the rose,
With fragrance laden, every breeze that blows!

A Highway shalt thou find, a way of life,
No pride, nor selfishness, no envy, strife,
Shall prosper there; the ransomed of the Lord
Shall walk thereon, obedient to His Word;
No longer shall the 'lion' or 'ravenous beast'
Upon the poor, the weak, the innocent feast;
There God shall wipe all tears from every eye,
No grief shall touch thine heart, nor e'en a sigh,
And there shall be no death, nor any pain!
Awake! Rejoice and join the glad refrain,
Hosanna, peace on earth, good will toward men,
All honour to the Lamb. Amen! Amen!

—G. W. Seibert



Our Biblical Dialog



THE THREE WAYS

ERNEST: Frank, from what you have told me in the past, I gather that eventually nearly everyone will have an opportunity of living forever upon the perfected earth. Am I right?

Frank: Yes, Ernest, Jesus purchased life for the entire world, and the benefits of His ransom sacrifice will be available for all during the thousand years of His Kingdom. The Apostle Paul says, in his letter to the Corinthians, that "Christ must reign until He hath put all enemies under His feet, and the last enemy to be destroyed is death." If death is to be destroyed, then the prospect seems very favorable for nearly everyone. Don't you think so?

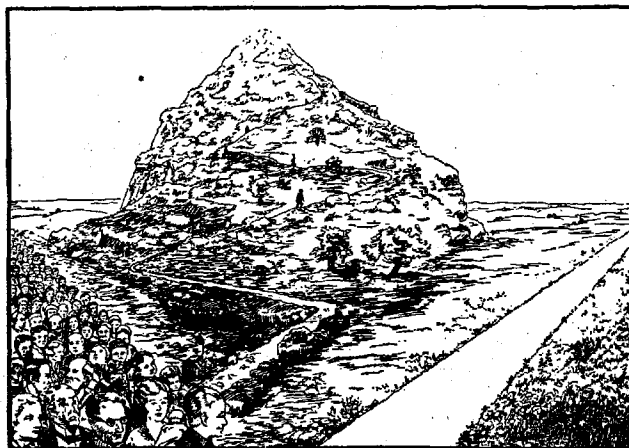
Ernest: Such a thought would be very pleasant, but are we justified in accepting it? Oh well, I wonder sometimes if the Bible isn't like that old fiddle upon which any tune can be played.

Frank: Why?

Ernest: Well, just listen to this, from the 7th chapter of Matthew, verses 13 and 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it." It is all very well to dream of a world-wide paradise in which everyone will live forever under his own vine and fig tree—but here is Jesus saying that the way leading to life is very narrow, and that very few will be able to find it. On the other hand, Jesus states that nearly all are traveling on the broad road that leads to destruction.

Frank: I hope you notice, Ernest, that the broad road **does** lead to **destruction** rather than to eternal torment.

Ernest: Well now, that is something worth noticing. I suppose that many of us, in reading this passage, would be inclined to think of "torment," even though the text plainly says "destruction." But Frank, that doesn't alter the fact that nearly all are traveling on the broad way, while on the other hand few are able to find the narrow way to life. How does this harmonize with the free-grace conception of the Bible? Why, I remember a passage in the Old Testament, which tells of a



In this drawing the artist has endeavored to illustrate the varying characteristics of the three ways described in the Bible—The Broad Way, Narrow Way and Highway.

On the Broad Way—opened up in Eden when man transgressed the divine law—we see the "crowd," made up of nearly all mankind who are blindly rushing headlong in pursuit of wealth, of ease, or of happiness, which they endeavor to find apart from God. These are following the way of selfishness and sin which leads ultimately to destruction: "Broad is the road that leadeth to destruction, and many there be that go in thereat."

And then, in the background, unobserved by the milling, rushing mass of pleasure seekers, is the Narrow Way. Not many are interested in this "way." Only a "little flock" find enjoyment traveling over that rugged, difficult road that leads to "glory, honor, and immortality," and to a place with Jesus in the divine Kingdom, illustrated by the mountain in the background of the picture. It costs a great deal to walk on the Narrow Way—all that we have—but the joy of those who travel there is one that the world can neither give nor take away.

The Highway, not yet opened for travel, is shown to be, as its name implies, a broad, well built road; and on it, during the time of the Kingdom, mankind will be privileged to "return" from sin and death. The true knowledge of God will then fill the earth and Satan will be bound; hence, the Highway will be easy to find, and progress on it will be rapid for all who will then obey the divine law. Frank and Ernest tell more about it in the accompanying dialog.



highway which will be so plainly marked that even a fool will be able to find it, and that all will be invited to travel over it and attain life. Why should the Old Testament say that the way would be plain and easy to find, while Jesus, who is supposed to be the greatest of all teachers, says that the way is narrow and very difficult—so difficult in fact that very few are able to walk in it, or even to find it?

Frank: This apparent contradiction adjusts itself readily when we follow the advice of the Apostle Paul, who, when writing to Timothy, says that we should rightly divide the Word of Truth. We

have neglected to do this in the past, and that is why so many have failed to grasp the real harmony and beauty of the Bible. But, suppose we drop that point for a moment and come back to the words of Jesus. He tells us that the way is narrow, and that very few are able to find it. This agrees with another statement made by Him, as recorded in Luke 12, verse 32, which reads: "Fear not **little flock**, it is your Father's good pleasure to give you the Kingdom."

Ernest: There it is again, Frank. How can we say that all the world will have life, if only a "little flock" are to be saved?

Frank: In neither of these references is Jesus saying anything about how many are to be saved. Ernest, there is one thought that I would like you to remember; and that is, that up to now God has made no effort to convert the entire world. We have supposed that God has been making a supreme effort to convert as many as possible, in order to take them to heaven and thus save them from hell fire; but this supposition is not correct. If it were true, then we would be forced to admit that God has failed, and that the devil is, to a large extent, the master of the situation. No one could properly worship a God who lacked power to accomplish His purposes. Let us endeavor then to learn the nature of the work that God has been doing. Let us find out why the Christian's way is narrow, and why only a little flock is invited to share in the work of the Kingdom.

Ernest: That's exactly what I want to know! It's a great mystery, and I should like to have it solved.

Frank: You are not the first to call it a mystery. The Apostle Paul tells us that this mystery was hidden from ages and from generations, but now made known to the saints. The Apostle explains that this mystery is "Christ in you, the hope of glory."

Ernest: What does that mean?

Frank: Well, briefly, it means that faithful Christians, those who have Christ's spirit, are invited to a position of joint-heirship with Him in His Kingdom. It means that those who suffer with Christ will also reign with Him.

Ernest: That's very different from what I have always understood.

Frank: Doubtless you think so. But, what have you understood? The destiny of all those who do **not** suffer with Christ—those who will not finally reign with Him.

Ernest: To be eternally punished, I think. Frank, I have always tried not to think about them at all. I just took for granted that God was trying to get everybody ready to enter with Christ, and that those who failed in this well, that it would be just too bad for them. The fact is, though—I never could understand it—any Christian would be able to be supremely happy in heaven if he were conscious of the fact that all of his friends had been consigned to eternal torment.

Frank: All of which shows that, to many, the hope of the church is still more or less of a mystery. Ernest, I like to get down to the foundation of things, and so I will ask you to read the first three verses of the 12th chapter of Genesis—

Ernest: Well, that's certainly going back to the beginning! Now, let's see—Genesis twelve—

Frank: This is a promise made by the Lord to Abraham. Just read the third verse, to save time.

Ernest: All right—"And I will bless them that bless thee, and in thy seed shall all the families of the earth be blessed." But Frank, this doesn't sound like a promise to a little flock: it seems to be to all the families of the earth.

Frank: Exactly. And now just keep that thought in mind for a moment, while you read the Apostle Paul's explanation of this matter. You will find it is Galatians, the third chapter. Turn to it, and first read verse 8—

Ernest: Galatians three—now I hope we shall get some real information. Well, here it is: "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." So the gospel was preached as far back as Abraham's day. I thought the angels were the first to preach the gospel, when, on the night of Jesus' birth, they sang, "Fear not, for behold we bring you glad tidings of great joy, which shall be unto all." Jesus was the beginning of the promise made to Abraham.

Ernest: That points out that fact very clearly—

Ernest: I'll read it: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many: but as of one, and to Thy seed, which is Christ." Well, from this it is plain that Christ is the promised seed, which was to bless all the families of the earth. But, this being true, why did Jesus indicate that very few would obtain the promised blessing?

Frank: For an answer to that question, read verses 27 and 29 of the same chapter—Galatians 3.

Ernest: "For as many of us as have been baptized into Christ have put on Christ, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." But Frank, how does that answer the question?

Frank: The Apostle tell us here that the Church—which is made up of Christians, those who have been baptized into Christ—are also a part of the seed of Abraham, and heirs according to the promise. The promise was, that this seed would bless all the families of the earth. Thus we see that in calling and selecting the church the Lord merely has been getting ready to bless the entire world. Instead of trying to make Christians of everyone, God has invited only a few to become Christians, and has promised these joint-heirship with Christ in His Kingdom, which is to bring the blessings that God has promised.

Ernest: I believe I understand it a little better

now. But, Frank, you have said a lot about the church. Which church have you in mind, and how does one join that church?

Frank: When the Bible speaks of the church, it does not refer to earthly organizations. The word church is a translation of the Greek word "ecclesia," meaning a called-out class. The true Church of Christ is composed of all faithful Christians, whether inside or outside of earthly organizations. Paul tells us that the names of these are written in heaven, and that God alone is the judge as to whose names are written there.

As to joining the true church: Our part is to repent of our sins, to exercise faith in the shed blood of Jesus, and then to present ourselves in full consecration to do the will of God. We do not need to ask any man, or body of men, to take us into the true Church; and, for the same reason, no human instrumentality can put us out. The Bible lays down a few simple rules for the guidance of the Christian, which are much more simple than those taught—as the poet says—"By jarring sects and schools, that fetter reason with their rules."

Ernest: Well, that sounds more like what Christianity ought to be. But Frank, to get back to where we started: as yet you haven't told me why Jesus says that the way of the Christian is a Narrow Way, while the Old Testament declares it to be a Highway—a way that is easy to find, and over which it is easy to travel.

Frank: Truly Jesus did say that the way of the Christian is narrow, and that only a little flock are able to find it and enter in. But when, in the Old Testament, the Prophet Isaiah describes the "highway" that leads to holiness and life, he does not refer to the way of the Christian. When that Highway opens, the Narrow Way will close.

The Narrow Way is the way of the Christian, leading to immortality and joint-heirship with Christ. On the other hand, the Highway spoken of by Isaiah, Chapter 35, is the way over which all mankind will travel during the thousand years of the Kingdom, and which will lead to everlasting life upon the earth. But, as we have already seen, the Christian, at that time, will be with Christ in the Kingdom, sharing with Him the work of dispensing blessings to all humanity as it travels over the Highway to life.

Ernest: Frank, I want to read that passage. You said it was in the 35th chapter of Isaiah, and I have it here, verses 8 to 10. They read: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring man, though a fool, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

That is certainly a wonderful prospect! Now I see, there is no contradiction between these words of the prophet, and the statement of Jesus concerning the "narrow way." The latter is now being traversed by the church, the Zion class; and after that class is completed, then all mankind who have been ransomed by the death of Jesus shall be privileged to return from the grave and come to the Zion class, over the "highway" to be blessed with everlasting life. Is that correct?

Frank: Yes, Ernest, that will be the time when Jesus and His Bride shall say to the living and the dead of mankind, "Come! And whosoever will may come, and take of the water of life freely." They shall come over this "highway," just as the prophet here describes; and they shall obtain joy and gladness, and sorrow and sighing shall flee away"—forever.

Ernest: Well, then, as I see it now, there are really three "ways" mentioned in the Bible: The "broadway," which, I presume, was opened up back in Eden when man transgressed the divine law and started on the road to destruction; the "narrow way," over which the church travels—a way that is very difficult; and the "highway," which will be the return road from destruction during the time of the Kingdom. But why did you take so long to explain a matter so simple?

Frank: It seems simple to you now, but first you needed to learn that all-important fact that up until now God's work for the world has been merely preparatory, and that the universal opportunity for blessings is yet in the future. I wanted you to know that all Faithful Christians, who travel the Narrow Way will be a part of the seed of the Kingdom; that hence, the blessing of all the faithful Christians of the earth could not begin until the seed was complete. Understanding that this is a time of preparation, and the future the time of blessing, enables us to see why the way is narrow in the present tense—and why the Highway is shown in the future—"there shall be a highway, as you say, the Highway will be the return road from death."

The Divine Power of the Ages In Magazine Form at last!

66 Pages in Beautiful Colored Covers
JUST WHAT YOU HAVE LONG WANTED

Single Copies	15c.
10 "	1.00
50 "	4.00
100 "	7.50

How Many Can You Get Now?

Mail orders to
THE DAWN, 251 WASHINGTON St.,
Brooklyn, N. Y.

The Christian Life

Under His Wings

LET US suppose it to be a morning in June; for "then if ever, come perfect days," aptly says the sonnet. The soft blueness of the early summer sky naturally impresses one with a sense of security and peaceful enjoyment. Over the countryside lie the waving fields and meadows, garbed in their verdant or variegated robes so splendorous and attractive to every eye. Song birds are chirping and nesting in the tree tops, through whose foliage filters the sun's golden light upon the spreading sward beneath. The farmyards, basking in the warm and kindly rays, also present various interesting and impressive pictures.

As our eyes move about they take in many delightful details. Yonder is a mother hen, with her small family about her. Life is a thing of rapture to them on such a delightful June day. But suddenly the mother hen takes alarm. She calls sharply to her brood, and the small chicks rush excitedly from all directions to her side for protection. Looking upward we see the secret; a large hawk is poised on its pinions just above the barnyard, with a keen eye and appetite for just such tender juvenile poultry! Presently no chicks are anywhere in sight. They are all under their mother's wings, where they feel perfectly safe. Then menacingly Sir Chanticleer struts to the rescue, and the hawk forthwith feels that his business lies elsewhere.

The familiar scene which we have just described preaches to us a serious sermon as these troublesome days of life carry us on to the consummation of our Christian hopes. We realize that life has not only its perils but also its walls of defense, its places of safety, its protecting wings. We know that these wings are not provided by the world, not furnished by the powers and the forces of evil, but are ever available to us in the "secret place of the Most High," where we are assured that no evil shall befall us, and where we can sing: "I am safe from all danger, while under His wings."

Reliance and Rest

If there is one thing that the Christian is positively assured of it is that he is under divine protection—that God takes a deep interest in his personal affairs, that bright angels are near and about him, that nothing is left to chance in his life, and that "all things work together for good to them that love God, . . . the called according to His purpose."

It is this reliance on divine help and protection that has ever been the mainstay of all the people of God. It must have imparted strength to faith-

ful Enoch, during the long period when he walked with God. For hundreds of years Enoch enjoyed this distinctive blessing of the divine presence until he "was not," when God "took him." Again, when David confronted the Philistine giant, he knew that God was with him and would take care of him; so he went forth confidently "in the name of the Lord of hosts." So remarkable were his experiences that at a later time he could write:

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver me from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee; neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psa. 91:1-12.

The Secret Place

What did David mean by the "secret place of the Most High"? It makes one think of some inner sanctuary, safeguarded against all enemies by a great foundation and by mighty walls. The Christian's place of refuge is indeed such. Beneath him is the one great, eternal foundation, which is Christ; and around him, enclosing him on every side, are the impregnable walls of salvation, which all the assaults of the Adversary cannot penetrate or beat down. There we can truly exclaim, even as expressed in the foregoing Psalm: "He is my refuge and my fortress: my God; in Him will I trust."

Satan is the crafty fowler from whom the true Christian is safely delivered. God's wings may be regarded in a special sense as the Old and New Testaments. Both contain the precious promises of God, potent to protect against all the terrors of error and darkness, and the destructive plagues of infidelity that lay waste the hearts of so many

today. The fiery darts of calumny and slander are also warded off by the Truth. All around him the true follower of Jesus sees people falling from pedestals once occupied; yet he maintains his position. Hence it is that the mighty angels have a charge concerning him, to keep him in all his ways, lest he should injure himself and ultimately come to grief.

This 91st Psalm is a portion of Scripture that every Christian would do well to have stored up in his memory, as something upon which to often meditate. O, that it might sink down deep into each heart and permeate the very fibers of our being! How it helps to generate calmness of mind, even "the peace of God, which passeth all understanding!" How it does away with all worry concerning the future! When we see the devouring "hawk," or discern that any danger is near, how well it would be for us to flee to the protection of such reassuring promises as these. Truly such assurances carry us into the inner chamber, where evil can work no injury to us, and where we are under the defending hand of God Himself.

Abide in Him

It is the privilege of the Christian to be under the divine wings at all times. He places himself there in the morning, and he does the same at night; and he trusts to God to keep him there during all the busy hours of the day. In fact, his heart is ever there. In that pavilion his thoughts find continual repose, and from that retreat he can look out upon the stress and conflict of life on every hand, and can sing:

"There is a safe and secret place
Beneath the wings divine,
Reserved for every child of grace
By faith who says 'Tis mine.

"The least and feeblest here may bide,
And rest secure in God;
Beneath His wings they safely hide,
When dangers are abroad."

The sweet strain of praise to God for daily protection and for daily blessings pervades many of the Psalms, and this is an element that makes them very precious to God's people. In Psalm 84 the writer says: "How amiable are thy tabernacles (sheltering places), O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord, my King, and my God."

What indeed would the Christian do without the heavenly port of comfort into which to sail when the winds and waves of adversity and trouble beat upon the soul? Sometimes it takes severe experiences to draw one fully to this place of refuge, so that he can say from the heart, "Not my will, but thine be done."

His Will is Best

A story is told of two Christians who had enjoyed the Truth for a number of years—a man and his wife, who lived in a small town in the southern part of the United States. The Lord was good to them, and gave them a sweet child, a beautiful boy, who became the very sunlight of their home. The child was about three years of age when he was taken down with a serious illness. Then it was that a great fear came over them—they thought they were about to lose their beloved baby. Being consecrated persons they prayed to God that He might spare to them this dear one. They said that He might take anything else away, if He but granted this request. But the child steadily declined. The parents talked over the matter together. The wife, and mother, said something like this:

"John, I can't understand why little Albert should die. Just think of what the Truth cost us when we first received it. I lost all friends, and you lost yours. Then we were always putting out tracts, or selling books, or getting up meetings. Now, Albert is the one thing we need so badly. Why should God take him? I can't understand it. I simply can't bear to see him go."

The husband, and father, was of about the same mind as his wife. So they both prayed to God again that He would just spare the boy to them. That night the doctor came in again. He examined his patient carefully, and then said, "There is just one hope. I can use a treatment that may save the boy's life, but the danger is that he may never be normal afterwards. The cure may leave the body weak, and possibly the mind impaired."

"O, use the treatment," they said, "and keep the boy with us."

So the remedy was employed, and the boy soon recovered his strength—but his mind was affected; he was not the same child they had known; he was a pitiable creature. A year later they wished that he had died during his illness. But the Lord left him with them still another year, so that they might thoroughly learn the lesson. And then, in His great mercy, He took the boy away from the scenes of earth until the resurrection morning should dawn with all its light and blessing, when the boy shall come forth to greet the birds and the flowers once more.

Then the parents of that boy communed with each other and with the Lord, and said, "O God, help us never again to dictate to Thee! Help us to fully sink into Thy divine will in all our affairs. O, we want to abide in Thy secret place of blessing; we want to abide under the shadow of Thy wings. We want to know no other way but Thine."

The experience thus turned out to be a blessing to them, though it led them for a time along the pathway of great sorrow. Under such conditions sorrow itself becomes an instrument in the Lord's hands to lead His people on to loftier heights of faith and trust and love; for God desires us all to realize that in all life's affairs, His wisdom is

above ours; and that when backed by His never-failing love, it produces a far better and more glorious result in the end.

Elisha and His Servant

In the second books of Kings there is a story of a young man who did not realize the protection that he was under from the Lord. It was a time when Israel was at war with Syria—a powerful kingdom that lay to the north. Through divine revelation of the enemy's tactics, the prophet Elisha had been making known to the king of Israel the plans and purposes of the Syrians. Consequently, the king of Syria determined to capture this objectionable prophet who was making so much trouble for him and his army.

Soon came tidings that Elisha was in the town of Dothan. Here was the chance for which the Syrian monarch was looking. He thereupon sent an army, with horses and chariots, to surround the place and thus render the escape of Israel's seer an impossibility. Elisha did not worry about the situation; for he was fully in harmony with the divine purposes. He knew that the God whom he worshipped could deal with all matters of this kind. But Elisha's servant was not so assured. Indeed, he was greatly alarmed. He feared capture by the enemy, and a state of slavery as a result.

It certainly looked like a very bad position for Israel. From a worldly viewpoint the odds were entirely against Elisha and his servant. But the prophet reassured his servant by telling him that the army that was on their side was far greater than the host of the Syrians. Then he prayed to the Lord, and the eyes of the young man were opened, and he beheld that all around the city and guarding himself and his master were "horses and chariots of fire."

Such a vision as this has been good for the people of God all down through the ages. It is one of the things He has had recorded in His Word to encourage them. It verily makes them feel that no ill can betide them. It enables each one of them to say, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me." It causes them to look with the eye of faith through the veil of things that are seen and behold the things that are not seen by the natural eye, and to realize that there are protecting forces near them incomparably mightier than all the powers and forces of earth, and to feel that there can no evil befall them, that through the days, and nights, and months and years, they are safe; for they are "under His wings."

Be Not Overanxious nor Fearful

Jesus indicated the same great truth when He said, "I charge you not to be over-anxious about your lives, inquiring what you are to eat or what you are to drink; nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body

than its clothing? Look at the birds which fly in the air: they do not sow or reap, or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they?... Do not be over-anxious... but make His Kingdom and righteousness your chief aim, and then these (necessary) things shall all be given you in addition."—Matt. 6:25-33, **Weymouth.**

When the Christian entertains fear of any kind he is not fully enjoying his privileges. The apostle says, "Perfect love casteth out fear, because fear hath torment." In the world indeed there is much fear. People fear coming to a condition of poverty; and those who are poor, fear starvation. The rich fear bank failures and business slumps, with decline in stocks, etc. Many fear to die, because they do not know what they shall meet in the hereafter. Fear today is destroying people's nerves, and weakening them mentally and physically, and this adds much to the unrest and suffering that is being experienced by nearly all.

What a blessed and wonderful thing it is to get away from this condition of fear, and to place ourselves fully in the hands of the Mighty One of the universe, and to be able to look up to Him as our Father and to know that He loves every child of His, and to feel strong, yea, indomitable, in the assurance of His protecting care, and to be able to look calmly out on the sea of life and realize that no wind can drive our bark upon the rocks because the greatest of all pilots is at the helm; and to feel the warmth, the quiet, and the safety, of His covering wing!

Such assurances as those to which we have just alluded are a source of constant power and strength to the Christian. If confidence is the basis of friendship, it is certainly the basis of Christianity. And confidence is engendered by the Truth, by all that we know about God, by the fulfilment of prophecy, by the signs everywhere about us in the world today. The glorious power that enters our hearts from the divine Word causes our minds to rise above the trivial cares of time, and to "draw back the parting veil and see the glories of eternity."

Round about us we see the royal Citadel of Truth, with its walls of salvation and its gates of praise. Its Architect is interested in us, and wants us to make good. He has promised us assistance in every time of need, saying, "Call on Me in the day of trouble, and I will deliver." He has taught us not to depend upon our own strength, but ever to depend on His unfailing and insuperable might. Then let us rely on Him and on Him alone! Let us take a lesson from the barnyard chicks. As they fly to the mother hen when she calls them, to escape the menacing dangers about them, so let us fly to the Lord, to the cover of His wings, and there find our abiding shelter, our protection and our rest.

The Path of the Just

"But the path of the just is as a shining light that shineth more and more unto the perfect day."—Prov. 4:18

A PATH is a marked out course over which one travels, or progresses toward a given destination. The term is used in our text, not with reference to a literal path or roadway, but as being pictorial of the journey of life, particularly as it has to do with our relationship toward God, and the things of God. In the context the prophet contrasts the way of the wicked with the way of the just, showing that those who follow an evil course in life are sure to find their pathway becoming ever more dark and uncertain, rather than shining brigher and brighter, as is true with the ones who are walking in the path of the just.

While from outward appearances it would seem that often the wicked flourish and the righteous suffer, yet, even in this "present evil world," of which Satan is the prince, all who seek earnestly to follow in the ways of righteousness find that they have an inward peace and joy which indeed serves as a beacon light in all of life's experiences. On the other hand, despite the outward prosperity of many of the rich, their lives are filled with fear and uncertainty, which becomes an ever darkening pall beclouding their vision, and robbing them of the real joys of life which otherwise they might experience. Thus we see, that even from a literal standpoint, the words of the wise man are indeed true, and give an accurate description of facts as human experience has proven them to be.

A Deeper Meaning

We believe, however, that there is a much deeper significance to the words of this text than that which appears on the surface. These words, undoubtedly, are among the many that were "written for our learning upon whom the ends of the ages have come." We who have the privilege of living down here at the end of the Gospel Age are greatly blessed in that a knowledge of the divine plan of the ages has been revealed for the benefit of those who truly search after truth, and it is this divine plan that constitutes the foundation for all rational interpretation of the Scriptures.

A study of the divine plan reveals the fact that there are very few in the world whom the Lord looks upon as being "just," hence there can not be many who are walking in the "path of the just." Furthermore, a path being a means of progress leading to some given destination, we see that the "path of the just" is that roadway over which the traveller makes progress toward full atonement and fellowship with God. The divine plan, as taught in the Bible, shows that the entire race lost life, and lost the friendship and fellowship of God because of sin. God has made provision, in His plan, whereby all who will may return to Him, and, returning to Him, have life. The way over which fallen man may thus return to God is properly called a "path."

Jesus, the Way

In different periods of God's plan there are different characteristics which denote the path of to just, but there is one great fact concerning the way back to God which never changes; and that is, that no man can come to the Heavenly Father at any time except through Christ. "No man cometh unto the Father but by me," are Jesus' own words, which means that that no one can even enter the path of the just except as Jesus is recognized as "the way, the truth, and the life."

Narrow Way, High Way

There are two distinct "ways," or "paths," clearly designated in the Bible, each one of which might be properly referred to as the "path of the just," even though they are shown to exist at different periods of time in the outworking of God's plan. The "way," or "path," in which we as Christians are particularly interested is the one which Jesus described as the "narrow way": "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." The Prophet Isaiah tells of another "way," saying, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, the wayfaring man though a fool shall not err therein."—Isa. 35:8.

As this "highway" has to do entirely with the age to come, and is discussed from that standpoint elsewhere in this issue of THE DAWN, we will confine this study to circumstances having to do with the Christian's experiences while travelling over the "narrow way," which, as we have seen, is the present "path of the just." And we want to discuss particularly at this time the sense in which this pathway shines "more and more unto the perfect day." In this connection then let us keep in mind that this path is the way that leads back to God, and to life. Any increasing brightness of the path, therefore, would mean that the traveller was gaining a clearer vision of God, and a more accurate understanding of His requirements, which, in turn, would facilitate a more rapid return to full fellowship with Him. To state it in other phrase, it would mean that the blinding influences of ignorance and superstition were being removed thus permitting faith's vision to behold more and more clearly the infinite and glorious character of the Heavenly Father.

Obstacles to True Worship

In Isaiah 25:7 we read of a "covering cast over all people, and the veil that is spread over all nations." The prophet declares that this covering, and this veil, will be removed when the Kingdom of God is established; but, they are still hanging over the nations today, and have been ever since

Satan began his deceptive work back in the Garden of Eden. These blinding influences have taken different forms at different times, but always the one purpose of the great adversary and deceiver has been to prevent the would-be worshipper from actually knowing God, and communing with Him. Yes, his deceptions have been hung across the "path of the just" at almost every turn of the road for the purpose of preventing progress, thus retarding, if not entirely thwarting the efforts of the traveller to find his way back to the true God. His blinding influences upon the world in general have resulted in the continued reign of darkness, sin and death. Only a few have been able to even enter the "path of the just," and these Satan has ever sought to deceive and thereby turn away from the true worship of their loving Heavenly Father.

In the Image of God

Man's creation in the image of God constituted him a creature in which the normal attitude of heart and mind was that of reverence for, and worship of the Creator. It has been with this, the highest quality of human nature, that Satan has played havoc, in the sense that the very quality that should have kept the creature in tune with the Creator has been turned into false channels, with the result that, in most instances, man has been led away from God instead of toward Him. And all this through deception.

The Hindu who bows down before a hideous looking idol of wood or of stone would much rather worship the true God, but he is made to believe that the idol before which he bows is a necessary intermediary through which he must approach deity. Probably very few idol worshippers, if they reason upon the subject at all, actually believe that the idol itself is anything; except, that to them, it represents their conception of God. They would be glad indeed to know the true God, and to worship Him, but the veil hangs between, in the form of those hideous idols, obstructing their spiritual vision.

Satan seldom attempts to discount the fact that there is a God, or to prevent the natural desire for worship from finding some means of expression. He is willing that all shall worship a God, but insists that there must be something tangible between the worshipper and the God that he worships. It is this subterfuge, in its many and varied forms, that has constituted nearly all of Satan's major deceptions; with the exception, of course, of his master lie, "Ye shall not surely die."

These go-betweens have been many and varied. One of the first manifestations of Satan's intrigue in this connection was the construction of the Tower of Babel. The tower was to "reach unto heaven"; and was to serve the purpose also of holding the people together: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." Is it too much to say, that here began this particular Satanic go-between method of central-

ized religious control? At the time of the incident the word babel meant the gateway to God, but the Lord changed its meaning to that of confusion.

Confusion-Darkness

And what could be confusion more confounding than to insist that God must be approached through some human organization, or by the recognition of some centralized human authority? God wants His people to be a united people, but not by the recognition of some humanly constituted religious authority—He wants them united to Himself, and to recognize Jesus only as their Head and Master. There have been many other ways by which Satan has turned aside the true worship of God into channels of his own making—worship of the sun, of sacred cows, of sticks and stones, etc.—but his masterpiece of deception so far as Christians have been concerned, has been the formation of human organizations to take the place of God, or at least as channels through which God must be worshipped.

Worshipping a False Image

Back in literal Babylon the king instituted that which well pictures organizational worship. He erected a great image to which all were to bow down. Anyone refusing to do so was to be killed. At that time, however, there were three men of God who refused to bow the knee and worship that which they knew to be displeasing to God; and immediately Jehovah showed Himself strong on behalf of these by delivering them from the fiery furnace. There have, likewise, always been a few who have been willing, and able, by God's grace, to resist the demands of those who have erected organizational images to be recognized and worshipped, and thus they have maintained their freedom in Christ.

This great fundamental principle of deception has found expression in many ways. It was getting a foothold in Paul's day in that some were already beginning to insist that they should be recognized as converts of Paul, or of Apollos, or of Cephas. Paul warned the church against such a spirit of carnality, but the warning went; for the most part, unheeded. It was not long after the death of the apostles before this very thing took more definite shape, continued to grow, and finally ripened into the imposing church-state system of papal Rome. Anyone then, not "of Rome," was excommunicated, tortured, and, usually, finally killed.

One would think that after more than a millennium of such unchristian intolerance serving as an object lesson, that those walking in the "path of the just" would be on their guard against similar pitfalls, but not so. The daughters of that Babylonish system took on the same characteristics. They too insisted on being recognized as having authority. They built their Towers of Babel, and erected their golden images; and although their towers did not reach the same imposing height, and their golden images not nearly so glamorous

as in the case of the mother system, yet the same demand for recognition existed, and the same spirit of intolerance shown toward those who had the audacity to question their authority.

In the book of Revelation the Lord extends a very definite call to His people, saying, "Come out of her (Babylon), My people, that ye be not partakers of her sins." (Rev. 18:4.) This invitation undoubtedly has special application down here at the end of the age—as we near the perfect day. Hence, if we are walking in the path of the just we should see to it that we have definitely come out of Babylon. Nor is it enough that we may have severed official connection from some religious system that dishonors God by teaching the hideous doctrine of eternal torment, or the blasphemous doctrine of the trinity. If, when leaving a system of this kind, we merely left those erroneous doctrines behind, and then, in our minds, stepped right into another arrangement through which to express our religious emotions, we have not come out of Babylon at all.

The confusing and contradictory doctrines of churchianity represent merely a part of the real confusion of mystic Babylon. The major confusion is produced by the claim that God must be worshipped through some human channel. This confuses the issue indeed in that it strikes right at the vitals of the Christian's relationship with the Heavenly Father. Yes, it darkens the pathway of the traveller who would make progress away from superstition and toward the true worship of God in spirit and in truth. Think of the confusion which confronts one who tries to decide with which of the many religious organizations he will identify himself! Should we not now, dear Christian brethren, make an end of this confusion, and rejoice in the fact that our standing in Christ is an individual one, and that it does not depend upon our being "connected" with human organizations in any way whatsoever? Viewing the matter from this standpoint cannot many of us say that to us the path has been growing truly brighter, especially, in recent years?

Truth Doctrines do not Change

Our text seems to have no reference at all to a continuous changing of views and interpretations

of the Bible. Many sincere Christians have been led into a frenzy of seeking for "new light," justifying their action by the supposition that this text indicates that we should expect something new to be coming out nearly all the time. The Christian should, however, and will, be gaining an ever increasing understanding and appreciation of the Heavenly Father, and of the Lord Jesus. One after another, if faithful, he will be able to break through all the go-betweens, free himself from all human channels, until, looking down the shining pathway, he will be able to "see the King in His beauty"; and with Jesus as advocate—the heaven-provided advocate—come direct to the throne of grace, and there commune with the Father of love.

To do this, however, does not mean that the mind will need to be put through a daily course of mental gymnastics in order to "keep up with the truth." The Truth itself is very simple. The Bible reveals the great fact of man's creation in perfection, and of his fall into sin. And then God's plan reveals the method by which fallen man is to be restored to life, and to fellowship with the Creator—the ransom, the call of the church, the second coming of Christ, restitution for the world and the final destruction of the wilfully wicked. These are the essential facts. Of primary importance to us, as Christians, is our own devotion to the will of God — our sanctification.

It is in the Bible that we find God's will revealed for us, and it is in our effort to know and do that will that we "walk" in the "path of the just."

The increasing brightness of the pathway, therefore, could only mean our increasingly better understanding of what God would have us do—how better to worship and serve Him. If in this we have reached the point where we can lay aside all human props, extricate ourselves from all human channels, renounce the assumed authority or special privilege of all human committees and groups; and in simple, child-like faith, trusting in the shed blood of the Redeemer, come direct to God, pledging allegiance to Him and to Him alone, then our pathway is shining brightly indeed—because there are no earthly veils of superstition to hide our view of Him in whom there is no darkness at all—and for us the perfect day of unhampered fellowship with God, is near.



The Value of Prayer

Part Three

IT IS too often true that one thinks of prayer as merely the formal bowing down before and pouring out the heart to Him: either in thanksgiving for blessings received, imploring divine help in time of need or in seeking mercy and forgiveness on account of sins committed and the necessary grace and wisdom for further cleansing of the soul. This formal coming to the Heavenly Father in prayer is of outstanding importance

in the Christian's life, but it is by no means all there is to prayer.

Keeping in mind the thought suggested in our former study, that prayer in the broad sense means communion with God, we can see that the Christian can, and should be in an attitude of prayer at all times. The morning and evening devotions in formal, definite prayer may consume but a very limited portion of the Christian's time, yet the true

Christian will want to be so in tune with the will and law of his God that it will become, habitually, his "meditation all the day." Of the child of God who reaches this point in the development of the Christ life, it can truly be said, as stated by St. Paul, that he "prays without ceasing." — Psa. 119: 97; 1 Thes. 5:17.

"Take it to the Lord in Prayer"

Nor should we suppose that any item of our life is either too small or too great to be made a matter of prayer—of special prayer, if need be. While God knows the things of which we have need, even before we ask, and while He knows whether or not we are thankful for the blessings He bestows upon us before our lips give expression to our thanks, yet, nevertheless, it is in cultivating the habit of coming often to the throne of grace that we become better acquainted with our God, and learn to lean on Him more fully. And it is as we trust less to our own strength, and lean on "the everlasting arms," that we grow truly "strong in the Lord, and in the power of His might."—Deut. 33:27; Eph. 6:10.

Abraham a Man of Prayer

In our previous study we found that "righteous Abel" was undoubtedly a man of prayer; and now, as we examine the life story of faithful Abraham we learn that the same thing was true of him. The Bible gives no particular information as to Abraham's method or form of prayer, but it does indicate that he often "talked with God." And would it be too much to say that some of Abraham's outstanding victories of faith were possible only because he drew heavily on the abundant supplies of grace afforded him through the medium of prayer.

We too often read of the great characters of the Bible, and of the marvelous ways in which God used and blessed them, without taking into consideration the fact that their capacity for cooperating with God was largely due to the fact that they had acquired the habit of prayer, of communion with Him. When Jesus said that "men ought always to pray and not faint," He meant that a supply of divine grace and strength was always available in order that the man of God might have no occasion for fainting; and the ancient worthies had learned the secret of tapping that never failing source of encouragement.

But we do not find, as in the case of Abraham, that the privilege of prayer was often used by those great men of God for selfish purposes. Jesus outlined the model prayer for the Christian, and the outstanding feature of that prayer is the giving of due honor and reverence to the Heavenly Father. And then comes an expression of interest, yea of deep concern, in the outworking of the Father's plan for the redemption of the world: "Thy Kingdom come, Thy will be done;" and it is indeed interesting to note that these fundamental principles of successful prayer are present in the life of Abraham and other faithful ones of the past.

"In Thy Seed"

The story of Abraham's life would not have been in the Bible except for the fact that God dealt with him in a very important and special way in connection with the outworking of the divine plan of salvation. It was to Abraham that God made the first definite promise of a coming blessing for all the families of the earth. True, He previously had indicated, back in the Garden of Eden, that there would be a "seed" which would "bruise" the "serpent's head," but that would have meant practically nothing had not the light of subsequent prophecies and promises been focused upon it.

To Abraham, however, God did speak definitely of a coming time of blessing; and Abraham understood it well enough to give him a very glowing hope for the future. Jesus said that Abraham saw His day and was glad. Christ's great thousand-year-day of restitution is the time when, through the seed of Abraham, all the families of the earth will be blessed. St Paul tells us that "Abraham looked for a city . . . whose builder and maker was God." This city doubtless is the "holy city, the New Jerusalem" which the Apostle John saw, in vision, "coming down from God out of heaven, prepared as a bride adorned for her husband." As a result of the "coming down" of this city, the promise to Abraham will be fulfilled.—Rev. 21:1-4.

And to think that Abraham, four thousand years ago, was given an insight into this glorious purpose of God sufficient to inspire him with a hope that caused him to look forward to the time when God would take hold of the affairs of the world, and destroy sin and death! Abraham, properly, was very appreciative of the fact that God had thus taken him into His confidence; and the recorded instances in which he "talked with God" indicate that in his prayers he was seeking further information concerning the works of the Lord.

In Genesis 12:7 we read these words: "And the Lord appeared unto Abram (later changed to Abraham), and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." That this altar, in Abraham's mind, signified a place of prayer is indicated in the fourth verse of the thirteenth chapter, which reads: "Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord."

Four thousand years after this promise was made to Abraham, the Lord has appeared to a remnant of the spiritual "seed of Abraham," and has revealed the hidden and glorious meaning of all that was implied in that covenant; but how many of us have been sufficiently appreciative of this favor to build "an altar unto the Lord," where we may call upon His name and offer ourselves in true sacrificial devotion to Him? Or, perhaps, having built our altars, are we using them selfishly; or, are we, when calling on the name of the Lord, solicitous only for the outworking of His will in our life, and the forwarding of His purposes in connection with the promised blessing of all the families of the earth?

It was a wonderful thing that God should appear to Abraham and tell him of His purposes; but it is still more wonderful that He has appeared to us, and shall we be less appreciative than was he?

God's Glory and Purpose

God had called Abraham to sacrifice all that he had of his father's house and it was not until he had complied with the Lord's will in this matter that the Lord actually promised him the land. Though Abraham had severed all business connections with Lot, his nephew, yet that did not mean that he did not have a certain measure of obligation toward him in the event that he needed help. And there came a time when Lot did need help. The four allied heathen kings, discussed elsewhere in this issue of THE DAWN, had sacked Sodom, and taken Lot and his family prisoners. But Abraham was successful in effecting their rescue. Why? Because he had made it a matter of unselfish prayer. When Abraham returned from his successful smiting of the four kings, bringing back Lot, his family and others, as well as their goods, the king of Sodom said to him, "Give me the persons, and take the goods to thyself."

It is in Abraham's answer to the king's suggestion that the fact is revealed that Abraham's success was due to having made the matter one of special prayer: "And Abram said to the king of Sodom. I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich."—Gen. 14:21-23.

Here is a great demonstration of faith. Abraham, acting on his faith, had stepped out, originally, from his own country and his father's house. He was still trusting in the promises of God, and he desired that whatever of material prosperity should come to him, the Lord should have the glory. And while he felt that it was his duty to rescue his kinsman from the hand of the enemy, he made sure that it was not being done for any selfish purpose on his part; so he promised the Lord that he would not keep for himself, anything that he might capture. What an example of unselfish prayer! And all prayer, in order to be successful, must be unselfish. Abraham was a man of God, and his chief concern was to do the will of God. God had promised that all the families of the earth should be blessed, and in view of such a glorious prospect what did a few paltry things he might capture from a group of heathen kings amount to? Nothing!

Faith Rewarded

Shortly after this experience with the four kings, the Lord appeared again to his faithful friend, "in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." (Gen. 15:1.) Who among us would not rather have a greeting like this from the Lord, than all the treasures the world can offer. Abraham did not take the legitimate rewards of his conquest in connection with

the rescue of Lot; and as if the Lord desired especially to commend him for his unselfishness, He gave him these reassuring words: "I am thy shield, and thy exceeding great reward." Abraham valued the blessing of the Lord above the treasures of the world; and the Lord honored him for his choice, and answered his prayers.

And then Abraham asked the Lord about the promised seed. He was still childless, and was no longer young. This was not a lack of faith, but rather a proper interest in that which God had promised. And so God is pleased when we manifest concern in those things which He has promised us—enough concern to pray about them. Jesus said, "Fear not little flock, it is the Father's good pleasure to give you the Kingdom;" and accordingly, the Lord wants us to be interested in the Kingdom. Hence we are to pray, "Thy Kingdom come," and additionally, to pray for strength to enable us to suffer with Him now in order that we might reign with Him later in that Kingdom.

It is in keeping with this that we are told to "seek first the Kingdom of heaven." This is what Abraham did, and that is why he asked the Lord about the fulfilment of the promise that had been made to him; and that is why he wasn't interested in anything but the Lord's glory when he asked the Lord to help him rescue Lot. In this respect, let us keep the example of Abraham in mind, that we might profit by it.

To be Continued.

Daily Manna For the Church

The New Manna Book you have been waiting for is now ready. It contains 186 pages, beautifully bound, and printed in blue throughout. We are pleased to state all can obtain it for 25c.

THE DAWN

251 Washington Street, Brooklyn, N. Y.

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

• THE EVERLASTING GOSPEL •

What God Will Do For the World

IF TECHNOCRACY has done nothing else for the world thus far, it has at least caused people to turn the searchlight of critical analysis more powerfully on the industrial strata of the present time. One thing that thinking persons will agree upon is that the general state of unemployment and want that now obtains should not exist. With the world's capacity for production enormously augmented, there should be a sufficiency of work and an abundance of life's commodities for all. Thus far the great problem has not been solved because men have not been on the right track. It will take divine power to bring people to the proper viewpoint. It will take Christ's Kingdom to set earth's affairs on a prosperous, stabilized and enduring basis. From the Bible we get the following prophetic statements of what God will do for the world:

"Thus saith Jehovah, Heaven is My throne, and the earth is My footstool." "And I will make the place of My feet glorious." "And His (Jehovah's) feet shall stand in that day upon the Mount of Olives."—Isa. 60:13,66:1; Zech. 14:4; Matt. 5:35; Acts 7:49.

God's footstool, the earth, has been anything but glorious for the past six thousand years: sin, pain, crying, mental and physical suffering and death have made it one vast charnel house in which now, conservatively estimated, at least fifty thousand millions of humanity—including the dead—wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favor shining in the face of Jesus Christ our Lord shall rise as the Sun of righteousness, and

"Chase away sin's dismal shadows,
Light the gloom with healing ray."

To this end God has made abundant provision. The ransom for Adam, and for all who suffered loss of life through him as his children, bought the whole world, and secured for each member of our race an opportunity for a trial for everlasting life under favorable conditions; but it did more, it purchased back Adam's Paradise home (lost by his transgression), and his dominion as earth's king, representative of God, his Creator and loving Father.

Hence we read, "And Thou, O Tower of the flock (Christ), the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." (Micah 4:8.) The Apostle Paul also, speaks of the "redemption of the purchased possession." (Eph. 1:14.) Our Lord in one of His

parables referred to this also, showing that He purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse; and that all who join with Him, as members of the Kingdom class, share in that purchase of the field and the treasure.—Matt. 13:44.

The entire work of the Millennium—the thousand-year reign of Christ—will consist in reordering and making glorious God's footstool, Paradise, when lost through sin, was but a small "garden" in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (Gen. 1:28), and inasmuch as they all have been redeemed, it will be necessary to provide a Paradise sufficiently large to accommodate all: and this implies that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan.—Acts 3:20,21; Rev. 2:7; 2 Cor. 12:4.

Mankind Perfected

But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness of God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honor upon His Maker and upon His wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah's "Word," or mouthpiece, and second, the Bride, the Lamb's wife and joint-heir in disbursing the blessings secured by the ransom.

This beautifying and glorifying of the Lord's "footstool" will not be completed until our Lord Jesus, as the Father's honored agent, "shall put down all (conflicting) rule, and all authority and power. For He must reign until He hath put all enemies under His feet"—before He delivers up the Kingdom at the close of the Millennium. — 1 Cor. 15:24-28.

The period of the reign of sin and death is represented as the time when God "remembered not His footstool in the day of His anger" (Lam. 2:1); but following the beginning of the Millennium, the people are prophetically called upon to, "Exalt the Lord our God and worship at His footstool." That the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favor to Jehovah's footstool, is clearly set forth by the Prophet Zechariah —14:4, 5.

Jehovah's Feet on the Mount of Olives

The prophecy concerning this is generally misunderstood, and applied to the feet of our Lord Jesus, at His second coming; and indeed, those who thus err generally go further and assert that it will be His feet of flesh, pierced with the nails of Calvary—not realizing that our Lord gave His human nature, complete and forever, as our ransom; and that He was raised from the dead, by the Father's power, a glorious spirit being, "the express image of the Father's person."

But a glance at the preceding verse (Zech. 14:3) shows that the prophet's reference is to the return of Jehovah's feet; for the statement (referring to the trouble by which the Kingdom will be established) is: "Then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle (in olden times for Israel). And His feet will stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall be divided in its center, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward."

As soon as we recognize the fact that the feet mentioned here are Jehovah's feet, it becomes apparent that this language is symbolic, and refers to the Lord's reestablishment of His dominion in the earth, which has long been comparatively abandoned to the "god of this world," Satan. Surely no one could suppose that Jehovah would ever literally rest His feet upon this earth as a footstool.

And if the placing and resting of Jehovah's feet is symbolic, and signifies the return of divine favor and dominion to earth, so, we may be sure, other features connected in the same prophecy are also symbolic: the Mount of Olives, its peculiar division, its valley, the flight of the people, the waters of life from Jerusalem, etc., are all pictures of grand spiritual truths.

Symbolism of the Olive

The olive is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose. (Exod. 27:20.) Indeed, in the Hebrew the olive tree was called *shemen* or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden time—such as that used in anointing the priests and kings, typifying the holy spirit upon the antitypical "royal priesthood." (Exod. 30:24.) And from time immemorial the olive branch has been used as a symbol of peace. — Gen. 8:11.

If then the olive be the symbol of light, peace and divine blessing through the holy spirit, and if "mountain" be considered, as elsewhere, the symbol for a kingdom, the significance here of the term Mount of Olives is easily seen to be the Kingdom of Light, Peace, and Divine Blessing. And the standing of Jehovah's "feet" upon it, signifies that the divine favor and law will be reestablished in the earth by and through the divine Kingdom.

This application of the term Mount of Olives

is in full accord with the apostle's statement (Rom. 11:17, 24) in which he compares fleshly Israel with the original cultivated olive tree, and Gentile converts to wild olive branches grafted in where the natural branches had been broken off. Compare Jer. 11:16,17.

The apostle explains that the root of the tree is in the promise of God—the Abrahamic promise, that the seed of Abraham should eventually bless all nations, kindreds and peoples of the earth. Eventually the same root of promise will bear two kinds of branches—the ingrafted wild olive branches, and the reingrafted natural branches; when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Savior crucified and pierced nineteen centuries ago—a sacrifice for sin.

We remember also that fleshly Israel was God's typical Kingdom or mountain for a long time, and that spiritual Israel of the Gospel age is called to be the real Kingdom of God, as our Lord declared, "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

Moreover, from these two Kingdoms (even before Jehovah's glory rests upon them, to make them His channels of blessings to the whole world of mankind) has proceeded all "the light of the world" during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the old and the new covenants? Do not these correspond to the Lord's two witnessesses and to the two olive trees of Zechariah 4:3, 11, 12, distinctly mentioned also in Revelation 11:4?—in that these two parts of the mountain symbolize the outcome of those covenants, the results of the witnessing—the Kingdom in its heavenly and its earthly phases?

Here we see then, that the **two halves** of the Mount of Olives signify the **two parts** of the Kingdom of God, distinctly separated according to a divine order or arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is, on the contrary, for the purpose of producing the "Valley of Blessing" between—to which all who desire divine aid may flee and find succor under the blessed protection of both the heavenly and earthly phases of the Kingdom.

The prophet David (Psalm 84) seems to have been given a foreview of this great "Valley of Blessing," close to Jehovah's "feet," when he sings first of the saints of the Gospel age and then of those blessed in the next age, saying:

"How lovely are Thy dwelling places
O Jehovah of hosts!
My soul desired, yea, it even fainted
For the courts of Jehovah.
My heart and my flesh shout with joy
Unto the living God.
Even as the sparrow hath found a house,
Where she may lay her young: (so
I have found) Thine altars, O Lord of hosts,
My God, my King.

"Happy is the man whose confidence is in Thee,
Happy are they that dwell in Thy house:
They shall be continually praising Thee. Selah.

Whose heart reflecteth on the paths of righteousness,
 Passing through the valley of mourning.
 They change it into a place of (joy) springs;
 The Autumn rain brings them blessings; (Joel 2:28)
 They go from strength to strength
 That each of them may be presented (perfect)
 Before God in Zion."

The 85th Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom—the Olive Mountain (Kingdom) of two parts, earthly and heavenly.

The Mountain Divided

The removal of one part of the mountain to the north and the other to the south is significant; the north is the direction of the group Pleiades, the possible seat of divine empire. This would seem to indicate the "change" of the Gospel Church at this time, from human to spirit conditions, "partakers of the divine nature"; and the removal of the other half of the symbolic mountain would seem to signify the complete restitution to perfect human conditions, of the ancient worthies those accounted worthy to constitute the earthly representatives of God's Kingdom.

The valley thus produced would be one full of light—free from shadows: for the sun would stream through it from east to west. This speaks symbolically of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition and death and healing and restoring the willing and obedient of humanity who will flee to this valley of blessings, the valley of mercy. The valley of mercy, **between** and under the care of the spiritual and human phases of the Kingdom of light and peace (the establishment of Jehovah's feet) will surely be a "Valley of Blessing" to all who enter it with broken and contrite hearts.

"The People of God"

We must remember, further, that while it is Israel only to whom it was said, "Ye shall flee to the valley of the mountains," yet as a name Israel signifies "The people blessed of the Lord," "the people of God," "The Lord's people." (2 Chron. 7:14.) And while, as we have seen, the first or spiritual blessing of the Kingdom shall come to spiritual Israel, and the second or earthly blessing shall begin with Israel after the flesh, yet it will not stop there; for whosoever will may become an Israelite: by exercising the faith and obedience of Abraham, all mankind may become Israelites indeed—the "people of God." And hence the Prophet Isaiah declares that when Israel is called back to divine favor, at the establishment of the Kingdom, it will include **"Every one that is called by My (Jehovah's) name:** for I have created him for My glory; I have formed him, yea, I have made him." (The name Israel will then apply to all who are God's people.)—Isa. 43:7; Rom. 9:26,33; 10:13.

"And (thus) will Jehovah my God come in, and all the holy ones shall (thus) be (united) with Him." (Zech. 14:5.) When God's time shall have fully

come, then the curse, or sentence of death shall be lifted from the earth, His footstool tabernacle will again be recognized, and its beautifying in righteousness and truth and the holy spirit of love shall begin and progress, until, in the end of the Millennium, all the willingly righteous shall have reached perfection, or been reunited with Jehovah, and all the unwilling shall have been destroyed.—Acts 3:23; Rev. 20:9.

Carrying the picture further the prophet declares, respecting that day in which the earth shall be made glorious as Jehovah's footstool:

"And it shall come to pass in that day that the light shall not be bright nor the darkness thick; but the day shall be the one foreknown to the Lord—neither full day nor night: but it shall come to pass that at its close (evening) it shall be (clear) light."—Zech. 14:6,7.

Some confound the "day" here described with the "day of vengeance" which is "a day of clouds and thick darkness with no light in it" (Joel 2:2; Zeph. 1:15), and the translators have, seemingly, generally tried to harmonize the translations. But not so; the day here referred to by Zechariah as only partially bright is the Millennial day, although in it the Sun of Righteousness will arise and shine, to scatter earth's miasma of sin and superstition and death. It will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution toward perfection. But how refreshing it is to be assured that in that day of the reestablishment of Jehovah's feet upon His footstool, there shall be no more "thick darkness"; and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its "light of the knowledge of Jehovah"; and that the sun will never set.

The reference to the rivers of living waters flowing from Jerusalem, during the Millennial Day of the reestablishment of Jehovah's feet upon His footstool (Zech. 14:8,9), reminds us of the corresponding testimony of Ezekiel 47:1-12, and of Revelation 22:1,2; which, under the same symbol of living waters proceeding from the throne of the Millennial Kingdom, show us the restitution blessings under the symbols of "waters of life", to which whosoever will may come and drink freely, and fruitful trees of life everlasting whose leaves will heal the repentent peoples of earth of all imperfections.

Ah yes! "In that day the Lord shall be King over all the earth"; His Kingdom shall have come as His faithful have long prayed; and by the end of that day His will shall be done on earth even as it is done in heaven. God's footstool shall then be glorious indeed: as it is written:

"As truly as I live, the whole earth shall be filled with the glory of Jehovah."—Num. 14:21; Isa. 11:9; Habak. 2:14.



Uncle Eb's Bible Story

No. 4—Babylon and the Tower of Babel

“I THINK that today we'll start out with some Bible reading,” said Uncle Eb, “so we'll just ask Peter to read the first nine verses of the 11th chapter of Genesis.”

All listened while Peter read as follows:

“And the whole earth was of one language, and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

“And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down and there confound their language that they may not understand one another's speech.

“So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.”

“That was very well read, Peter,” said Uncle Eb, “indeed, I think you are all coming on wonderfully well with your school studies, and especially with your reading. I am glad to see this, for to be a good reader is a very fine accomplishment.

“When God made man,” continued Uncle Eb, “He told him to be fruitful and multiply and fill the earth and subdue it. It was God's will, therefore, that men should become residents of different parts of the earth, and not stay all together in one place. When the great flood came, it drowned all but eight persons, as you will remember. Some time later, when the human race once more began to increase, men decided that they would not do what God wanted them to do, but that they would build for themselves a city and a tower that would reach high toward heaven and thus they would all be kept together. Now, do you think they would

be likely to succeed in this when it was contrary to God's commands?”

“I don't think they would,” said John.

“You are right,” agreed Uncle Eb, “they could not reasonably hope to succeed. However, they chose a place for their city and their tower. Let me see, where was it? Why, it was in the plain of Shinar.”

“What kind of shine was it?” asked Eva.

Uncle Eb smiled, and all the rest laughed, at this question.

“Well,” said Uncle Eb, “it wasn't moonshine, at any rate; and I guess it wasn't sunshine. In fact, I think it was not any kind of shine. The word Shinar is said to mean lion-land, which suggests the thought that at one time lions probably roamed about in this locality. The place appeared to be an excellent site for a city such as the people planned to build, so they went to work with their mortar and trowels and other implements of labor, and all went nicely for a time, and then something strange happened. Do any of you know what it was? Can you tell me what God did to the people?”

“Made them talk queer, didn't He?” asked Ruth.

“Well, yes, He did,” replied Uncle, “even if that does seem a queer way of stating the matter. While their building work was going on, and they were just having a big time doing something that God did not want them to do, suddenly they began to talk to each other in strange languages. Oh, what confusion that would cause! How they would look at one another in amazement! Just try to imagine the scene. Here in our class suppose that all at once ‘Je parle la Francais,’ and Peter in astonishment says, ‘Quid est hoc?’ in Latin, and John immediately lets us know he is from Chinatown, and Eva talks in Greek, and Esther in Swedish; oh my! what a time we would have! We wouldn't get very far with our Bible story, would we? So it happened that those people did not get very far with their city and tower. They just had to give up the work because they had suddenly become foreigners to each other.

“That tower which the people tried to build is called the tower of Babel because Babel means confusion, and when the languages were confused, there was a whole lot of confusion in that place. At a later time a city was built there and it was called Babylon, which also means confusion.

“Now I want to tell you about another Babel, or Babylon, which is here in the world at the present time. It is mentioned in the book of Revelation.

Let us read about it so we'll be sure of what the Bible says about the greatest of all Babylons. Paul will please read in the 18th chapter of Revelation verses 2, 4, 21.

Paul opened the Bible and read: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of very unclean and hateful bird... And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that you receive not of her plagues... And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

"Now this great Babylon that the Bible speaks of is not a literal city like New York or London or Paris," said Uncle Eb. "It just means that in the world around us there is a system of confusion. And in this system there are many religious people too. The confusion is caused by all sorts of ideas that people have about God, the Bible, heaven, hell, the garden of Eden, life and death, and many other things."

"Of course you all know that some people do not believe in God. The Bible calls these people fools. Then there are those who do not believe in the story of the Garden of Eden. They think this story is just a sort of fairy tale placed in the book of Genesis to look fancy and appeal to the imagination. Some folks reject the Bible itself and claim that God had nothing to do with writing it. Then there are those who believe that man was not made in God's image as the Bible says he was. They think that life started of itself and that man began his existence in a lower form than even the animals we see around us. After a time he became a fish, and then after millions of years he jumped out on the land and became a land animal. After more long ages had passed over him, he became, finally a man. Some say that at one time he was a monkey! How would any of you like to be a monkey for a while?"

"The monkeys in the Zoo get lots of nuts to eat," said Peter, "and I would like that fine; but they can't skate or play baseball, so I wouldn't want to be a monkey."

"And I would get tired of nuts," said Paul. "I like mum's squash pies far better than nuts. Then I like your Bible stories, Uncle Eb, and I couldn't understand them if I were a monkey; so no monkey for me, either."

"I see quite well that the monkey business will not work with you young people," observed Uncle Eb, "so we'll just have to let the monkeys look out for themselves and be thankful that we are human beings, with far, far greater privileges than monkeys ever had. But we know that man was never a monkey or anything else of that kind."

"Then there are others who believe in a place called hell, where God sends the bad people, whom He will keep alive and torture for ever. Remember the day when you hurt your foot, Paul? It pained

you very much for a whole day, didn't it? But suppose that pain were to continue for ten whole years without any change for the better. Wouldn't that be a dreadful thing to think of? Then just suppose the pain were ten times as great as it was and continued for your whole life time, why, it is enough to give one the nightmare to try to imagine it. Yet it is something like that kind of suffering that some people say God will inflict on people for millions and millions of years; in fact, forever."

"My!" exclaimed Ruth, "A person would need to be awfully wicked to get punished like that for even a hundred years. If he did wrong things for ten years, it might be all right to punish him for ten years, but not for any longer. Surely God wouldn't make people suffer if He could help it."

"God will not make anyone suffer needlessly," said Uncle Eb, "nor does the Bible tell us that He will. It is just the foolish ideas people get in their heads that make them think that God is cruel and that He will torture wicked people."

"From where do they get the foolish ideas?" asked Peter.

"I believe they get them from Satan," replied Uncle. "The fact is that Satan does not want to think that God is good, so he causes them to think that God is dreadfully cruel. In that way he makes many give up believing in God altogether."

"Hell is merely the grave, isn't it?" asked Paul.

"Yes, indeed, Paul, the Bible hell is the grave. Jesus went there, and the apostles went there, and all the men and women we read about in the Bible went there; and to make a long story short, every one goes there at death. There is no suffering in the grave, for no one feels anything there. That is because people in the grave are dead, and the Bible tells us that 'that the dead know not anything.' They experience neither pleasure nor pain. They are completely unconscious. And they will remain that way until the resurrection takes place."

"Another idea that we find in Babylon is that this earth will, some day, be all burned up. Just think of all the flowers and beautiful trees and animals and birds and houses and men and women and boys and girls being destroyed by a great fire that would sweep over the whole earth. I guess we wouldn't want to be here, would we? Well, we need not worry about it, for the Bible does not teach us any such thing. What it does say is that 'the earth abideth for ever.' Some day God will cause the earth to be far more beautiful than it is at the present time. But there is something that God will destroy—the state or condition of things around us, known as society, and which is called the world. Then you have also read that He will destroy Babylon, the great system of confusion which contains all these ideas that I've been telling you about."

"Now I think you understand that the Babylon which we have today is caused by wrong thoughts which people have built up in their minds at the evil suggestions of Satan. These people do not agree among themselves, and on every hand there

(Continued on page 33)

© International Sunday School Lessons ©

Jesus Ministering to the Multitude

Lesson for March 12, 1933

Mark 6: 30-44: And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

And they departed into a desert place by ship privately.

And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed:

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

He answered and said unto them, Give ye them to eat. And they said unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

And He commanded them to make all sit down by companies upon the green grass.

And they sat down in ranks, by hundreds, and by fifties.

And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all.

And they did all eat, and were filled.

And they took up twelve baskets full of the fragments, and of the fishes.

And they that did eat of the loaves were about five thousand men.

GOD IS the great provider of the universe, and when Jesus fed the multitude, He gave a splendid illustration of that wondrous providence upon which all creatures depend. In Psalm 104: 27-30 we read: "These wait all upon Thee; that Thou mayest give them their meat in due season. That thou givest them they gather: Thou openest Thine hand, they are filled with good. Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created: and Thou renewest the face of the earth."

A recognition of God as the great giver of all good things is something that men have yet to learn. Cause and effect as evidenced in the world around us cannot explain all the operations of divine power. They cannot explain the miracles that Jesus performed. It was not difficult for Him to feed a great multitude by means of five loaves of bread and two fishes. Such an act shows something of the unlimited sources of power at His com-

mand. It must have added another lesson to the many lessons that His disciples had already learned from Him.

A dilemma had developed, just as such things are likely to in this life. Here it was, late in the day, and the thousands of people who had followed Jesus to this desert place must have been hungry. This was clear to the disciples. It seemed advisable that the Master dismiss the company for that time so that they might attend to their own physical needs. From a natural viewpoint, the matter was quite reasonable, and anyone might have arrived at a similar conclusion. Jesus alone saw the situation differently. Although He had retired to that desert place in order to rest, and to commune with His disciples, yet His heart was too broad and loving to turn from this multitude when He knew that the people needed help, and He knew also that the Father of love would co-operate with Him in an effort to bless them. The miracle that followed was a very simple matter from the divine viewpoint.

An important point in the miracle is that the Master did not ignore the food which they already had in their possession. The five loaves and the two fishes were to be used. Here is one of the most practical and valuable lessons. To each of us the Lord says what He said to Moses: "What is that in thine hand?" What we have at hand is the thing to be used. It has been so from the first, and will be so till the last. Through the natural and acquired generalship possessed by Moses the Lord did wonderful things. In a certain parable Jesus told of a certain man who went into a far country and left various talents with his servants, telling them that they were to make use of these talents until his return. Under the Master's blessing, some found their talents increased. It is indeed wonderful what God can do with a few things.

At the Master's direction, the people sat down by fifties and by hundreds. How they must have wondered what He was about to do! They could see that He had no food with Him. But He had done so many wonderful things, what would He do now? However, their curiosity was soon satisfied, and that too in a very substantial and satisfactory way. They had an excellent meal of bread and fish. They had all they could eat, and moreover, twelve basketsful of the remains of the feast were gathered up.

If we follow the Master in faith and use the talents and the pounds which He has committed to

us, we need have no fear as to our earthly needs being taken care of. He has never forsaken His people, and will keep His promise that "no good thing will He withhold from them that walk uprightly." Also, the Apostle Paul says: "My God shall supply all your need, according to His riches in glory by Christ Jesus."—Psa. 84:11; Phil. 4:19.

In the Millennial Age the Lord will feed the entire world with the bread of life. Associated with Him in this work will be the Church, then reigning in glory. Once more He will say to His

associates in the heavenly Kingdom, "Give ye them (the world) to eat."

QUESTIONS:

- What is the world's relationship to God?
- What great truths about God will the people of the earth learn during the Millennial Age?
- Why did the Master ask how much food the disciples had? Why did He take this food and use it?
- How does the Lord feed His people today? How will He feed mankind in the coming age?
- What reason have we to believe that the Lord will look after our temporal needs?

The Effects of Alcoholic Drinks

Lesson for March 19, 1933

Prov. 23: 29-33: Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again.

Isaiah 28: 1-4: Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

Daniel 5: 1-4: Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

THE SIN of drunkenness is referred to in both the Old and the New Testaments. In Luke 21: 34 we read, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." In this exhortation to the church, the Apostle Paul wrote: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness." (Rom. 13:13.) In reading the account of Daniel's experience at the king's court, we find that "Daniel

purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." No doubt Daniel saw, around him, the terrible effects of inebriation. He stands forth as a noble example of sobriety and self-control.

All students of God's Word are familiar with the account of the drunken revelry in the palace of King Belshazzar on that fatal night when the mysterious writing appeared on the palace wall. Instead of keeping sober and considering the best means of defending their city, the king and his courtiers gave themselves over to the power of strong drink. In that very night the city was captured by Cyrus the Persian, and the occupants of the palace were slain.

There is another kind of drunkenness mentioned in the Bible. It is a kind of spiritual intoxication. Thus in Isaiah 29:9,10 we read: "they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered." Referring to Babylon, the Prophet Jeremiah said: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. 51:7.) Another reference to Babylon (a great religious system) is found in Revelation 18:3, in the words: "All nations have drunk of the wine of the wrath of her fornication, and the merchants of the earth are waxed rich through... the abundance of her delicacies."

Such Scripture passages as the foregoing show that the wine of false doctrine is very powerful and far reaching in its effect. It has given utterly false conceptions of God and His great plan of salvation, and has made millions of people unsteady in their walk. No doubt the "drunkards of Ephraim" are referred to in this connection. The prophet says that they shall "be trodden under feet."

God's people keep sober by drinking of the pure "water of life," so freely and abundantly supplied to them by God Himself. The Truth makes the Christian strong to stand in this evil

(Continued on page 32)

Jesus Our Example in Service

Lesson for March 26, 1933

Luke 4: 14-22: And Jesus returned in the power of the spirit into Galilee: and there went out a fame of Him through all the region round about.

And He taught in their synagogues, being glorified of all.

And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.

And there was delivered unto Him the book of the Prophet Esaias. And when He had opened the book, He found the place where it was written,

The spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

And He began to say unto them, This day is this Scripture fulfilled in your ears.

And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is this not Joseph's son?

Isaiah 42: 1-7: Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon Him: He shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause His voice to be heard in the street.

A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law.

Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein:

I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and will give Thee for a covenant of the people, for a light of the Gentiles;

To open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison house.

JESUS had performed so many wonderful works that His fame had extended throughout the land. When He taught in the synagogues the people would naturally be interested in hearing what such a mighty miracle worker had to say. The text selected from the prophecy of Isaiah, and which He quoted, is one of the most interesting passages in the Old Testament. There can be no question about the fact that Jesus did the very things which the prophet had enumerated. While He did not seek out the rich and the great of the earth, He did preach the good tidings of salvation to the poor, the humble, the meek, the brokenhearted, the bruised and the blind. To all such as had ears to hear, He proclaimed "the acceptable year of the Lord."

While Isaiah's prophecy was in sense fulfilled in Jesus, a larger and more far reaching fulfillment of it is yet to take place. It will be noticed

that the Master did not quote the entire passage. He omitted the words, "the day of vengeance of our God." This was doubtless because the day of God's vengeance was not due at that time. Many things were to transpire before that would come upon the earth, as is clearly set forth in the Lord's great prophecy of the end of the world (age) in Matthew 24, and Luke 21. Students of prophecy can see, however, that the time of trouble and wrath mentioned in the Scriptures is now being realized in its initial stages. The industrial and social troubles of the world are now so severe as to be beyond human remedy. In regard to this matter the Prophet Joel wrote. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."—Joel 2: 1.

What Jesus did in a comparatively small way, will be done on a world-wide scale when Christ assumes His great power and begins His reign. At that time all the blind eyes will be opened and all the deaf ears unstopped. "Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert... And the ransomed of the Lord shall return (from the grave), and come to Zion with songs and with everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35: 6-10.

Those who are favored to see the significance of such great prophecies should be faithful in service even as Jesus was faithful when on earth. They should let their light shine forth and tell the good tidings to others. If they expect to share in the mighty works of the future, and "bring forth judgment unto truth," and bring out the prisoners from the prison, they should be diligent in preaching the glad tidings and bearing faithful witness at the present time. They cannot do better than follow the pattern set by their great Exemplar.

QUESTIONS:

Explain the passage of Scripture that Jesus quoted. When will its greater fulfilment take place?

Why did Jesus omit from His quotation the words, "the day of vengeance of our God"? When is this day of vengeance to be? Is there reason to believe that it has already begun?

When is "the acceptable year of the Lord"? Is it the same period referred to in the words, "Now is the acceptable time, now is the day of salvation"?

What is the meaning of the expression, "a bruised reed shall He not break and the smoking flax shall He not quench"?

How should we follow the Master's example in regard to service?

Jesus Ministering to Jews and Gentiles

Lesson for April 2, 1933

Mark 7: 24-37: And from thence He arose and went into the borders of Tyre and Sidon, and entered an house, and would have no man know it; but He could not be hid.

For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet.

The woman was a Greek, a Syro-phenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs.

And she answered and said unto Him, Yes, Lord, yet the dogs under the table eat of the children's crumbs.

And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto Him one that was deaf, and had an impediment in his speech, and they beseech Him to put His hand upon him.

And He took him aside from the multitude, and put His fingers into his ears, and He spit and touched his tongue.

And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it;

And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear and the dumb to speak.

TODAY'S lesson serves to amplify the saying of Jesus, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) This statement is true in a direct sense. Jesus was a Jew, and came to the Jews to do a work for them before the Gentiles should receive the benefits resulting from His life, teachings, death and resurrection. The great promise made to the Israelitish nation was that Christ should be of David's line. The people looked for this prophecy to be fulfilled, and we know that it was fulfilled in Jesus. Therefore it is that John wrote, "He came unto His own, and His own received Him not." John means that, as a nation, His own did not receive Him. The Scriptures make it plain, of course, that a very few of the Jewish people did receive Him, for the disciples whom the Master called to follow Him were Jews.

To the natural Israelites the Gentiles were considered "dogs." Not being under the law of Israel, they were looked upon as unsanctified, unclean. This is what Jesus meant by His allusion to dogs. He was merely stating the Jewish viewpoint of the matter. The woman did not retaliate in any way. She knew that she was a Gentile and such had no claim upon the Master's favor. Yet he thought that even a dog might receive a crumb

of bread, and in such manner did she present her plea that the Master was pleased with her perception and her faith, and told her that the blessing she craved would surely be bestowed upon her.

In Matthew's account of the matter, he tells us that the disciples wanted to send the woman away, for they said, "She crieth after us." But the Master was not disposed to rid Himself of one in need. The woman was persistent. She was convinced that He had the power to heal her daughter, so she came and fell down before Him. She did all in her power to win the blessing, and Jesus acknowledged her faith in Him. He threw her the crumb of favor that she desired.

There came a time when the gospel was sent to the Gentiles, and this because the Lord could not find enough among the Jews to make up the church which He had in mind. In Acts 13:45,46 we read: "But when the Jews saw the multitude, they were filled with envy, and spake against the things which were spoken by Paul, contradicting and blaspheming.

"Then Paul and Barabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye had put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Then in Acts 15:14-17 appear the words of James; "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called."

Thus the Scriptures show that after God's call to the Gentiles has done its work, divine favor will again go to the Jews and through them to "all the families of the earth." At that time, making the deaf to hear and the dumb to speak, the blind to see and the lame to walk, will be done on a world-wide scale, for that will be the "times of restitution" spoken by the mouth of all God's holy prophets since the world began.--Acts 3:19-21.

QUESTIONS:

Why did Jesus say, "It is not meet to take the children's bread and to cast it unto the dogs"?

How did the Syro-phenician woman show her faith in Jesus and her clarity of vision?

Why did God send the gospel to the Gentiles? Why did they become recipients of His favor?

Who was the first Gentile convert? Who preached the Gospel to him?

After God has taken from the Gentiles a people for His name, what further developments of His plan will take place?

TALKING THINGS OVER

"IT WOULD be a great source of blessing to our readers, we are sure, if they could have the privilege of enjoying with us the many encouraging letters that reach the office of THE DAWN from day to day. Our mail has been particularly interesting during the last few weeks, letters and subscriptions having reached us from many distant points such as Australia, Belgium, Great Britain, Newfoundland, and Trinidad, B. W. I.

We quote in part, a letter recently from far away Australia:

"Yesterday the letters and tracts you sent to me came to hand. I am very pleased with same. How wonderful it is that the Lord has His own in various parts of the world—one here and one there, and that they, like our Lord Jesus, may bear witness to the Truth. We seem so far apart; you over yonder in America, and others in other parts of the globe, yet in spirit we are one and not really far apart. Is not the same holy spirit permeating each one begotten of the spirit of Truth? And do not we all have the same hope and aspirations? Do we not all long to be caught away to be forever with our Savior and Head of the church? Are not our aims the same—to be ready, to watch and pray, to so run that we may obtain unto the prize of the high calling of God in Christ Jesus? Do we not study the same Bible, the same Word of Truth? Yes! And I believe that the prayer of our Lord is being answered: 'that they may be one, even as We are one.'"

From Ontario, Canada, comes the following interesting letter:

"Thank you for the Minute Bible Stories, the Bible, and reading matter for free distribution. I appreciate the privilege of seeking, with you, to spread this message of hope, comfort and encouragement among those who perhaps have never before heard that the Lord's Kingdom is near. I rejoice in these glad tidings myself and it would be very unchristianlike and selfish of me if I did not have some desire, and make some effort to pass on to others the precious truths God has so graciously given to me. I feel with you, that until the night cometh when no man can work, we should do all in our power (or rather in His power) for the comfort and blessing of our fellow men, who are still walking in darkness, not knowing where they go.

"There is no doubt that the good seed from His Word that is being sent out in THE DAWN is bearing fruit to His honor and glory, and is comforting the hearts of many who before were burdened, distressed and discouraged, but who now have hope and are comforted, blessed and happy.

"God bless you dear brethren in your labor of love. I feel that I would like to do something to help on the work, but I am out of employment, myself. However, I know that the Lord is able and will supply all your needs to carry on the work He has given you to do. You have my humble, earnest prayers that God will keep you very near to Himself so that you may be a greater blessing to others. 'I am the Lord thy God which leadeth thee in the way that thou shouldest go.'"

In connection with an order for more literature from Trinidad, B. W. I., we cull the following encouraging words:

"We appreciate very much your efforts to make known the glad tidings, and we can assure you that we have

derived much benefit ourselves from reading your publications. My little son is especially interested, and although he is only ten years old, he is able to refute many errors. We shall be glad to receive a supply of tracts for free distribution."

The note concerning the ten-year-old boy's interest in the Truth reminds us of an encouraging letter received from Boston, Mass., which we quote in part:

"I think THE DAWN is just splendid. Its spirit is that of Christ, and its pages are full of help and inspiration. Especially would I like to mention the story for the children. It is just what I have been waiting for—just what I want to put into the hands of my two little grandsons, and a little granddaughter, when she is able to understand it. May God continue to bless you richly in your service for Him."

From Newfoundland

A few months ago one of our Witness Bulletins reached a Christian brother in Newfoundland, with the result that a new class has been started there. The following excerpt from a letter indicates how the friends there are enjoying the beautiful, simple truths of God's Word:

"The Lord has wonderfully blessed us since we stepped out into liberty. We are delighted with THE DAWN, and pass it around until it is read to shreds. We are devouring the Pittsburgh Convention Report. Praise the Lord that He has restored to us the grandeur and simplicity of the Truth.

"We have our first lot of tracts and Divine Plans used up. Will be ordering again shortly. With warmest Christian love and prayers."

The brother in Newfoundland says that THE DAWNS that get up into that country are "read to shreds". We don't know how many readers it requires to do that, but from Western Canada comes word that a single copy of THE DAWN reaching his home is read by thirteen members of the family.

"Sowing Beside All Waters"

The friends who are loaning THE DAWN, giving out tracts, etc., will be encouraged to know that their efforts are bearing fruit. Orders for more literature, and words of gratitude frequently come direct to us from those who have been blessed by this ministry. The following encouraging letter was received recently from Boston:

"Recently I read a copy of one of your papers, 'Where Are the Dead?,' and I was very favorably impressed, especially with all the Scriptural proof you gave in answer to that question.

"I am reading the Word of God myself, and I believe that Jesus Christ is my Redeemer, my Savior, my Hope, and the only hope of the world. I am interested to learn more about God's Word. Please send me, free of charge, all the various pamphlets you have."

A Good Suggestion

The following encouraging words and good suggestion comes from Denver, Colo.:

"As to suggestions for betterment, I am very shy about taking up your time with such matters, but under the circumstances the following may not be amiss: There may still be opportunities for witnessing in Sunday Schools, especially in country districts. In fact, I have found such opportunities in this vicinity, but in the past the lessons did not always reach me in time to be of service. The February issue gives the lesson for the first Sunday in March, which is an improvement. But, as THE DAWN is not always here as early as one could wish, I would suggest that you advance the lessons still another week. However, I am by no means suggesting that the title of THE DAWN should be changed to "Sunset."

This issue of THE DAWN should reach nearly all of our readers very shortly after the first of March, in which case the first Sunday School lesson, March 12, will be on time. If later we find that advancing the lessons another week will be of advantage, we will be glad to do so. Our expectation is, however, that the April first DAWN will reach the subscribers before the end of March.

And by the way, that good neighbor of ours who thought that "Sunset" would be a more appropriate name than THE DAWN, writes and tells us that it was only her impatience in waiting for the magazine that caused her to say such a thing. We thought that right along.

Former 'Pilgrims' Appreciate the Dawn

Recently we have received encouraging words, from two of our beloved brethren who formerly traveled up and down the land as "Pilgrims," encouraging the saints, and making known the glad tidings. One of these now lives in Kansas, and we quote his letter in part as follows:

"Many of your leaflets have been sent to me and I have enjoyed all of them. Some have been very useful to give to newly interested ones who show some interest, while others were very much appreciated by those who have passed through some of the trials of recent years.

"It must have seemed strange to you why I have not written, at least some word of appreciation. I did appreciate the leaflets, and wish to state my desire to co-operate with you in your labors and hopes, so herewith I send you my subscription for the journal you started last December.

"... The dear friends who so patiently sent us literature, and prayed for us, were friends indeed, and now I am glad to be in their company... May His sustaining grace enable us to joyfully endure unto the end."

The other one is from California, and is as follows:

"It has been with a great deal of interest that I have followed your efforts to show forth the praises of the One who has called us out of darkness into light.

"I am convinced that the spirit which actuates you in your service is the proper one, and that you are sincere in your endeavor to emphasize the God-given right of liberty. How true it is that our consecration is a personal affair, and that our individual responsibility is to stand by the Truth and its spirit.

"It is my sincere wish that the Lord's blessing will rest upon you richly, and that His spirit may continue to be manifest in your ministrations."

The Memorial Supper

This year the Memorial date falls on Sunday—April 9th after 6 P. M.

Without doubt all of the Lord's people will be eagerly and joyfully anticipating this event. In little gatherings here and there they will come together in their appreciation of the great sacrifice made for them over nineteen centuries ago. Never has the great anti-typical passover Lamb been more precious than now to the hearts of those who have covenanted to be dead to the world that they may live unto God, who behold with the eye of faith the glorious goal that shines above, and who are pressing on for the wondrous prize of the high calling. For many years the people of God have known that ere long would come the last Memorial celebration, and to-day the processes of disintegration in the world unmistakably tell us that the end of the old world-system cannot be long delayed.

What a pity for anyone to lose out now when we have assurance that the day is indeed at hand. Let us all, then, on this coming night of April the ninth forget the transient things around us and assemble ourselves together in love, in gratitude and in faith, to thus symbolize in bread and wine the great verities of truth upon which we have been feasting throughout the year, and to thus tell the Lord that we desire to be faithful unto death, and that "we love him because He first loved us."

THE DAWN will be glad to furnish information to any of its readers as to the nearest assembly with which they may partake of the Memorial Supper.

Martha Comes into Her Own

The following letter from a friend in New York State, will, we believe, be of interest to our readers:

"The article in the February issue of THE DAWN on 'Mary and Martha' seems to have been especially appreciated by the friends. Personally I received a great blessing from it, as also from all the other articles.

For centuries Martha has been misrepresented because Christians have read into Jesus' gentle rebuke of her a great deal more than was intended; and have wholly overlooked the fact that she, like Peter himself, had such clear vision as to be able to announce the great foundation truth upon which the whole church is built. Your article, without depreciating the commendable course of Mary in sitting at Jesus' feet to learn of Him, has also served to remove a stigma which has thoughtlessly and unjustly been placed upon the zealous sister Martha, who, with all her serving, was also a student and disciple whom Jesus loved.

In like manner, we have read more into the commendation of Mary than the Master evidently intended. Certainly He commends the course of anyone in sitting at His feet to learn of Him—a course that no true Christian will neglect—but now I see clearly that it is improper to assume that He meant that we should do nothing but this. Yes, I wish to thank you for the help you are giving so many of us in getting a balanced view of these most important subjects."

Convention Report Appreciated

The following letter from Alabama indicates that the blessings of the Pittsburgh Convention of last October are extending far and wide:

"Have received the five Convention Reports, and they are grand. We can't help but wish that we could have been at the convention. But, we have a hope that we can be at the Great Convention, where there will be no 'good by' to say.

"We certainly enjoy THE DAWN; it's almost like a visit from a very dear friend in the Truth. We have no class here and anything along the lines of the Truth is indeed welcome. We see by THE DAWN that Brother Magnuson is coming south soon; I hope he will be able to call here. We will be glad to have any of the brethren visit us."

We take this occasion to express our appreciation for the many requests that have reached us for the services of Brother Magnuson, and to explain that the proposed trip has been temporarily delayed. Further announcement will be made concerning it, later.

Polish Work Encouraging

Recently we received a letter from one of our Polish brethren in Chicago requesting the services of an English speaking brother to conduct a meeting for young people in Milwaukee, Wis. We quote the letter in part, as follows:

"It would be appreciated if you could let me know whether there is an English speaking brother, an elder, in Milwaukee, Wis., who could teach a young peoples class. Last fall we started public meetings there and they are still being continued, with an attendance of about 100 each Sunday morning. Much interest is shown.

"Berean studies have been organized for the newcomers as well as for others. . . . There is a large field for systematic work of witnessing the message of the Kingdom. Milwaukee is a good example."

From the Berean Bible Student

We appreciated a great deal the following kind words from the **Berean Bible Student**, of San Francisco, Calif. It is only fair to say also, that we frequently receive expressions of appreciation on behalf of the efforts being put forth by the **Berean Bible Student**. Surely we are all in the one family—the family of the Lord—and when all of us have done all we can to encourage the brethren, and to make known the glad tidings, the work will not by any means be overdone. The letter, in part, follows:

"We take this opportunity of expressing our great appreciation of your labor of love for God's 'little ones,' and of your evident willingness to spend and be spent in His service, and for the blessing of His people. We are receiving many favorable comments on the work that is being done by you, and also some inquiries regarding your publications. We are always glad to help along this line in our limited sphere of influence; and our prayer is that the Lord may bless your efforts during the new year, as in the past."

Wants to "Follow the Lamb"

Recently a very interesting letter reached us from one whose father has been in the Truth for many years, but who himself has only recently taken a deep interest, although he says that he used to distribute tracts when but a small boy. We quote his letter, in part:

"I was very much impressed recently, when calling on a friend, to find that he was a worker for the Kingdom of Christ, and the best part of it was he had some good food for thinking people.

"I myself do not claim to be as much of a scholar as I should like to be, therefore I am searching for more food. I have been studying, but find it hard to remember the things I would like to; but I want to shake off the worldly influences, and consecrate myself to do the Lord's will. I have never been a member of any church, and I

have never been baptized in any faith; therefore I want to seek all the food I can, and prepare myself, and give myself to Christ.

"My purpose in writing this long letter is to inquire about what helps or books you have; also your prices on Bibles, as the one I have is badly worn. I don't believe in human bondage, and I want to 'follow the Lamb whithersoever He goeth.' I want to prepare for His service in the Kingdom of Glory."

Divine Plan Still Working

An interesting letter from the state of Washington indicates that a study of the Divine Plan by a group of Truth seekers there is being much appreciated. The letter follows:

"Our little class has found much help in studying the Word of Truth through the use of the Divine Plan of the Ages. It helps so much in pointing the way to what God has promised when His Kingdom is completely set up here on this earth. Surely all of His promises will be fulfilled in due time, and then we will understand fully, and will enjoy life to the fullest extent."

Appreciates New-Found Liberty

The following letter from the state of Maryland indicates that liberty, especially Christian liberty, is indeed a priceless heritage:

"We want you to know that we greatly appreciate the visits of THE DAWN, and we are endeavoring to extend these blessings to others to the extent of our ability. We hope that in the near future we will be able to more actively engage in disseminating the Truth. . . . The class here is greatly rejoicing in its new-found liberty, and we can truly say, 'Rejoice in the Lord always, and again I say, rejoice.'"

The Effects of Alcoholic Drinks

(Continued from page 27)

day, as well as to walk steadily toward the great goal of his desires. Nothing satisfies him but the Truth. It is both his meat and his drink, his joy and his crown.

QUESTIONS:

What two kinds of drunkenness are especially mentioned in the Bible?

Is wine used symbolically? If so, what does it symbolize?

Who are the "drunkards of Ephraim?" What sins have they committed?

What is the Babylon of today? In what kind of drunkenness has she indulged?

How can God's people avoid the wine of false doctrine?

4th Annual Reunion Convention Report

A complete report of the convention. Contains 40 pages and cover. Some still on hand. Price 25 cents.

ASSOCIATED BIBLE STUDENTS
610 Arch Street, N. S., Pittsburgh, Pa.

BIBLE STUDENTS' LECTURES

These columns are open for the publication of all appointments of speakers representing classes of Bible Students, everywhere. Also, all service organizations operating for the purpose of spreading the Truth, and building up the brethren; and which stand for full Christian liberty, are invited to use THE DAWN for this purpose, if they so desire.

Our policy in this respect is one of freedom, and we trust all will avail themselves of this service.

BROTHER B. BOULTER:

Wilmington, Del., April 2 (convention, see announcement).

BROTHER C. P. BRIDGES:

Boston, Mass., March 12, 3 and 5 P. M., 30 Huntington Avenue.

Providence, R. I., March 26, 3 P. M., Church of The Mediator, Elmwood Avenue and Peace Street.

BROTHER W. F. HUDGINGS:

Vineland, N. J., March 5, 3 P. M., Grange Hall, Wood Street, between 7th and 8th Streets.

Wilmington, Del., April 2 (convention, see announcement).

BROTHER GEORGE KENDALL:

Pittsburgh, Pa., March 5, 3 and 7:30 P. M., 610 Arch Street, North Side.

Duquesne, Pa., March 12, (Address Dr. J. T. Johnson).

Brownsville, Pa., March 26, 10:30 A. M., and 2:30 P. M., Carleton School House.

BROTHER OSCAR MAGNUSON:

Plainfield, N. J., March 12 (convention, see announcement).

BROTHER J. C. LAIRD:

Atlantic City, N. J., March 19, G. A. R. Hall, New York and Memorial Avenues.

BROTHER J. W. REIMER:

Chester, Pa., April 1, 8 P. M., 1017 McDowell Avenue.

Wilmington, Del., April 2 (convention, see announcement).

Baltimore, Md., April 2, 8 P. M., Eden and Hoffman Streets.

BROTHER SARGENT:

Plainfield, N. J., March 12 (convention, see announcement).

BROTHER NORMAN WOODWORTH:

Plainfield, N. J., March 12 (convention, see announcement).

Mt. Kisco, N. Y., March 19, 10:30 and 2:30, Valley Ridge Farm.

LOCAL CONVENTIONS

Plainfield, N. J., Sunday, March 12. This convention will serve well in the-Northern-New Jersey territory, as well as some sections of Lower New York State. The opening session will begin at 10:00 A. M., and the convention will close at 5 o'clock in the afternoon.

All sessions will be held in the P. O. S. of A. Hall, 109 Park Avenue, Plainfield, N. J. For

further information address Mr. B. Boulter, 459 Somerset St., Plainfield, N. J.

Wilmington, Del., Sunday, April 2. This convention will be held in the Jr. O. U. A. M. Hall, 907 Tatnall St. The opening session will begin at 10:00 A. M. This convention should give a large number of the friends an opportunity to fellowship together. For full information, and copy of program, address Mr. Peter Kolliman, 404 West 31st St., Wilmington, Del.

Pittsburgh, Pa., Sunday, April 30. This 5th Sunday, convention will be held in the Old Bible House, 610 Arch St., N. S. Pittsburgh. Further information will be given in the April 1st DAWN.

ITALIAN LITERATURE SOON

A few of the Italian friends, anxious that their brethren might be comforted, and that others might be made acquainted with the Truth, are arranging for a publication in the Italian language. We are glad indeed to make announcement of this, and to suggest that our readers who know of Italian friends whom they think would be interested, to forward their names and addresses to, Associated Bible Students, 30 Blake St., Hartford, Conn.

We are advised that the a sample copy of the new Italian publication will be sent to all who request it free. The subscription price will be \$1 a year.

Uncle Eb's Bible Story

(Continued from page 27)

is great confusion. Now what does the Bible say to those in Babylon who see that Babylon is wrong?"

"It says to come out," said Ruth.

"Yes, Ruth, and they come come out of Babylon who come direct to God and to His Word of Truth. That is the only safe position for anyone to be in today. Perhaps you know about Simon Peter who walked on the water. While he looked to the Lord he was safe; but when he looked at the wild waves he began to sink. So today our only safety is in looking to the Lord. Now we'll have Esther read 2 Corinthians 6:17."

The words which Esther read were: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."

"When God's Kingdom comes to earth," said Uncle Eb, "there will be no confusion. People will then all speak one language, and that will be the language of the truth. One person will not be thinking one thing about God and His plan and another person something else. The great tower of Babel will be a thing of the past. The Bible says that the knowledge of the glory of the Lord will cover the earth as the waters cover the sea."



"All Things New"

NO PLACE shall be in that new earth—
For all that blights this universe;
No evil taint the second birth—
There shall be no more curse.

Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, "I will make all things new."

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
Oh well our human hearts might break
Without that sacred word!
Dim eyes look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
"I will make all things new."

