

October 1, 1933
15 Cents

The DAWN

The Son of God
The Law of Retribution
The Rich Man in Hell

THE TRUE KNOWLEDGE OF GOD

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Convention Announcements

Newark, N. J., Sunday, October 15. This gathering will be convenient for friends in all the Northern New Jersey, and Lower New York territory. The convention will open at 10 A. M., and will continue until the evening. There will be an advertised public meeting at 3 o'clock in the afternoon. We are requested to announce that a light lunch will be served during the noon intermission. In addition to the convention it is expected that there will be a series of at least three follow-up meetings, and it is hoped that it will be possible to establish regular Sunday meetings in Newark.

The convention, and following meetings will be held in Herman Hall, 589 Orange St., Newark, N. J. Preceding the convention there will be an opportunity to cooperate in the distribution of literature advertising the public meeting. Those desiring to engage in this service should communicate with R. Sachtleber, 67 North 14th Street, East Orange, N. J.

Fitchburg, Mass., Sunday, October 22. The friends in New England are all cordially invited to attend this gathering. All sessions will be held in Wallace Hall, 300 Main Street. The convention will begin at 10 A. M., and close at 5 P. M., with an advertised public meeting at 3 o'clock.

Pittsburgh, Pa., Oct. 27-29. This will be the 5th Annual Re-union Convention, and from information that reaches us from Pittsburgh, it bids fair to be a rich source of blessing and encouragement to all who attend. In keeping with the ever-increasing desire of the brethren to make known the Glad Tidings, a special effort is to be made to give a witness for the truth in connection with the convention. Carnegie Hall, N. S. Pittsburgh, has been engaged for this purpose, and a liberal amount of advertising is being planned. Those attending the convention, and who so desire, will have an opportunity to cooperate in this advertising work.

Aside from the public meeting, all sessions of the convention will be held in the O. of I. A. Temple (old Bible House Chapel), 610 Arch St., N. S. Pittsburgh.

It is expected that there will be a printed report of this convention, similar to the one published last year. Further announcement concerning this report is made on page 20 of this issue of THE DAWN. For further information concerning the convention, address, Mr. J. C. Jordan, 247 Greenwood Avenue, Pittsburgh 2, Pa.

North Brookfield, Mass., Sunday, November 5. Here is another local convention convenient for the New England territory, and a cordial invitation is extended to all. The convention will open at 10 A. M., and there will be an advertised public meeting at 3 o'clock in the afternoon. All sessions will be held in Grange Hall, Main Street, North Brookfield, Mass.

Philadelphia, Pa., Sunday, November 12. This gathering is being sponsored by a group of brethren in and around Philadelphia who are desirous of reaching and encouraging all liberty-loving Bible Students in this great territory to fellowship and serve together in the spirit of true consecration and devotion to our one Head, Christ Jesus.

In connection with the convention there will be a well advertised public meeting, and this meeting will be followed up by a series of at least three other public meetings on the three following Sundays. We recommend that the friends within reasonable distance of Philadelphia, keep this gathering in mind, and plan if possible to attend; and also to bear the effort before the Lord in prayer, to the end that His name may be glorified, and that His people may be blessed. Let's make this a grand get-together gathering!

Arrangements for the auditorium are not yet complete, but full details will be given in the November 1st DAWN. In the meantime, those desiring information can obtain same by writing to S. F. Otto, 5203 Glenloch Street, Philadelphia, Pa.

CIRCULARS FOR PUBLIC MEETINGS

From experience and observation, particularly during the last few months, it has become evident that the public is becoming more and more willing to listen to the truth. In most places attendance at public meetings has shown a marked increase during the year.

We have tried various styles of circulars, and are now publishing one that has been very effective in advertising public meetings, and we will be glad to supply these circulars free to all ecclesias that are in a position to use them. The subject announced on these special circulars is, "The Coming World Dictator," which we believe is a very timely one just now; and the circular has other features also that make it attractive.

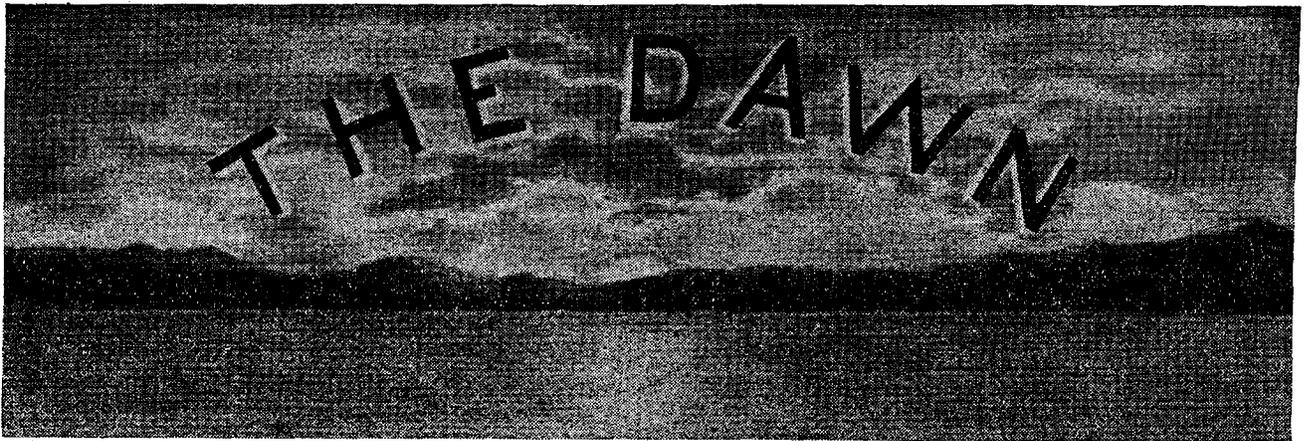
While large and popular auditoriums are desirable for public meetings they are not indispensable. The regular class hall, or a country school house, or church, or even a private home, can be used to advantage. Every Brother in the Truth who can give a public talk, should be using his talent. Send for sample circular. Address, THE DAWN, 251 Washington Street, Brooklyn, N. Y.

REQUESTS FOR TRAVELLING SPEAKERS

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

C. P. Bridges	Oscar Magnuson
Walter Sargeant	Norman Woodworth

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



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One Dollar a Year

News *and* Views

The Same Old Story

FOR more than six thousand years mankind has been pursuing a course of selfishness, with the result that the common lot of practically all has been one of heart-rending sorrow and disappointment. Now we are in the midst of a shameful debacle of selfishness which we call a Depression. Nearly one quarter of the working population of the earth is without bread-winning occupation, with the door of opportunity for earning an honest living denied them by the unjust, inhuman policies of selfishness.

On every continent, in every nation, in every home, the apparently unanswerable question is being asked: "How can the depression be overcome?" Or, perhaps if not in these words, the more practical and urgent question is in the mind: "When will I get a job?" Many attempts are being made to provide a suitable and definite answer to these vital questions—questions which, in countless thousands of cases, involve the issue of life and death for fathers, mothers, wives, children and other dear ones; but thus far no adequate solution has been found, so the Depression continues.

The policy of THE DAWN is one of kindly interest in all the good efforts that are sincerely being made to better the conditions of the masses; yet we cannot help noting the short-sighted vision of many men of affairs, as revealed in their futile attempts to point out a remedy for the world's ills. In a recent edition of *Liberty* there appears a rather lengthy article by Earl Reeves, in which he sets forth the economic views of Mr. Edward A. Filene, head of a prominent Boston mercantile company, and now chairman of the Massachusetts NRA Board. The gist of the article, which is entitled "The Way to Prosperity," is well summed up in a boldface subtitle as follows:

"A Great Merchant Offers a Simple Program for Universal Betterment Through Hard-Boiled Intelligent Selfishness!"

What a program! Simple? Yes, it has always seemed simple for the stronger to selfishly prey upon the weaker; but the pages of history indicate that the final result has always been distressing for all concerned. The policy of selfishness never has and never can produce anything but temporary advantage, to either rich or poor. From Eden until now each successive generation has had a vivid demonstration of this fact; and one would think that this accumulated evidence would now, at last, carry sufficient weight to influence our statesmen to remodel their opinions and policies, and to advocate an immediate practical trial of the Golden Rule.

Every war, every depression, in fact every calamitous event in the economic pursuits of mankind, can properly be charged to selfishness; and whether it has been "hard-boiled intelligent selfishness" or just puerile joy-killing selfishness, the result has always been baneful—and always will be! For six thousand years God has allowed mankind to try out all the selfish schemes of which it was possible for the human mind to conceive; in order that, failing in all of them, the importance and necessity of obedience to God and to His law of love—unselfishness—might be indelibly impressed upon the hearts and minds of all.

There is every indication, from the Scriptures and the "signs of the times," that God, through the Kingdom of Christ, will soon take control of the affairs of mankind; and in this hope the Christian sees the real remedy for the present world-wide depression. Jesus taught His disciples to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven;" and those who have uttered,

and who continue to utter, this prayer should now take courage in the fact that there are so many evidences that its answer is near.

The destructive course of human selfishness surely is not the will of God! Instead, the Bible makes it plain that when Christ's Kingdom is established mankind will be taught, by word, precept and example, the practical and joyous results of full compliance with the spirit and letter of the Golden Rule. Unselfishness, that great principle that the Bible calls "love," must become the motivating influence in the hearts and lives of all mankind, in order for God's will to be done on earth as it is done in heaven.

"God is love," so the Bible assures us, and in John 3:16 we are given a practical example of the manner in which God's love operates: "God so loved the world that He gave His only begotten Son." Herein is the difference between love and selfishness. The one seeks joy in giving, and the other in getting, or receiving. The motive power back of the world's activities thus far has been the ambition to get as much as possible, and to keep it all.

This blight of selfishness, instead of producing joy and peace, has resulted in untold suffering. But during the thousand years of Christ's Kingdom, all will learn that the happiness for which they are seeking is possible only in the acceptance and practice of the unselfish principle of brotherly love. The ransom sacrifice of Jesus makes possible the resurrection of the dead, so that all will ultimately profit from the bitter experiences in connection with the present reign of selfishness. Getting a true vision of Jehovah and His love, those who seek to be conformed to the divine pattern will become His people; and He will be their God. Then sorrow, suffering and death will end, for "the former things shall have passed away."—See Rev. 21:4.

The Passing of Superstition

IT IS only within the lifetime of the present generation that mankind has made any appreciable progress away from the superstitious theories of the "dark ages," and even now there is still much room for further advancement. Mr. Sherman Miller, writing in the **Detroit Free Press**, reminds us that it is but a little more than a hundred years ago that Robert G. Ingersol was born. Nearly everybody thinks of Mr. Ingersol as an "unbeliever," or an "infidel," who was opposed to everything that was called Christian; but in reality he was merely opposed to what was then being palmed off as Christianity—although in his own mind he too probably imagined that the God-dishonoring theories of man-made theology, which he attacked so vigorously, were the real teachings of the Master.

In telling of Mr. Ingersol's attitude toward religion as he knew it, Mr. Miller quotes one of his characteristic utterances, in which he described his boyish impressions of the old-time "blue Sunday's," and the religious services that were practiced in connection therewith, as follows:

"After a day of long-faced solemnity we were all taken to church. The minister asked us if we all knew that we all deserved to go to hell, and we all answered 'yes.' Then we were asked if we would be willing to go to hell if it were God's will, and every little liar answered 'yes.'"

Much progress has been made since Ingersol's time; and yet there are still those who would like to frighten men, women and children into being Christians, with the eternal torture boogy. We have evidence of this in a report of a recent "Pillar of Fire" revival conducted in New Jersey. We quote from the published report, as follows:

"The Rev. Ray White preached on hellfire and damnation, and the way out of it offered by revivalistic conversion. The congregation cried 'Amen' when he said, 'the damned shall burn eternally, and the smoke of their burnings shall ascend forever to be grateful odors in the noses of the righteous.'"

Ingersol, and nearly everybody else in his day, took for granted that the Bible taught the doctrine of eternal torture for sinners, and that this hideous theory was a very vital part of Christianity. Now hardly anybody believes in it, and those who have really studied the Bible know that it is not taught there.

We are glad to be living in a time when we can study the Bible without fear of punishment; and the more we do study the Bible the more evident it becomes that the Gospel of Christ, in its pure form, is both reasonable and practical—satisfying our longings as nothing else can do. We wonder if Mr. Ingersol would not have been glad to accept the pure Gospel had he been given an opportunity to know about it. He loathed the God-dishonoring theological theories of the dark ages, and so do we.

Good Farming

IT IS said that a new Luther Burbank has come to light in Russia. His name is Zolotof. His claim is that by a certain method of farming such results can be produced as, 120 tons of potatoes to an acre; or, to the same area, 110 tons of tomatoes, or 175 tons of cucumbers, or five tons of cotton. The tomatoes grown by him weigh two or three pounds each, cabbage over six pounds each. Then Zolotof is said to grow egg-plants a yard and a half long and twenty feet high; and tobacco six feet, with 150 leaves on a stem.

Zolotof sets his plants in soil piled with a wattle framework of canes, through which irrigation water percolates to the plants. This does away with weeds and permits the plants to be closer together. The Soviet Commissariat of Agriculture is greatly interested, and will employ Zolotof's methods in carrying on agricultural experiments throughout Russia.

An item of this kind is of more than ordinary interest to students of the Bible. The "signs of the times" indicate clearly that the time for the establishment of the Kingdom of God is drawing near. The Bible assures us that as a result of that Kingdom the earth will be made to "yield her in-

crease." This will be necessary due to the fact that all the millions who have died are to be resurrected, and will need to be provided for. Many of God's miracles are brought about in an apparently natural way, and it seems reasonable to suppose that even in advance of the full establishment of the Kingdom, some of the secrets of nature may be discovered by man, enabling him to some extent to be prepared for the rich blessings soon to be realized by all the willing and obedient.

Change and Change

BISHOP McCORMICK, Protestant Episcopal Prelate of Western Michigan, in a recent sermon, said that the present age is one of "change and change, in which there is to be not only a new deal, but new cards, a new game, and even new players."

"Those in high authority are spoken of as great experimenters," he said, "and we, the people, find our heads awl with bewilderment. The impossible and the incredible are happening every day, and we should not be surprised to see the Ethiopian change his skin or the leopard his spots. In short, the age of reason, or the scientific age, or the Victorian age, or the post-war age, or the machine age, or whatever phase or phrase we may prefer, are giving place to the age of 'change and change.'"

We trust that Bishop McCormick realizes that the reason for such changes is, that great transitional processes are carrying the world into an era in which God will "make all things new."

The NRA

ALMOST overnight, seemingly, the people of the United States have incorporated a new term into their phraseology—the NRA, symbolized by the sign of the Blue Eagle. All right thinking persons will hope for the very best possible results from this latest effort to overcome the Depression. No one wants to be out of employment, nor to see others in such an unfortunate position. All will properly do everything possible to bring about a more satisfactory economic condition; yet the student of God's Word will realize that the only real hope for the world, as we have already repeatedly noted, is in the establishment of the long-promised Kingdom of Christ. This thought is very entertainingly set forth in a poem recently written by a member of THE DAWN editorial staff. The poem follows:

NRA, O, NRA,
A question I have for you today:
Will you preserve the things we hold
Rarer and richer than mines of gold?
Will you provide the magic key
That shall unlock men's sympathy?
The "open sesame" will you prove
To guide the world to the place of love?
Garlands you'll wear of oak and bay?
Speak and answer me, NRA!

NRA, O, NRA,
Bonanza you'll be for all, they say.
Big wheels you'll turn with a rhythmic whirl,
Prosperity's flag you will now unfurl,
With flare of light the dance you'll bring,

Arrest the progress of fear and doubt,
Cause famished millions to feast and sing,
The joys of comfort dispense about.
Afar you'll banish despair and gloom,
The flowers of faith you'll cause to bloom;
With tabret and fife you will sound the lay?
You'll do these, honestly, NRA?

You'll play your part in the world's affairs;
But, NRA, the Word declares
That only the Kingdom of Christ divine
Can cause the glorious Sun to shine,
Can cause men's terrors their hastened flight,
To take to the realms of endless night;
Can lift from dust the slain of earth,
Can bring hope's morning and give new birth
To peace and a thousand radiant blooms,
Can bring love's tapestry from life's looms.
This is our hope for the world's New Day,
What do you think of it, NRA?

BIBLES

- C047C Black Leather; flexible divinity circuit, round corners, red under gold edge, with marginal references, maps and concordance, minion type, size 5x7 1-8 An excellent Bible for the price.....\$2.50
- 55X Red, green or maroon fabrikoid with harmonizing colors under gold edge, india paper, without references, maps in back, brevier type, size 5 1-2x7 1-4 A book beautiful in appearance.....\$1.75
- P47 Black leather, flexible, divinity circuit, round corners red under gold edge, without references or margin, bold minion type, size 4 1-2 X 6.....\$1.60
- P43 Black, blue or red stiff cloth cover, strong opaque paper, without references or margin, bold minion type, size 4 3-8x6 1-8 (specify color).....35c
- P35 Black cloth over stiff boards, square corners, stained red edges, good quality English finish paper, clear bold brevier type, size 6x8 1/8.....75c
- B235 Karatol New Testament, divinity circuit, red edge, bold nonpariel type, size 2 5-8x4 1-8.....25c
- 236 Black leather, flexible, round corners, red under gold edge, nonpariel type, size 3 1-4x5.....\$1.00
- 251D Entire Bible in 31 small, plain, red-covered booklets for vest pocket or hand bag, size 2 3-4x4 3-4.....\$1.75
Leather case for carrying separate volumes....25c

BIBLE HELPS

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- A-P The Divine Plan of the Ages—paper binding....25c
- A-D The Divine Plan of the Ages—magazine form..15c
Inquire about prices in quantity for the above.
- M-P Daily Manna for the Church, blue paper cover, a text for each day in the year.....25c

FREE TRACTS

Our present stock of free tracts consists of the following topics:
Large Size—Where are the Dead?—Is the Soul Immortal?—The End of the World Near—The World's Coming Morn of Iife—The Keys of Death and Hell—The Coming World Dictator—The Day Dawn—Down to the Sea in Ships—Restitution—Nothing Can Hold Back the Dawn.
Small Size—The Divine Plan—Man's Everlasting Home.

MISCELLANEOUS BOOKS

- SS Minute Bible Stories for children.....\$1.00
- ABC—A Bible ABC Book—A 16-page booklet with colored pictures and comments of Bible stories for small children, Comments in verse form.....15c

CARDS, MOTTOES, ETC.

Scripture Text Post Cards—We have secured some very appropriate, beautifully illustrated post cards containing well known precious Bible texts. Packet of 12 cards, post paid 25c
Mottoes—Inquire about these if interested.

SCIENCE AND THE BIBLE

The Mystery Land of the Pharaohs

Part VI

OUR article last month dealt with the notable Pharaoh Shishak (or Sheshonk), the Libyan warrior who conquered Egypt in 995 B. C., in the days of King Solomon of Judah, and who established Egypt's Twenty-Second Dynasty. We found that the date of Shishak's reign tallies exactly with the Bible accounts in 1 Kings 11:40 and 14:25, which texts show that this pharaoh was on the throne during the latter part of Solomon's reign and also during the early part of Rehoboam's reign.

The fact that the Pharaonic records thus agree perfectly with the Biblical narrative gives us added confidence in the correctness of both the Egyptian and Hebrew chronologies; for otherwise they would not be likely to fully harmonize at this point, nor elsewhere throughout Old Testament times. It is not only during Shishak's reign that the two chronologies synchronize—they also harmonize at all other points where they touch; as we shall see later on in this article and in subsequent installments of the series.

All the pharaohs of Shishak's Twenty-Second Dynasty were listed in these columns last month. The last monarch of that line was Shishak IV; and in 761 B. C. he was displaced by another Libyan warrior, named Pedibast, who then founded a new dynasty, called the Twenty-Third.

The Twenty-Third Dynasty, founded by Pedibast, continued the capital at Bubastis, where the original Shishak had established it two centuries before. But this new dynasty endured only 43 years (761-718 B. C.), and consisted of but three pharaohs, as follows:

- 1 Pedibast 27 years 761-734
- 2 Osorkon III 14 years 734-720 (Also called "So.")
- 3 Takelot III 2 years 720-718

The two dynasties above mentioned (the 22nd and 23rd) together constituted what is known as the "Libyan Period" of Egyptian history. The dates throughout this period are quite well verified, not only by the Bible but also by the contemporary records of surrounding nations, notably Assyria.

The great Assyrian king, Tiglath Pileser III, of Old Testament fame, was contemporary with both Pharaoh Pedibast and Pharaoh Osorkon III, as shown by diplomatic correspondence carried on between Egypt and Assyria in those days; fragments of which have now been found in both lands. Tiglath Pileser is known to have reigned from 745 to 727 B. C. This is shown not only by the Assyrian **Eponym Canon**, which has been astronomically verified, but also by the **Egypto-Grecian Canon of Ptolemy**, which accords perfectly with the Egyptian, Babylonian, and Assyrian records, as well as with Bible chronology.

Ptolemy's Canon Authentic

Ptolemy's Canon tabulates the reigns of the kings of various lands, from about the time of Tiglath Pileser on down to the date of the Canon's compilation. This Canon was compiled by learned Greek and Egyptian historians in the third century B. C., at Alexandria, Egypt, under Ptolemy III. Alexandria, in those days was the world's center of learning; and the great Alexandrine library at that time contained a priceless collection of original records reaching back for many hundreds of years. This valuable library, unfortunately,

was destroyed by fire in the days of Pompey and Caesar, a few years before Christ's advent.

Inasmuch as Ptolemy's Canon was compiled not so long after the events which it mentions, and since its compilers had at their disposal the collection of historic records of that great library at Alexandria, therefore the dates which it gives us should be quite accurate. And, indeed, archeologists of the past few years have now confirmed that Canon at almost every point. It was this Canon that gave us the date 536 B. C., as the time when Cyrus released the Jews from Babylonian captivity; and that date also has now been confirmed.

The fact that Ptolemy's Canon and the Assyrian Eponym Canon agree on the date of Tiglath Pileser's reign argues well for the accuracy of both Canons. His reign of eighteen years. (745-727 B. C.) is also verified by astronomical calculations; thus historians can compute not only the year but even the very day that he ascended the throne of Assyria. He was the 25th king of Assyria's Sixth Dynasty; and the Assyrian Eponym Canon shows that he was crowned on the 13th day of the month Iyar (June), eighteen years after a total eclipse of the sun had occurred in the month Sivan (July) during the reign of his predecessor. This eclipse has been computed, and is now known to have occurred in July 763 B. C., exactly as the Canon shows. Hence eighteen years later, or 745 B. C., Tiglath Pileser became king of Assyria.

The same Canon also shows that another eclipse occurred in the month of March, six years after Tiglath Pileser's reign ended. And astronomers now know that such an eclipse did occur on

March 19, 721 B. C. And six years back of that date gives us the year 727 B. C. as marking the end of Tiglath Pileser's reign, exactly as Ptolemy's Canon also shows. Hence the years 745-727 B. C. seem to constitute the true date for Tiglath Pileser's reign. And let us now see what bearing this historical fact has on Egyptian and Bible chronology.

Ahaz and Tiglath-Pileser

The "Annals of Tiglath Pileser," which he engraved on the rebuilt palace of Nimrud, west of Babylon (fragments of which were found a few years ago and are now in the British Museum), contain this significant statement:

"In the course of my campaign I received the tribute of the kings of the seacoast (Mediterranean) . . . The tribute of Jeho-Ahaz of Judah I received," etc.

This is confirmed by 2 Kings 16:7, 8, which shows that King Ahaz (or Jeho-ahaz) willingly paid tribute to Tiglath Pileser and sought his protection. Therefore, not only was Tiglath Pileser contemporary with Pharaohs Pedibast and Osorkon of Egypt, but he also was reigning at the time that Ahaz was king over Judah. Hence, here again we have an opportunity to check up on our chronology.

Let us therefore see when Ahaz really reigned at Jerusalem, and note whether he synchronizes with the historically and astronomically verified dates of Tiglath Pileser's reign over Assyria. Ahaz was Judah's 15th king, and he came to the throne 155 years before Jerusalem fell to Babylon, as shown by the following tabulation:

Ahaz	16 years—2 Ki.	16:2
Hezekiah	29 years—2 Ch.	29:1
Manasseh	55 years—2 Ch.	33:1
Amon	2 years—2 Ch.	33:21
Josiah	31 years—2 Ch.	34:1
Jehoiakim	11 years—2 Ch.	36:5
Zedekiah	11 years—2 Ch.	36:11;
	2 Ki.	25:2-9
TOTAL 155 years		

Now in order to determine when Ahaz really came to the throne of Judah, we must know when Zedekiah fell. If he fell in 606 B. C. (70 years before the captivity ended in 536 B. C.), then Ahaz would have come to

the throne 155 years prior to 606, or in 761 B. C. But if Zedekiah fell in 587 B. C. (only 51 years before the captivity ended), as was suggested in these columns last month, then the correct date for the sixteen-years' reign of Ahaz would be 155 years back of 587—or, 742 to 726 B. C.

The latter indeed does seem to be the true date for the reign of Ahaz; for it harmonizes not only with contemporary Egyptian history but also synchronizes perfectly with the astronomically verified reign of Tiglath Pileser (745-727); exactly as 2 Kings 16:7, 8 requires.

If, however, we try to place the reign of Ahaz 19 years earlier, i. e., 761-745 B. C., then this would seem to make it impossible for him to be a contemporary of that notable Assyrian monarch. The historical and astronomical records now available seem to satisfy all critical historians that 745-727 B. C. were the years of Tiglath Pileser's reign; and it also seems evident that these dates cannot be varied to any extent without creating numerous historical inconsistencies and contradictions.

The aforesaid earlier date heretofore claimed for the reign of Ahaz (761-745) would imply that he died the very year that Tiglath Pileser came to the Assyrian throne; but it is evident from the Scriptures as well as from Tiglath Pileser's Annals, that this was not the case—this Assyrian king manifestly was reigning several years before Ahaz died. For instance: in 2 Kings 16:5-7 we are told that when Ahaz called upon Tiglath Pileser for aid, Pekah was reigning over the ten-tribe kingdom of Israel. Now Pekah died and was succeeded by Hoshea "in the twelfth year of Ahaz" (2 Kings 17:1); and this was at least four years before Ahaz' reign ended, for he reigned 16 years.—2 Kings 16:2.

Thus it is seen that the later date for the reign of Ahaz, viz. 742-726 B. C., makes the Bible record and verified secular history harmonious; for it permits Ahaz and Tiglath Pileser to be contemporaries, as 2 Ki. 16:7

demands—but others may have a better way of surmounting the difficulty with which we are otherwise confronted.

Assyria Became a World Power

It was under Tiglath Pileser that Assyria expanded into a "world power," and she also continued to grow under his successors. When he died in 727 B. C., his son Shalmanezar V proceeded in his father's footsteps, and conquered everything westward to the Mediterranean. But Egypt was not conquered until the next century.

The little kingdom of Judah already had become a willing vassal of Assyria before Shalmanezar came to the throne; for her king Ahaz had sworn allegiance to Tiglath-Pileser, saying, "I am thy servant and thy son." He even "took the silver and gold that was found in the house of the Lord, and the treasure of the king's house, and sent it for a present (for tribute) to the king of Assyria."—2 Ki. 16:7, 8.

But the ten-tribe kingdom of Israel had not yet submitted to the mighty Assyrian yoke. Hence, one of the first acts of Shalmanezar was to bring his army into Samaria and conquer King Hoshea of Israel. For a while Hoshea paid tribute, but later rebelled; and this brought about the downfall of that ten-tribe kingdom, as shown in 2 Kings 17:1-6.

Four Contemporary Kings

Shalmanezar V, who ruled Assyria from 727 to 722 B. C., was a contemporary of Pharaoh Osorkon III. (734-720 B. C.) Osorkon was also known by the abbreviated name of "So", and indeed he is thus designated in 2 Kings 17:4. As a matter of fact, 2 Kings 17:1-6 mentions no less than four kings who were reigning at the same time, and thereby furnishes us an unusual opportunity to check our chronologies.

The aforesaid Bible passage shows that Pharaoh So of Egypt, King Salmanezar of Assyria, King Ahaz of Judah, and King Hoshea of Israel, were contemporary monarchs. Now if the chronologies of all these countries agree

with the Bible in this regard, that would be strong evidence that the respective chronologies are correct. Let us therefore see how each chronology works out at this point:

We have already noted the fact that Egyptian chronology does indeed place Pharaoh So (Osorkon III) on the throne at the same time that Ptolemy's Canon shows Shalmanezzer V to have been reigning over Assyria; even as the above mentioned Bible passage also indicates. It now remains for us to find if Bible chronology also shows that Ahaz and Hoshea were reigning during the same years, and what the dates of their reigns were.

In other words, does Bible chronology place Ahaz and Hoshea on their thrones during the same period that the Egyptian and Assyrian chronologies place So and Shalmanezzer on their thrones? If so, then we shall have proof that the Egyptian and Assyrian chronologies are harmonious with the Bible, and therefore must be correct.

As pointed out above, Ahaz of Judah was actually contemporary with both Osorkon and Shalmanezzer, if he reigned from 742 to 726 B. C. But if we try to shove his reign backward by 19 years (in order to make Jerusalem's downfall occur in 606 instead of in 587), then Ahaz would not be contemporary with either Osorkon or Shalmanezzer—contrary to 2 Kings 17:1-6.

Now if the true date of the reign of Ahaz of Judah was 742-726 B. C., as seems evident, then the reign of Hoshea of Israel must have been 730-721 B. C.; because 2 Kings 17:1 says that Hoshea began to reign in Samaria "in the twelfth year of Ahaz," and that he reigned for nine years. Hence he too was contemporary with Osorkon and Shalmanezzer, as well as with Ahaz; exactly as the Bible record indicates.

Israel's Ten Lost Tribes

The aforementioned Biblical account (2 Kings 17:1-6) concerning the four contemporary kings (namely, Pharaoh So, and

Kings Shalmanezzer, Ahaz and Hoshea), indicates that Israel went into captivity to Assyria, and thus became the "ten lost tribes," more than a century before Judah was taken captive to Babylon.

Shalmanezzer V was the Assyrian monarch who caused the downfall of this ten-tribe kingdom of Israel, because Hoshea tried to form an alliance with Pharaoh So against Assyria. Hoshea, therefore, was Israel's last king. Shalmanezzer first imprisoned Hoshea, in 724 B. C.; and a few years later (721) Assyria overthrew the Israelitish kingdom completely. Judah's kingdom, however, was not molested; for she was paying willing tribute to Assyria, as already mentioned.

The Assyrian royal records, unearthed a few years ago at Nineveh, fully confirm the Biblical account. They indicate that Shalmanezzer V subjugated Samaria, the capital of Israel, soon after he ascended the throne; that Samaria thereafter rebelled against him, and that he thereupon besieged it for three years. (724-721 B. C.)

These Assyrian historical records further inform us that Shalmanezzer died in Samaria near the end of this three-years siege (722 B. C.); and that one of his generals, named Sargon, then usurped the Assyrian throne, and forthwith proceeded to carry the ten tribes of Israel into captivity. This Sargon was the father of Sennecherib, whose army was destroyed in Palestine some years later. Whether the captivity of Israel had been Shalmanezzer's plan, or whether it was Sargon's original idea, is not known. The historical facts, however, accord fully with the following Biblical narrative:

"In the twelfth year of Ahaz king of Judah (730 B. C.) began Hoshea the son of Elah to reign in Samaria over Israel nine years (730-721)...

"Against him came up Shalmanezzer king of Assyria; and Hoshea became his servant, and gave him presents (tribute).

"And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt (Osorkon III), and brought no tribute

to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up and bound him in prison.

"Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. (724-721 B. C.)

"In the ninth year of Hoshea (721 B. C.) the king of Assyria took Samaria, and carried Israel away into Assyria."—2 Kings 17:1-6; 18:9,10.

This was the end of the ten-tribe kingdom of Israel; and they now became "the ten lost tribes," being taken captive and scattered throughout Assyria and "in the cities of the Medes." (2 Ki. 17:6.) This final captivity of Israel to Assyria (721 B. C.) thus occurred 115 years before the beginning of the seventy years captivity of Judah to Babylon (606-536 B. C.).

Judah's Captivity Occurred Later

Judah's captivity, as was mentioned in these columns last month, began in the "first year of Nebuchadnezzar" of Babylon (606 B. C.), which was the "third (or fourth) year of Jehoiakim king of Judah." (See Dan.1:1-7; Jer. 25:1; 27:1,6.) Daniel, who wrote from Babylon, says Jehoiakim's "third year;" while Jeremiah, writing from Judea, called it Jehoiakim's "fourth year."

This apparent discrepancy of a year evidently is due to the fact that Daniel must have calculated according to the Babylonian year (which began in the fall), while Jeremiah undoubtedly figured according to the Jewish year (which began in the spring). Both writers therefore manifestly refer to the same event, which occurred in "the first year of Nebuchadnezzar." (Jer. 25:1.) And Nebuchadnezzar's "first year" as co-regent, when he first led his army against Palestine, was 606 B. C., according to Ptolemy's Canon and the contemporary records of both Babylon and Assyria.

But only a few of Judah's inhabitants were taken into captivity in Jehoiakim's fourth (or third) year (606 B. C.), which was Nebuchadnezzar's "first year." (Jer. 25:1.) Nebuchadnezzar came against Judah again in his "eighth year." (2 Kings 24:12-16.) But even this did not

complete the captivity of Judah; for a third raid was made against her in Nebuchadnezzar's "nineteenth year" (2 Kings 25: 8,9), at which time Jerusalem was utterly destroyed (587 B. C.)

Judah's total captivity therefore covered a period of exactly "seventy years" (606-536 B. C.); and Nebuchadnezzar's three raids seem to have been in literal accordance with Ezekiel's prophecy concerning the decline and fall of that typical kingdom: "I will overturn, overturn, overturn it." (Ezek. 21:27.) In any event there were three efforts made in the overturning process, which extended over the first nineteen years of Nebuchadnezzar's reign (606 to 587 B. C.), as above mentioned.

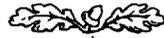
Assyria herself fell in 606 B. C., which was the year that Nebuchadnezzar began to reign as co-regent with his father Nabopolassar. It was in that very year that her capital, Nineveh, was destroyed by the Medes, who were Babylon's allies. This gave the Babylonian king undisputed sway over the whole world; for by that time Egypt's power had dwindled to almost a shadow, and there was no earthly power that could stand in Nebuchadnezzar's way. All lands seem to have been given into his hands from the beginning of his reign.—See Jer. 27:1, 6, 7.

But all this is somewhat ahead of our story. In our next install-

ments we shall list the remaining pharaohs, and see how perfectly their reigns also synchronize with Bible chronology—notably Taharka, Necho and Hophra. We also shall see how the reign of the succeeding Assyrian monarchs, such as Sennacherib and Esarhaddon, agree with Bible dates.

(To be continued)

There will be but two or three more installments dealing with the pharaohs; following which will be several articles on the "wonders in the land of Egypt," especially the Great Pyramid. Interesting information concerning the date of its erection, and many other interesting features relative to this remarkable Divine "Witness" in stone will be presented.



Evolutionists at the Crossroads

Part VIII

LAST month we mentioned that the scientists all of whom had subscribed somewhat blindly to Darwin's theory, are now waging a quiet but none the less realistic battle amongst themselves over many essential phases of the evolution hypothesis. And to the unbiased, critical onlooker this scientific conflict grows more interesting daily.

Some are frankly repudiating the abstract idea of "the survival of the fittest," on the ground that it is uncorroborated by facts, and that history and experience do not confirm the theory that nature is ever moving forward by infinitesimal steps of perpetual progress. While maintaining an intangible semblance of "faith" in the broader aspects of the evolution theory, these scientists nevertheless freely admit that they know of no indisputable scientific facts by which the theory may be verified.

Others seem frantic in their endeavor to maintain a deathlike grip on the staid old doctrine of Darwin, which has become "orthodox" and "respectable" with the passing of time. They seem to have developed a psychology which, in the religious field, would be aptly described as the "ecclesiastical mind"—which discounts anything and everything that fails to coincide with their preconceived system of orthodoxical thinking.

In other words, present-day scientists may be said to be divided, on the evolution theory, into two general groups: (1) the orthodox, or conservatives; and (2) the heterodox, or progressives. Both groups claim to believe in evolution, yet the progressive scientists have their eyes wide open to the faults and weaknesses of the theory, while the conservatives seem to close their eyes, and pretend that Darwinism rests on a solid scientific founda-

tion—even though they must know that it does not.

One phase of the battle now being waged concerns the question of the age of man. Darwinists have realized from the beginning that in order to make the theory seem plausible, they must insist on an extreme age for the human race; because, at the infinitesimally slow pace at which man has "progressed" (if at all) during the known span of human history, it stands to reason that he could not have made his way from the apeman stage to his present position in just a few thousand years.

How Old is Man?

For this reason the Darwinists have insisted that man has been on this earth for hundreds of thousands, or even millions, of years. Dr. Chapin, in his book entitled **Social Evolution**, suggests that the so-called "Trinil Apeman," whose bones we considered in an earlier installment of this series, is the oldest known human specimen; and he contends that it must have lived fully 750,000 years ago. Some scientists, as we have seen, do not believe that these bone fragments found at Trinil, Java, represent an ape-man. But even amongst those who do so regard them, there now is a wide difference of opinion as to their age; their guesses ranging from 750,000 to 375,000 years, or less.

The evolutionists' estimates on the age of the "Heidelberg Jaw" also vary greatly—from 700,000 down to 100,000 years. And those who accept the so-called "Piltdown Man" as a respectable ancestor, regard him as not more than 100,000 years old, or possibly only 50,000 years, or less; while the Neanderthal and Cro-Magnon skeletons are given ages ranging from 50,000 years down to 30,000 years, and even younger.

The modern tendency of careful scientists is to reduce, rather than to enlarge, their former great estimates of the age of man; and were it not that the evolution theory (which they still try to accept) requires an **extreme** age for mankind, undoubtedly they would shorten their estimates still more, and thus make their calculations agree with the archeological and statistical facts, as well as with the Biblical accounts.

Questionable Assumptions

The foregoing estimates of the scientists on the age of man are based on three questionable assumptions, namely: (1) that the Trinil bones belonged to the same creature; (2) that this creature was an ape-man, or man in a very early stage of evolution, only one or two steps above the common run of apes; (3) that the geologic stratum in which the bones were found imply that this creature must have lived and died back in the Pleistocene Period of the earth's development, which geologists believe was an epoch that ended possibly two hundred thousand years ago. But let us pause to make these brief observations:

(1) There is no evidence that the Trinil bones ever belonged to the same creature; for they were not together when found, but were scattered over an area of fifty feet.

(2) Since it cannot be proved that the Trinil bones belonged to the same creature, it follows that there is no proof that they represent an ape-like man. Rather, the skull fragment is believed by many to be that of an ape or chimpanzee, and the thigh bone seems to be that of an ordinary man; even as Dr. Virchow and other scientists have contended from the beginning.

(3) The skullcap and teeth were found in 1891, at Trinil, Island of Java, by native Javanese workmen who had been employed by Dr. Eugene Dubois, a Dutch surgeon. These workmen had dug a shaft 40 feet deep; and it was at that depth that these bones were said to have been discovered. Some months later other shafts were sunk in the immediate vicinity to about the same depth; and in one of these, 48 feet from the original one, the shattered fragment of a human thigh bone was found. None of the other excavations yielded any other bones or fragments of any significance.

"Pleistocene" Locale Questioned

Dr. Dubois reported that the apeish skullcap and teeth, also the human thighbone, of the Trinil group, were found imbedded in "Pleistocene sand," thus seemingly placing their age back in the Pleistocene geologic era. But there were no geologists on the ground to check this conclusion; and later efforts at verifying it were rather unsatisfactory. Unless a geologist can see the specimen in situ, before it is removed from the layer, it often is impossible, after the layer has been disturbed by unskilled diggers, to assign with certainty any "geologic age" to the discovery.

There have been so many local disturbances to the terrain, in all parts of the earth throughout

geologic times, that it is impossible to compute geologic time by mere depth, even though the age of the same depth of earth in the immediate locality may be relatively known. For this reason, the discovery of an excavator should be checked by a geologist before the earth immediately surrounding it has been disturbed; otherwise the real significance of the find may never be known. And even a trained geologist often makes wild miscalculations.

Furthermore, assuming that the Trinil bones were lying in a stratum which geologists would call "Pleistocene" (which however is by no means certain), still this would not definitely establish the age of those particular fossils; for the reason that the age of the Pleistocene layers is not the same in all parts of the globe—in one region they may be very ancient; while in another region where the local conditions were vastly different, they may have been laid down much more recently.

Variable Age of Earth's Layers

None of the geologic strata are continuous throughout the earth, nor are they uniform as to age; notwithstanding the fact that some geologists still carelessly speak of the "Pleistocene Age," the "Devonian Age," the "Carboniferous Age," the "Silurian Age," etc., as though they each universally refer to a definite period of time—and thus lead laymen to suppose that the successive layers, which have been given the names of "Pleistocene," "Devonian," "Carboniferous," etc., bear the same age wherever found. Such descriptive carelessness has caused much confusion amongst laymen, and has led to a general popular misunderstanding on the subject of "geologic times."

The fact is, no geologist can determine the age of a given stratum in one part of the earth, merely by reference to the estimated age of the corresponding stratum in another part of the globe. Hence, when fossils are found in the same geologic stratum in **different countries**, or even in the same country, i. e., in strata bearing the same geologic name—"Pleistocene" strata, for example—but lying in different regions, it by no means follows that the respective fossils are of the same age; for the different parts of the strata in which they lie may not have been deposited contemporaneously, even though these strata have been given the same relative name or classification. None other than Prof. Huxley, Darwin's leading exponent, warned about this very thing. In his **Geologic Essays** he said:

"Sir Henry de la Beche adduces conclusive evidence to show that the **different parts** of one and the same stratum, having a similar composition throughout, containing the same organic remains, and having similar beds above and below it, may yet **differ** to any conceivable extent in age. . . For anything that geology and paleontology is able to show to the contrary, a **Devonian** flora or fauna (vegetable or animal fossil) found in the British Isles may have been contemporaneous with **Silurian** life in North America and with a **Carboniferous** fauna and flora in Africa."

Meaning of the "Eoliths"

Evolutionists, in their anxiety to assign a fabulous age to mankind, have grasped at every straw of evidence to prove their contention. Failing in their efforts to find skeletons of men farther back in geologic times than the Quarternary or modern era, they have gathered up a few oddly chipped stones (called eoliths) which have been discovered in Pleistocene, Pliocene, Miocene or other Tertiary strata; and they have set these up as proof that man must have lived back in those very early geologic times—on the assumption that these peculiar stones must have been chipped by human hands.

Now if these Tertiary eoliths were symmetrical or uniform in shape, like "Indian arrowheads" for example, then they would indeed constitute very strong evidence that some intelligent, tool-using creature must have made them, back in remote Tertiary times. But the fact is, they are so crude that the scientists themselves are by no means agreed that they represent the handiwork of man; many geologists contending that they are simply pieces of stone which have been broken into peculiar fragments by the forces of nature—by earth strains, pressures, landslides, frost, water and ice flows, or other natural means—all of which could have happened during the long geologic ages before the advent of man.

Concerning the present-day scientific discussion relative to these early eoliths, we quote the following from *Corridors of Time*, Vol. 1, p. 89, published jointly by Oxford and Yale Universities, in 1929:

"The best known type of eolith is that found in considerable numbers by the late Benjamin Harrison on the plateaux near Ightham in Kent. . . . Since then they have been found on many sites, and in gravels of varying ages; and the students of early man are divided into two camps as to their artificial origin. They have many enthusiastic supporters; but their artificial nature has been vigorously denied by Boule, Macalister, Hazzledine Warren, and others."

And on the same page mention is made of some eoliths found a few years ago at Thenay, imbedded in Tertiary strata, which Bourgeois loudly heralded as specimens of human handiwork dating back to hundred of thousands of years ago. But concerning them this recent, careful, authoritative Oxford and Yale treatise declares that "today few, if any, believe them to be the work of man." (p. 89.)

It is noteworthy that neither human nor "ape-man" fossils have ever been found in connection with any of these Tertiary eoliths. Nor are they sufficiently uniform in shape to suggest human design. And inasmuch as the scientists themselves are unable to agree that they are of human origin, they certainly cannot be set up as proof of such a theory.

These ancient eoliths evidently are flints which have been broken or chipped by natural forces, ages before man appeared on the earth; and the evolutionists, like drowning men grasping at a

floating straw, are thus vainly seeking to buttress a losing cause with this shallow evidence; just as they have endeavored to do with the Trinil, Heidelberg and Piltdown fragments, heretofore mentioned.

Age of the "Neoliths"

In the early layers of the Quarternary or modern era we do, of course, find many chipped stone implements—arrows, spearheads, hammers—which certainly were formed artificially, by human hands. But it is doubtful if any of these can be shown to date farther back than 6000 years; although the evolutionists often try to place them back to ten or twenty thousand years, at least. These modern stone implements are called *neoliths*; and the period in which they were made has been called the Neolithic or New Stone Age, to distinguish it from the Eolithic or Old Stone Age.

Now inasmuch as there is no proof that the eoliths were of human origin, it follows that the Eolithic or Old Stone Age is nothing more than a myth. It now seems evident that all talk about "Men of the Old Stone Age" is but a figment of the imagination, and must remain in that category until the scientists are able to produce more evidence for it than the few crude eoliths, and the three questionable fossil groups (Trinil, Heidelberg, and Piltdown), which they have assembled to date.

But the well-shaped *neoliths* of more modern times are indisputably of human origin. The existence of such primitive stone implements, however, by no means indicates that the men who made them were less intelligent than men of today. Rather, they prove the resourcefulness of those early men. Regardless of their intellectual capacity, it naturally took time for them to learn how to make implements out of smelted metallic ores.

But men actually mastered that art very early also—so early, in fact, that the so-called New Stone Age has now become pretty much of a myth; for the archeologists now are discovering that copper, bronze and iron were being used by some men almost from the beginning of the so-called Neolithic period. In substantiation let us quote again from *Corridors of Time*, Vol. IV. (published by Oxford and Yale in 1929). On page 1 of this volume we read: "It is known that the finely chipped flint arrowhead, long held to be neolithic, was used by people in the early days of metal. . . . The Neolithic Age is thus losing its distinctness."

All this is in harmony with the Genesis account. Although man undoubtedly had to form stone implements at first—just as any man of today would have to do were he suddenly stranded like Robinson Crusoe on an uninhabited isle—yet it was not long after man's creation until he also learned how to work in metal. Genesis 4:22 tells us that Tubal-cain, who was only the seventh generation from Adam, was "an instructor of every artificer in brass and iron."

(Continued on page 20)



The True Knowledge of God

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."—John 17:3

WE AS Christians must continually feed upon the Lord's Word, and the foregoing text is a very precious morsel which was served to the Church by Jesus Himself for our sustenance. Satan, however, has ever sought to impoverish the people of God, by making light appear as darkness and substituting darkness for light. It has been his wicked purpose, therefore, in all ages, to distort the Word of God in the minds of all whom he could over-reach by his subtilty; and this precious text is one which the adversary would especially have Christians misconstrue, if possible.

The result has been that many of the Lord's people, from Jesus' day to the present have misunderstood this text, even as they have missed the real meaning of Christ's other important sayings. Some have read it superficially, and have failed to grasp the depth of meaning which it contains; while others have been led to the opposite extreme, of reading into it many things which evidently the Master never intended. We believe, therefore, that a frank discussion in THE DAWN of this highly important subject of "knowing God" may prove to be not only interesting but exceedingly timely.

The importance of a proper knowledge of God is emphasized over and over again in the Bible, and the Scriptures make it plain that a true knowledge of God is dependent upon obedience to His laws and the realization of approval that results therefrom. Our text makes plain that life itself—everlasting life—is dependent upon such a knowledge of the true God, and the same truth is also clearly set forth elsewhere throughout the Bible. Only wise Christians know God today, and even they will continue to learn more and more about Him throughout eternity.

Man Has Forgotten God

Back in the Garden of Eden our first parents chose to disobey God's law, and as a consequence they were driven out from His presence and were sentenced to death. The Apostle Paul reveals that the loss of God's favor and the consequent condemnation to death resulted from a desire to **forget God**, and to follow the licentious desires of a reprobate mind.—See Rom. 1:28-32.

Because of sin the whole world was under condemnation to death, and were without God, having no hope; and it was to the condemned and alienated world that Jesus came to be the Saviour. On the

night that Jesus was born the heavenly messenger announced the good news, saying, "Fear not, for behold we bring you glad tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a SAVIOUR which is CHRIST the Lord!"

There is special significance seen in these words, when we remember that for four thousand years God, through His prophets, had been foretelling the fact that there would come a great one who would give His life a ransom for all and deliver man from death and usher in a reign of universal peace and prosperity, and by this means restore the lost world to at-one-ment with Jehovah. The word "Christ," first used in this text, means the anointed of God, or the one whom God had sent; and, being the one whom He had sent, He also was the one whom He had **promised** to send. The message of the angels, then, really was that the **one** whom Jehovah had been promising for so long had now actually been born—"a Saviour, which is **Christ** the Lord!"

Later, during His ministry, Jesus inquired of His disciples as to what the people in general were saying about Him—whom they thought Him to be. Various answers were given, and then Jesus asked the disciples to tell Him their own opinion as to who their leader really was, Peter answered and said, "Thou art CHRIST, the son of the living God." Jesus promptly complimented Peter for this answer, and at the same time assured him that this profound truth must certainly have been revealed to him by the power of the holy spirit.

This pronouncement of Peter indeed was an important truth. To be able to recognize in Jesus the one whom God had sent to be the Saviour of the world was something for which Peter could be justly thankful. Few, even today, after nineteen centuries of effort in spreading the doctrines, or supposed doctrines, of the Christ throughout the length and breadth of the earth, are able to grasp that profound yet simple fact, that Jesus was and is the **Christ**, the sent of God, the one whom God had **promised** to be our Saviour from sin and death.

True Religion

The only excuse for religion of any kind is to reveal to its adherents a knowledge of God and the manner by which they might obtain His favor and blessing. In Jesus' day, as in all other periods of human history, a multiplicity of religious ideas

existed; and all of these theories and superstitions had as their basic claim the thought that through their particular method of worship and interpretation one could really become acquainted with God and obtain His favor. The historian Mosheim gives us some very interesting observations concerning the religious attitudes of the people in Jesus' day. We quote briefly from this able historical writer as follows:

"About the time of Christ's appearance upon earth, there were two kinds of philosophy which prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other, that of the orientals, which had a great number of votaries in Persia, Syria, Chaldea, Egypt, and even among the Jews. The former was distinguished by the simple title of philosophy. The latter was honoured with the more pompous appellation of science or knowledge (our modern 'Christian science,' so-called is a present-day distortion of this same system of religion.—Ed.), since those who embraced this latter sect pretended to be the restorers of the knowledge of God which was lost in the world."—Mosheim's *Ecclesiastical History*, Vol. 1, page 39.

It was to a world confused thus by these two outstanding schools of theology, that Jesus came at His first advent. He came to give His life that the world, thus strayed from the true God—and consequently under condemnation to death—might be restored to divine favor. With the conflicting claims that were then being made concerning God and what constitutes a true knowledge of Him, how significant and full of meaning are the words of our text: "This is life eternal, that they might know Thee, **the only true God**, and Jesus (the promised) Christ whom Thou hast sent!" And in the work of revealing the true God, how patent are Jesus' words: "He that hath seen Me, hath seen the Father!"

Man-made Mysteries

The **simplicity** of the gospel of the Messiah always has been shunned by the learned; and the efforts of fallen man ever have been to introduce theories into the Christian religion that distort its real meaning, and which tend to make it incomprehensible to the uninitiated. There is but one real mystery that is properly connected with the Christian religion, and that is the fact that a "little flock," from among both Jews and Gentiles, are to be associated with the Christ in fulfilling all the glorious promises of blessings to all the families of the earth, and that, as a prerequisite to this, they must suffer with Him that they may also reign with Him. This is indeed a mystery to all those who are unacquainted with it; and the number of those who have learned about it throughout the age has been indeed very small—so small, in fact, that practically no mention is made of them in any of the church histories.—See Eph. 3:1-6.

But even this mystery is simplicity itself when properly understood. There is nothing in it comparable to the "blessed mystery of the trinity," or the theory of oriental mysticism that found its way into the nominal church back in the second century, and which still colors the views and practices of many sincere Christians.

As we have already noted from church history, the gospel of Christ was first introduced into a world that was more or less divided in its religious convictions into two main lines of thought—one being that a knowledge of God could be mastered through the process of philosophy, theorizing, interpreting, etc., and the other that God would mysteriously **impress** a knowledge of Himself upon the soul that was fully resigned to Him, and which indulged in much "holy contemplation" of the supreme deity. The adherents to both of these lines of erroneous teachings rejected the **simplicity** of the gospel of Christ in Jesus' day, and the same has been true all down through the age until now.

Only the Bible Reveals True Knowledge of God

The Bible alone reveal a true knowledge of God, in its simplicity and purity. In Jeremiah 9:23, 24, we read: "Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he **understandeth and knoweth Me**, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

In this text is described the outstanding characteristics of our Heavenly Father, and those qualities of His with which He encourages us to become acquainted. And how are we to become acquainted with a God like this? How are we to know about His "lovingkindness," His "righteousness," and His "judgment"? Surely not by having them mysteriously impressed upon our hearts and minds while in a state of idle contemplation, as the oriental mystics would have us believe! Nor can we suppose that through our theories and interpretations, no matter how weird or apparently wonderful they may be, can we hope to know God—in the sense in which He here encourages us to become acquainted with Him! How then are we to arrive at this goal of desired knowledge?

When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus revealed the fact that the power of the holy spirit was responsible for the statement. The Bible shows that the holy spirit of God has been in operation all down through the ages, for the express purpose of revealing a true knowledge of God. The operation of that spirit preceding the first advent of Jesus was largely mechanical, nevertheless it caused the prophets to write important facts concerning God's purpose in the earth. In this purpose we have revealed God's loving kindness, righteousness and justice. Jesus came as the Christ—the promised one—to begin the fulfilment of those glorious promises.

In Jesus' life and ministry He revealed further the outworking of those glorious attributes of the Father, because He exemplified the realities of the promised blessings. It was on a small scale, to be sure; but Jesus did heal the sick. He did raise the dead, He did preach glad tidings of life by means of the ransom and the Kingdom; and thus by His life and teachings He further revealed the meaning

of all those glorious blessings which the Heavenly Father has promised on behalf of the whole world; and through an understanding and realization of the truth they too will learn to know God as the One who exercises "lovingkindness, righteousness and judgment in the earth"—even as the church has this knowledge revealed to them now.

To His disciples Jesus said: "I have yet many things to say unto you but ye cannot bear them now; howbeit, when the spirit of truth shall come, it will guide you into all truth, . . . and will show you things to come." (John 16:12, 13) This spirit of truth—the holy spirit—did come at Pentecost; and from thenceforth the disciples began to understand, and to reveal to others, the "many things" of which Jesus spoke. And what were these "many things"? We need only to go to the teachings of the apostles to find the answer!

"The Mystery Hid from Ages"

Outstanding among the things revealed to the apostles through the holy spirit was the "mystery" of "Christ in you, the hope of glory." This "mystery," as we have already seen, was simply the fact that both Jew and Gentile followers of the Master were to be associated with Him as the Messiah of promise, the "seed of Abraham," in the work of blessing "all the families of the earth." The expression "Christ in you" has no thought whatever akin to the mystic theory that in some mysterious way Jesus enters into us, or impresses His personality upon us, so that we become engulfed in the "ravishments" of His presence.

All such theories came, not from Christ, but from heathendom, and constitute a part of Satan's general system of deceptive religion. We do not deny but that many sincere ones have felt the presence of some "unseen power" which they thought was Christ, but all such "feelings" are undoubtedly of the adversary, and used by him to lead people away from God instead of toward Him. As proof of this it is but necessary to note the fact that all down through the age, none of those who have been captivated by the "spiritual separation" theories have ever been led to see that God was anything else than a fiend who intended to eternally torture practically all of mankind in an endless hell of burning brimstone; or that He was not in some way a one third part of the "blessed trinity," etc.

Neither has anyone who has entered into "soul solitude," learned, as a result of this "separation," that the penalty for sin is death, not torment, and that the gift of God is eternal life through Jesus Christ our Lord. The glorious hope of joint-heirship with Christ in His Kingdom, and the blessed hope of the world through the Kingdom, has likewise never been revealed through the "quietism" method of instruction. Indeed, we find that even those who have come to know about these glorious doctrines of the divine plan through a study of the Bible, soon show a marked tendency toward a lack of appreciation of these Bible truths, and especially the privilege of disseminating a knowledge of the

Kingdom hope to others, when once they become tinctured with such "mystic theology."

Prior to Pentecost the apostles could not have grasped the fact that Gentiles as well as Jews could become members of the body of the Messiah. Hitherto all of God's promises had been to the Jews, and Jesus knew His disciples were utterly unprepared to receive anything different than that and still maintain their confidence in Him as a teacher. This then was another very easily understood detail which they could not at that time "bear," because of their prejudice, and which required, not only the outpouring of the holy spirit, but a special vision besides, to enable them to grasp.

But when they did grasp it, how it enriched their knowledge of God! The Apostle Paul waxes eloquent concerning the riches of wisdom and judgment thus manifest by the Heavenly Father, when, after explaining the fact of the Gentiles becoming fellow-heirs with Jews, he says:

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—Rom. 11:33.

And so it was that the spirit continued to reveal those "many things," which when grasped by the apostles and by them recorded for our instruction, we too are able to understand. It is, then, through the written Word of God, revealing as it does the various details of the divine plan of the ages, that we are able to become acquainted with God in the way which He indicates is so important to us.

Consecration Essential to a Knowledge of God

A practical acquaintanceship with God is not, of course, obtained by a mere theoretical knowledge of His loving purpose to bless all the families of the earth. Beyond this we also must enter into that close relationship with Him that is made possible through Christ our Advocate, through a full surrender to His will; thus placing ourselves in a position in which He can fit us into that place in His purpose which His wisdom sees is best for us. And, becoming fully surrendered to His will, we must, in order to know Him fully, learn to appreciate His care over us, and to learn the lessons intended for us in the various experiences which He permits to come to us. All of this is involved in knowing God; and yet it is all based upon the simple practical statements of His written Word, which must become the sole guide in our lives.

This precious relationship we enjoy with the Heavenly Father is daily more sweet and meaningful as we come to realize more fully that all of His precious promises on our behalf have been made "yea and amen" in Christ Jesus. For the sake of emphasis, some unknown writer has compiled, in a compact whole many of the promises which form a part of the present heritage of knowledge which belongs to the Christian. We quote:

"No good thing will He withhold from you. Every step has been ordered for you. His infinite and superior wisdom directs you. His unseen messengers minister to you. His angels pitch their shining tents around you. His armies

fight for you. His wealth is hourly expended upon you. His abounding and never-failing grace sustains you. His rod guides you. His staff comforts you. His patience will wait for you. His mercy will pardon you. His glory will crown you. His joy will exalt you. As an heir of Himself and joint-heir of Christ He will honour you. As sons and daughters of the Highest, He, Jehovah the Great, the Eternal, that All-glorious Monarch, the Ancient of Days, the Great Supreme and Changeless One, your Father and your God, will receive you."

O, precious knowledge of God thus revealed to us through His word! And to think that through this knowledge, based upon the doctrines of the divine plan, we really see God as the One who delights in exercising lovingkindness in the earth—on behalf of the church now; and later, on behalf of the whole world of mankind; to bless "all the families of the earth!"

Light Versus Darkness

The struggle of light against darkness, particularly in respect to a true knowledge of God, has been a constant one all down through the age; and the efforts of the adversary to camouflage the truth have been manifested in about the same way all along the line. The **simplicity** of the gospel taught by Jesus, and revealed throughout the Scriptures, was looked upon with disdain by both of these two main religious factions of Jesus' day. To Jew and Gentile alike, who were steeped in the oriental and pagan philosophies so rampant at that time; and, in the case of many of the Jews, also bound by the traditions of the elders as contained in the then unwritten Talmud, the matter of simply repenting of sin, and accepting by faith the provisions of the shed blood of the Redeemer, and upon the basis of this, making a full consecration to the Lord, seemed wholly inadequate as a salvation producing religion.

Because of this we find Jesus saying: "I thank Thee therefore Father, that Thou hast hidden these things from the wise and the prudent, and hast revealed them unto babes." And Paul's mention of "vain philosophies" seems also to be of special significance. While the truth flourished in a measure during the lifetime of the apostles because of the special divine protection exercised through them, it was not long after their death that the heathen philosophies began to be mixed with the gospel; and this continued until the truth became so adulterated that, in effect; it ceased to be the gospel of Christ.

In this new heathenized "gospel," Christ was no more than any other of the thousand or more deities to whom they paid homage. The names, Jesus, Jehovah, and God, simply became subjects for controversy. And these controversies were almost endless in variety and duration, as the various pagan philosophers attempted to reconcile the Christian fact of one God with the heathen conception of many gods; and out of these controversies there gradually emerged the monstrous doctrine of the "trinity." It is not difficult to see that, in all this, the true knowledge of God was indeed lost, and that the simplicity of the gospel was engulfed in the carnal wisdom of men.

But then, even as now, there were many to whom the practice of theological philosophizing did not appeal; yet even for these Satan had a ready substitute to blind their minds, "lest the knowledge of the glory of God, in the face of Jesus Christ, should shine unto them." This substitute, which to many was the more pleasing concoction, was the **oriental** conception of religion, which, as we have seen, was prevalent in Jesus' day, and which, as early as the second century, was introduced into the nominal church.

Introduction of "Soul Solitude"

The historian Mosheim is authority for the information that it was a man named Ammonius Saccas, a Platonic philosopher, who, although born of Christian parents, adopted the "ancient philosophy of the east"—oriental philosophy, essentially the same as that now held by Mahatma Ghandi and other Hindu mystics—and who claimed that such philosophy was the foundation of all true religion, and the only religion which could acquaint its adherents with God. He even made the audacious claim that Jesus' main purpose in coming to earth was merely to purify this oriental philosophy, and to restore it to its proper position among the peoples of the earth. It was this same heathen philosopher, according to the historian, who first introduced into the church that oriental theory concerning the supposed spiritual benefits to be derived from a deeply meditative and contemplative life of soul solitude. We quote:

"But a more sublime rule was laid down for the wise. They were to raise above all terrestrial things (on a very high plane of spiritual(?) thought) by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which confines the activity, and restrains the liberty of the immortal spirit; that thus, in this life, they might enjoy communion with the Supreme Being, and ascend after death, active and unincumbered, to the universal Parent, to live in His presence forever."—Ecclesiastical History, Vol. 1, page 142.

To those to whom continuous philosophizing was a burden, this new contemplative method of "knowing God" was very appealing. Hence, it was from this source, declares the historian, that there

"... arose that melancholy set of men, who have been distinguished by the name of mystics, whose system, when separated from the Platonic doctrine concerning the nature and origin of the soul, is but a lifeless mass, without any vigor, form, or consistence. Nor did the evils which sprung from this Ammonian philosophy end here; for under the specious pretext of the necessity or contemplation, it gave occasion to that slothful and indolent course of life which continues to be led by myriads of monks retired in cells, and sequestered from society, to which they are neither useful by their instructions nor by their examples."—Ecc. History, Vol. 1, page 143, 144.

From all this we can see how subtle have been Satan's efforts to hold the people, even the professed people of God, under the darksome spell of blinding superstition. And it is even so today. On the one hand, we still have with us the learned philosophers, ever theorizing, interpreting and explaining, in their attempts to reconcile the oriental

and pagan theories with the simple gospel of Christ; and, on the other hand, we also have the modern exponents of oriental mysticism, who declare that God imparts a true knowledge of Himself only to those who, by shutting out the world and its vicissitudes, can rise to a high plane of holy contemplation and spiritual meditation, or "soul solitude."

Both of these heathen theories were introduced into the nominal church at an early date, and they became more or less definite systems of so-called Christian religion during the second and third centuries of the Christian era. Both systems grew and flourished within the church nominal during the "dark ages." The fruits of what the historian calls the "scholastic theology" are easily recognized in the multiplicity of blasphemous theories, such as the trinity, purgatory, the mass, saint worship, inherent immortality, worship of the virgin Mary,

etc., etc. The outgrowth of the other basic branch of heathen religion, called by the historian "mystic theology" is seen in the monastic life of thousands of sincere but deluded adherents of the various oriental religions, particularly; while the less radical forms of this same theology is seen in the present-day "unity" movement, in the theories of the "Quakers," our "Pentecostal" friends and others, having a more jubilant brand of this same oriental emotionalism. Those who are seeking to be guided by God's Word alone should avoid becoming tinctured with either branch of these ancient systems of error.

(To be continued)

In the second and last installment of this article historical data will be presented showing the cunning work of Satan in his efforts all down through the age to adulterate the Gospel of Christ with heathen superstitions; revealing also his present-day tactics along this same line.

The Law of Retribution

A STUDY of the laws which control the universe inspires a desire to become acquainted with the mighty power behind such an array of infinite wisdom. And here and there in the pages of the divine Word are given hints which, if carefully followed to a definite conclusion by the sincere and studious, open a veritable treasure-box of knowledge and wisdom. The Bible contains an expression of the will and intention of the Creator; and as it is studied honestly, there dawns upon one a consciousness and appreciation of His laws controlling human behavior.

One of these divine laws, which is well recognized, has been called the "Law of Retribution." The observance of this law promotes life, and its violation may invoke the penalty of death. Yet man pays less attention to such laws which are designed to control him in his human associations than he does to the minor laws of nature around him.

Jesus was the first one to expound clearly to condemned man the way to life and the elimination of the death penalty. His enlightening exposition proves that without Divine aid—that is, if it had not been that "God sent His only begotten Son into the world"—man would never have known the way to life. Recognition of Jesus' ransom sacrifice, and unflinching obedience to the divine law, is the key to life; and the injunction "obey and live" is the eternal basis of happiness and blessing.

The Guilty Cannot Escape

Every evil act, word, thought, or tendency, must at some time and in some way react unfavorably against every intelligent creature who is responsible for such infraction of the Divine Law. The penalty may not come swiftly nor suddenly, but that is no proof that the guilty one will escape therefrom. **Retribution will come eventually.** It may come not only to the individual culprit, but it may be handed down to his posterity; "for the sins of the fathers shall be visited upon the children, even to the third and fourth generation."

Such sin may find expiation in the resurrection, when the sinner, long silent in oblivion, is brought to conscious existence again by the power of the Creator; but meanwhile the contaminating influences of his sin may have spread from one to another until whole groups of people have become violators as a consequence of his wrong deed or example. Thus national sins develop, which in turn follow a given cycle and culminate in retributive reactions. There is no escape from the penalty of sin.

The Apostle Paul made clear statements of these facts when, in 2 Cor. 9:6, he said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." And in Gal. 6:7, 8 he warns everyone: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

Each class of infractions leads to corresponding reactions, the outworking of which constitutes the method by means of which the Creator executes the penalty. It is evident that there exists a basic law governing the mental and moral reactions which take place in the individual brain and organism, as well as in the governmental and social arrangements of mankind—in fact in all phases of human activities. This is the "law of retribution," and as we gain a penetrating perception into this ever-involving situation, it opens to us a clearer understanding of the numerous Scriptural statements relative to the certain visitation of God's **judgments, wrath, anger, and indignation.** Let us note some of these.

Judgments

Read the 26th chapter of Isaiah. Therein the prophet shows that in Jehovah is everlasting strength; and that those who trust Him, and whose **thoughts**

dwell upon His ways (laws), He will keep in a peaceful state of mind; also that He will be like a wall and bulwark of protection to any nation that obeys the truth. God thus measures the path of the just; and cities, states and ruling houses who elevate themselves into powerful positions unjustly, He ultimately brings down low. By the power of His judgments will all the world eventually learn what righteousness is. (Verse 9) The wicked will not respond to the evidence of the benefits of a righteous course, and by their own actions they shall be devoured.—Verse 11.

The Lord has ordained peace for His people (verse 12) and although others have lorded it over them yet they never accepted any God but Jehovah. Their selfish rulers cease to be, and even the memory of them is forgotten.

The Jewish nation and leaders were favored by God and the boundaries of the nation increased in extent. (Verse 15.) They poured out secret speech when in trouble, and in God's sight their efforts brought no deliverance in the earth—just as the Economic Conference in London has brought forth nothing but wind. (Verses 15-19.) When the grand cycle of wickedness comes to its full—as it is now coming—provisions and wisdom will be granted God's people, so they will find means of protection.—Verses 20, 21.

Divine Jealousy and Wrath

Read the whole tenth chapter of Jeremiah: Listen to what the Lord through the prophet utters to the nation of Israel. They are advised not to follow the ways of the heathen nations surrounding them, and not to be afraid of the customs and images of these pagan people who know not Jehovah and His Truth. (Verse 5) Their images are made imposing and terrifying, and are intended to overawe. But they can do nothing, they have no life (Verses 3-5)—just like most of the theories and practices of the great ones of the earth today.

Fear God and the laws which He has made, and recognize that the doctrines of men are vanities. (Verses 6-9.) "But the LORD is the God of truth, He is the God of life and a King of eternity: at His **wrath** the earth shall tremble, and the nations shall not be able to abide His **indignation**." (Verse 10) The gods of these heathen nations did not bring into existence the earth and the stars. But the One who had the power to make the world; the wisdom to direct its continuance; the discretion to spread out and fix the orbits of the heavenly bodies; He who has made the oceans, mountains, lightning, rain and wind; yea, all things animate and inanimate—listen to Him.—Verses 11-13.

Those heathen images and their supporting theological theories (and we **still have** many of the supporting theories) only cause confusion. They are false, devoid of animation, and contrary to the divine law which was provided for Jacob and the house of Israel. (Verses 14-16.) But the Jews never followed the prophet's advice, therefore Jeremiah laments and says that the Lord is about to "sling out the inhabitants of the land." God's tent is

spoiled, His children have deserted Him. The pastors, instead of seeking the Lord's way, have acted like dumb animals, with the result that their flocks will be scattered. Already from the 'north country' a great commotion is being heard which will make the cities desolate. (Verses 18-22.) "It is not in man that walketh to direct his steps"—divine retribution is sure to come.—Verses 23-25.

Anger

All arrangements out of harmony with righteousness must eventually come to an end. Such was true with Israel, as Ezekiel shows in the seventh chapter of his prophecy. The end was about to come upon their kingdom; God's **anger** was about to judge them according to their ways. (Ezek. 7: 1-6.) He was about to pour out His fury upon them and "accomplish His anger." (Verses 7, 9. "The rod hath blossomed, pride hath budded." Because they had failed to strengthen themselves for this fateful time by obedience to the Lord, it was inevitable that the end had arrived. But only after the destruction occurs will those who escape fully realize their iniquity.—Verses 10, 16.

Although "they gird themselves with sackcloth," "cast their silver into the streets," yet "their silver and their gold shall not be able to deliver them." (Verses 17-19.) The government of Israel was doomed, "for the land is full of bloody crimes, and the city is full of violence." Nothing they can now do will avail them. They had laid the foundation for their destruction, and it was sure to come. (Verses 20-24.) "Destruction cometh; and they shall seek peace, and there shall be none." How this reminds us of the predicament of the nations today.

"Mischief shall come upon mischief, and rumor shall be upon rumor: then shall they seek a vision of the prophet; but the law shall perish from the priest, and council from the ancients." (Verse 25.) But the clergy and the wise men are also corrupted. And, as it was then, so is it now, "And the hands of the people of the land shall be troubled." "I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord." (Verse 27) Indeed, "when His judgments are abroad in the earth, the inhabitants thereof shall learn righteousness." And who will say those divinely predicted judgments are not now beginning to be in evidence?

The troublous and distressing conditions which perplex the mind of man, and sweep over the nations as a tempestuous wave of baffling national and social derangements, become more understandable as we meditate upon these messages of the prophets. The disintegration of nations and group associations, and the burying of them in oblivion, clarifies as we investigate the operation of the divine law of retributive reactions. The evil force behind the rise and fall of the respective schemes and arrangements which "the god of this world" (Satan) has brought into existence, now bares itself before us.

(To be continued)

The Value of Prayer

Part Eight

HUMILITY is an important element of successful prayer, as it is also of every phase of the Christian life. To the extent that one recognizes his own weakness and inability, to that same extent God will use him and bless him in the accomplishment of His purposes. We see this principle of humility exemplified in the case of Gideon, one of God's faithful servants of the past, whom He used to deliver the people of Israel from the hands of the Midianites.

Many times and in many ways Israel had sinned against God. Even the idolatrous worship of Baal had been substituted for the worship of Jehovah the true God. Because of this God's favor had been withdrawn from Israel; and they now were being held captive and were sorely oppressed by the Midianites. Then the Lord sent a prophet unto them, who said:

"Thus saith the Lord God of Israel: I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell; but ye have not obeyed My voice. And there came an angel of the Lord and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezirite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites."—Judges 6:8-11.

In the conversation that ensued between the angel of the Lord and Gideon, we find a remarkable manifestation; first, of doubt on the part of Gideon, and then of a humble recognition on his part of his own inability to effect the deliverance of Israel. To Gideon the angel of the Lord announced: "The Lord is with thee, thou mighty man of valour." (Verse 12.) But Gideon doubted—honestly doubted—and freely expressed his misgivings to the Lord's representative. In this we have a very comforting and valuable lesson. Gideon was undoubtedly a man of faith, but the trying experiences through which he, together with all Israel, was then passing had marred his vision. He knew that God had blessed Israel in the past, but he could see little evidence of such favor now. In this, Gideon's attitude was little different from that of practically all of God's people from that day to the present time.

Faith Tested by Adversity

It is comparatively easy for us to exercise faith in God's overruling providences when the sunshine of His favor is very manifestly upon us. When down through the harvest period we were all united under the banner of truth, and the pure gospel message of the Kingdom was going out unhampered to the people, it was easy for us to rejoice in the

Lord and to maintain our enthusiasm for Him and for the truth which He had sent to us. But when the trial time came everything seemed different. All have been tested, and many have doubted. Some still doubt. But God is gracious unto His people, and in due time He provides fresh stimulus for their faith, just as He did in the case of Gideon.

Nor did the Lord reprimand Gideon when He honestly confessed his doubt. There is pathos in Gideon's words: "And Gideon said unto him, Oh my Lord, if the Lord be with us, why then has all this befallen us? and where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but hath not the Lord forsaken us and delivered us into the hand of the Midianites?" (Verse 12.) These words were spoken to the angel of the Lord; and while they express doubt, Gideon was sincere and straightforward in what he had to say, and we cannot but believe that the Lord was pleased with his sincerity.

Gideon was a young man in Israel; and while he had been told of the wonderful miracles the Lord had performed in the past, he had seen no such evidence of His overruling care and protection, and he was candid enough to tell the Lord's messenger. There is also in his words an indirect plea that the power of God might be exercised again on behalf of Israel, in order that they might be delivered from the hand of their enemies.

One of the essential features of successful prayer is a willingness on the part of the praying one to cooperate with the Lord in bringing about the answer to his own prayer. This was true in the case of Gideon. Immediately the Lord said to him: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Verse 14.) And now is revealed Gideon's humility—a humility that caused him to hesitate when the Lord offered him an opportunity of service. He answered the Lord and said: "O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."—Verse 15.

God Giveth Strength to the Humble

Gideon's attitude toward the commission which had come to him from the Lord is not unlike that of Moses, when the Lord appeared to him at the burning bush and imposed upon him the mighty task of delivering Israel out of the land of Egypt. Both of these great men of God acknowledged their own weakness and lack of adaptability for that which they were being asked to do. But in both cases God saw inward qualities of heart and mind which He could use to His glory.

It has always been thus in God's dealings with His people. The servants He chooses are usually those who are unnoticed by men; and because they are from the humbler walks of life they are deeply cognizant of their own weaknesses, and are thus in an attitude in which God can use them. The great

Apostle Paul seems to have been an exception to this general rule, but God permitted him to have a "thorn in the flesh" which kept him daily reminded of his own weaknesses; and in this Paul learned to rejoice, because it gave God an opportunity to work in him and to manifest His strength and help in every time of need.

Following Gideon's acknowledgment of his own unfitness for the task that was being imposed upon him, the Lord gave him the assurance that the deliverance of Israel did not depend upon human leadership: "And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." (Verse 16.) But still Gideon was unconvinced. He asked for a sign whereby he might know for sure that the Lord would be with him in this gigantic undertaking. The Lord was not displeased with this, even as He was not displeased when Moses similarly asked for a sign. The Lord accommodated Gideon's lack of faith, and caused fire to come out from the rock and consume the flesh and the unleavened cakes which he had prepared. For the time being this seemed to satisfy Gideon; and when it fully dawned upon him that he had been actually in communication with an angel of the Lord, his weakness again manifested itself and he was filled with fear.

Thus step by step did the Lord lead His servant and prepare him for the task that lay before him. But now must come the revelation of what constituted Israel's real difficulty, and the reason why the Lord apparently had forsaken them. Israel had sinned; and Gideon's own father had tolerated the worship of Baal, right on his own property. Hence the first test of obedience that was imposed upon this newly appointed servant of God was that of his willingness to take direct action against that which had defiled his people, and to destroy the altars of Baal and the grove in which the idolatry of Israel had been practiced.—Verses 25-27.

Gideon's strength and success were doubtless due to the fact that he faithfully endeavored to comply with all the wishes of the Lord as they were known to him. A cleansing from the spirit of idolatry in his own household was necessary before God could bless him with the larger task of delivering the entire nation. Thus we have exemplified the principle mentioned by Jesus: "He that is faithful in that which is least will be faithful also in much." No Christian can hope to prevail with the Lord in prayer, or to be greatly used of Him in the blessing of His people, if they have neglected to obey His commands in the preparatory opportunities which He gives them—especially when these opportunities have to do with their own cleansing of heart, mind and conduct.

Gideon Still Hesitated

God's blessing had been upon Gideon's efforts thus far, and because of that his mind began to grasp the larger opportunity that lay ahead; but he was still cognizant of his own personal weakness. It was a tremendous undertaking to deliver Israel from the hand of the Midianites. No servants

of God should aspire to such gigantic undertaking unless they are thoroughly convinced that it is the Lord's will for them. Too often do the good efforts of God's people end in utter failure because the Lord has not been sufficiently considered in advance. And when apparent success is attained without the Lord's leadings, as sometimes happens, there usually is manifested that boastful attitude represented in the words of warning given us by Jesus: "Have we not done many wonderful works in thy name!"

Instead of following up his first victory with a hastily precipitated personal effort on behalf of all Israel, Gideon again went to the Lord in prayer; he sought a clear-cut demonstration, to show that the Lord really would be with him in his battle against the overpowering enemies of Israel. (Verses 36-40.) We must remember that very little of the written Word of God was then in existence; hence Gideon was justified in seeking certain definite evidences or signs from the Lord, such as would not be proper for the Christian to expect today. To us the Lord has given the "more sure Word of prophecy, whereunto we do well that we take heed, as a light that shineth in a dark place, until the day dawn."

The Christian should be no less persistent than was Gideon in determining accurately what the Lord's will might be in respect to every detail of life; and the privilege of prayer is the Lord's provision, in keeping with His written Word, whereby we are given help to discern His leadings: "If any man (Christian) lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." (James 1:5.) Nor is the Lord displeased with His people when they persist in coming to Him repeatedly concerning the same matter. Proper caution and solicitude in spiritual matters is a virtue that will have much to do with the success of a Christian life.

But we should not be over-cautious, to the extent that we are always undecided, and hence never go forward. The Lord expects us to exercise care and diligence in ascertaining His will, but then He expects us to also act. God's will for the Christian is clearly revealed in the Bible. There are certain fundamental facts concerning what the Christian should be, and what he should do, that are beyond question. The Christian need not be undecided about these; and he needs only to pray for strength to carry out the Lord's clearly revealed will, and for wisdom in carrying out the details of his application of these fundamental requirements.

Gideon was given the assurance for which he asked, and in the strength of the Lord he went forward to a glorious victory for the people of God. May the same happy consummation be ours; and if it is, it will be because we have continued instant in prayer; and because after putting on the whole armor of God, we have prayed always with all prayer and supplication for the saints, and have continued therein with thanksgiving unto the end.—Eph. 6:10-20.

• THE EVERLASTING GOSPEL •

THE SON OF GOD

MUCH confusion and mystery have resulted from failure to recognize the plain teachings of the Bible concerning the relationship that exists between Jehovah God and Jesus, His beloved Son. Many have claimed that these two beings are one and the same, and that the terms **Father** and **Son** do not imply the existence of two separate and distinct personalities. But to claim that Jesus and His Father are one and the same person is to render many passages of the Bible worse than meaningless.

The word **father** means one who gives life, while **son** means one who receives it. Because of the separate and distinct meaning of these two words, it would be entirely inconsistent to apply both of them to one person. Jesus said that "God so loved the world, that He gave His only begotten Son, that whosoever believed in Him should not perish but have everlasting life." (John 3:16.) Surely this could not mean that God gave Himself.

When on the cross Jesus cried unto the Father, "My God, My God, why hast Thou forsaken Me?" He certainly did not mean that He had forsaken Himself. (Matt. 27:46.) On another occasion Jesus said, "My Father is greater than I."—John 14:28.

This, too, proves that the Father and Son are not one and the same person. When Jesus said, "I and My Father are one" (John 10:30), He did not mean that they were one in person. We are not left in doubt concerning this, because, subsequently, in a prayer, He requested that His disciples be made one with Him, even as He was one with the Father.

(John 17:21.) This undoubtedly refers to a oneness of purpose in respect to the great plan of redemption. So complete was the oneness that existed between Jesus and His Father, that He could truly say: "He that hath seen Me hath seen the Father." This could not mean that to see Jesus would mean literally to see the Father, because, as the Apostle Paul tells us, no man hath seen God at any time—"Whom no man hath seen, nor can see."—1 Tim. 6:16.

The perfect man Jesus, was, however, a manifestation of God's glory in the outworking of His purposes for the blessing of all the families of the earth. He was "God manifest in the flesh," but was not God Himself in the flesh. (1 Tim. 3:16.) God created our first parents in His own image. Not that they were in the bodily form of God; but, rather, that the four great attributes of Jehovah's character—wisdom, justice, love and power—were manifested to a limited degree in their personality.

Thus the first man, Adam, was a fleshly manifestation of God. In the same way, but to a greater degree, Jesus was a fleshly manifestation of God, because, not only was He a perfect man in the image of God, but He had come to earth

in order to carry out a special mission in connection with the purposes of God for the salvation of humanity.—Col. 1:13-15.

The Scriptures make it plain that Jesus had been actively associated with His Father since the earliest dawn of creation. They tell us, in fact, that He was the "Beginning of the creation of God,"

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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

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

(Rev. 3:14.) and, also, "the firstborn of every creature." (Col. 1:15.) These passages indicate most clearly that Jesus was the direct creation of His Father, and, therefore, "His only begotten Son." The Apostle tells us, in addition, that Jesus was the active agent of His Father in all the creative work:

Jesus' Prehuman Existence

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." (Col. 1:16.) Another very interesting passage in this connection, although one that is frequently misunderstood, is that contained in the first chapter of John's gospel. Here, Jesus in His prehuman existence, is referred to as the "Word of God," verse fourteen stating that, "The **Word** was made flesh and dwelt among us." **Word**, in this account, is a translation of the Greek word **Logos**.

Ancient Kings, when addressing the people, were accustomed to sit behind a lattice, in front of which stood a representative, who proclaimed the King's message to the people. This representative was styled the **Logos**—the King's word, or mouthpiece. With this illustration in mind, the title **Logos**, when applied to God's only begotten Son, is seen to be peculiarly fitting. The **Logos** has always been the active agent of Jehovah, and the Bible assures us that He always will be. It will be through Him that God will speak peace to humanity. He speaks to the Church now, and later on, will speak to the world, through the Messianic Kingdom.

Paul says: "He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He (Jehovah) hath put all things under His (Jesus) feet. But when He saith all things are put under Him, it is manifest that He (Jehovah) is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son (**Logos**) also Himself be subject unto Him (Jehovah) that put all things under Him, that God may be all in all." (1 Cor. 15:25-28.) Thus it is seen, that just as the work of creation was entrusted to the faithful and beloved Son of Jehovah—the **Logos**—so the work of restoration, or the bringing back of all mankind from sin and death, is also to be accomplished by Him.

The Common Version translation of John 1:1, 2, is very confusing, and has led to much misunderstanding as to the relationship that exists between Jehovah and His beloved Son, the **Logos**. This text has, in fact, been used to prove that the Father and the Son are one in person, but the original Greek text does not bear out the thought. A literal, word-for-word translation of this text is as follows: "In the beginning was the **Logos**, and the **Logos** was a God, the same was in the beginning with the God."

From this it will be noticed that the Greek text makes a very distinct difference between the **Logos**, who was a God, and Jehovah who was the God. The Greek word **Theos** here translated **God** means merely a mighty one. This word is used in 2 Cor. 4:4, where the Apostle Paul tells us that Satan is "The

god of this world." Jehovah is the supreme, all-powerful **Theos**, but the **Logos** was a **Theos**, and the executive of His Father in all the creative work: "All things were made by Him, and without Him was not anything made that was made." (John 1:3.) It was this mighty **Logos**, and not Jehovah, that "was made flesh and dwelt among us."—John 1:14.

"For the Suffering of Death"

When creating the first human pair, God made them a "little lower than the angels." This is clearly stated by the Prophet David in the 8th Psalm. The Apostle Paul quotes from this Psalm, and adds, that "we see not yet all things put under him"—under man—but, says the Apostle, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." (Heb. 2:6-9.) Thus does the Apostle state clearly the purpose for which the **Logos** was made flesh, which was, in order that He might taste death for every man.

Remember, it was a perfect man (Adam) who had transgressed the Divine law and thus brought the penalty of death upon himself and his children, but now Jesus had come to pay this penalty by the sacrifice of His humanity, which sacrifice was completed at Calvary. How unreasonable it would be to claim that Jehovah died upon the cross! But how natural that the **Logos**, who at all times had joyfully carried out the will of His Father, should be willing to humble Himself and become a man in order that He might carry out His Father's loving purposes of redemption for a lost race! Concerning this act of devotion on the part of the **Logos**, the Apostle Paul says: "But made Himself of no reputation, and took the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."—Phil. 2:7, 8.

It was indeed necessary that Jesus should become a man in order to die for the race, because His death as the **Logos** would not be a corresponding price. It was a man who had sinned and who had been sentenced to death, and only a man could be a corresponding price, or ransom. The Apostle Paul states this fact very clearly when he says: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6.) Not only does this passage show that it was the man Christ Jesus who gave Himself as a ransom, but it also emphasizes the fact that there is but one God over all, and that Jesus is the appointed mediator between that God and the condemned and fallen race. In due time, the great fact of the ransom, and of the Mediator, will be testified, or made known, to all; and then the entire world will have an opportunity to return to God's favor and live forever.

Quickened in the Spirit

Another interesting and very important point in connection with the study of Jesus as the world's

Redeemer, but one that is frequently overlooked by students of God's Word, is the fact that, although Jesus went into death as a man, He was not raised from the dead as a human being. Jesus declared that He would give His flesh for the life of the world. (John 6:51.) Had He taken back His flesh, it would have meant that the death penalty had not been paid. In harmony with this, the Apostle Peter tells us that Jesus was "put to death in the flesh, but made alive in the spirit"—became a spirit being.—I Pet. 3:18.

The Apostle Paul, referring to the high exaltation of Jesus, says: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (i. e., those who have gone down into death); and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) How different this is from the teachings that have come down to us from the dark ages, which claim that Jesus, while on earth, was God—His own Father; that he retained this body of flesh, scarred though it was, took it to heaven with Him; and that the God of the entire universe is now some kind of glorified human being whose body still bears the marks of his sufferings and death. No wonder is it that thinking men and women should turn in disbelief from such a conception of God.

But what a different view we have when we see that Jesus was the Son of God—the **Logos**—the one who had been used always by Jehovah in order to accomplish His purposes! How reasonable that the **Logos** should be the one to come to earth to redeem man from the curse of sin and death! He had been the active agent of the Father in carrying out all of the creative work, and delighted to be used on a mission which, although it would entail suffering, would make it possible for those whom He had created, together with their offspring, to be restored to life and Divine favor. And how like Jehovah, the God of love, to reward so highly His faithful Son, by giving Him a name which is above every name, that throughout the endless ages of eternity, all of God's intelligent creatures might sing praises of the Lamb that was slain!—Rev. 5:11-13.

Assurance Unto All Men

When properly understood, every act of the great Jehovah God is seen to be in exact harmony with the four cardinal attributes of His character—wisdom, justice, love and power. Man was created with perfect ability to cooperate intelligently with the Creator's purposes. Because of this, he was said to be in the image of God. Ability to cooperate intelligently implied the privilege of taking a contrary course. Continued disobedience on the part of any of God's creatures would, however, mar the beauty of Creation, and would serve to call into question the power and wisdom of the Creator.

Hence, while man could select the course

that he might choose, he was told that disobedience on his part would lead to death. This penalty was just, because not only would it rid the earth of rebellion, but it would save the sinner from the necessity of a continued existence alienated from the favor of his Creator—an existence that could not be other than unhappy. But although man had been justly sentenced to death, Divine love and wisdom provided the means whereby the demands of justice could be satisfied and, at the same time, the human race afforded an opportunity to benefit by experience from its course of disobedience. Thus Jehovah, the Author of redemption through Christ, can be "just, and the justifier of him which believeth in Jesus." (Rom. 3:26.) It can be seen, therefore, from the standpoint of Divine justice, that the death of Jesus was necessary in order that the penalty of death which had been pronounced against the human race might be set aside.

God's acceptance of this sacrifice is shown by the fact that He raised Jesus from the dead, which is a guarantee that all mankind will be given another opportunity to obey the laws of God and live; "Because" (says the Apostle Paul) "He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead."—Acts 17:31.

What a blessed assurance!—not only of the power of Jehovah to raise the dead, but also of the fact that the sacrifice of the Redeemer was acceptable; and, because of this, He now lives as the intercessor for all who come to God through Him. What a blessed assurance, also, of the privileges of life and happiness coming to all mankind, when the risen Christ, in Kingdom power will become the great judge of all, and when, as such, He will instruct the whole world in the ways of righteousness, to the end that they may know and do the will of God, and live forever.—Isa. 26:9.

Evolutionists at the Crossroads

(Continued from page 9)

Archeologists are now discovering the metallic handiwork of these early men, and some of it is remarkable. Says Prof. Gadd, of the British Museum, in his recent "History and Monuments of Ur" (1929), "those works of art which astonish by their beauty, belong not to the last but to the first ages." Thus does modern research continue to confirm the Biblical story of creation; and to refute the fabulous conjectures of the evolution school which has long taught the libelous error that our earliest ancestors were ignorant, apeish low-brows.

(To be continued)

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Our Biblical Dialog



THE RICH MAN IN HELL And the Smoke of their Torment

ERNEST: And so the Bible teaches, to your understanding, that hell is merely the death condition, in which there is no suffering.

Frank: Yes Ernest, that's what the Bible declares. In Ecclesiastes 9:10, for instance, are these words: "There is no work, nor device, nor knowledge, nor wisdom, in the grave (Sheol, the Bible Hell), whither thou goest."

Ernest: That's all very well Frank, but when we get over into the New Testament we find that hell is not nearly so peaceful as one would suppose from reading the Old Testament—

Frank: But Ernest, you don't think for a moment that God would prepare a place of eternal torment for nearly all mankind, and then neglect to give any warning about it for more than four thousand years?

Ernest: To tell the truth I don't want to believe in eternal torment at all, and I would like to be convinced that it is not taught in the Bible, but what are we to do with Jesus' account of that rich man who died and in hell lifted up his eyes being in torment?

Frank: You have reference to the parable of the Rich Man and Lazarus, I presume.

Ernest: Yes, and I have the account right here to read. It's in the 16th chapter of Luke verses 19 to 31. Shall I read it?

Frank: It isn't necessary. I am quite familiar with the passage—

Ernest: Perhaps more familiar than you would like to be. But tell me, Frank, if hell is such a nice quiet, peaceful place, how is it that this rich man found himself in such a predicament when he arrived there?

Frank: Is it usually the body that goes to this place of torment?

Ernest: No, no, Frank, it's the soul that goes to hell. The body returns to the dust—

Frank: That's very true, but Jesus tells us clearly that this rich man lifted up his eyes after death, and cried for a drop of water to cool his tongue. Does the soul have eyes, and a tongue?

Ernest: I never thought of that, and besides, how did this rich man expect a drop of water to get anywhere near hell if it's as hot as we have been told it is? A whole barrel of water would evaporate before it got near the place.

Frank: Yes, and how could a drop of literal water cool the tongue of a theological soul, and if it wasn't the soul that was being tormented how was it that this particular rich man was able to take his body to this place of torment? As a rule, you know, the undertaker takes the body to the graveyard.

Ernest: But how about this good man that went to heaven, and refused to send water to cool the rich man's tongue? Does that mean that Christians become hard-hearted when they reach heaven, and are unwilling to give help to those who suffer?

Frank: There is nothing said in this parable about

good men going to heaven. It was a beggar who died, and after death was carried to Abraham's bosom—not heaven. The point is, this account has no reference to ordinary death, nor to the experiences of the people after death.

Ernest: What then does it mean? Frank, if hell is a condition of unconsciousness in death I want to know why this rich man of the parable was tormented in hell. You said just now that it wasn't necessary to read the parable as you were acquainted with it, but I have it right here in the 16th chapter of Luke, in case you have forgotten about it.

Frank: Thank you, Ernest, but I believe we both have the account pretty well in mind. But let us notice again that this could not possibly have reference to what we call natural death and that which follows. The beggar of the parable was carried to Abraham's bosom. Abraham would not have room for more than two or three beggars in his bosom—

Ernest: But remember, Frank, it was the beggar's soul that went to Abraham's bosom, and souls are very small. It used to be a question, you know, as to how many souls could dance upon the point of a pin.

Frank: In which case it would also be the bosom of Abraham's soul in which the beggar's soul found repose—a very small bosom, you see.

Ernest: I believe you are right at that; and by the same process of reasoning, if souls are that small, the one drop of water requested by the rich man could have drowned all the souls in hell, or caused a tidal wave, perhaps.

Frank: It's foolish to try to understand this passage in any other way than that it is a parable. As a parable it teaches a very striking lesson in connection with the experiences of two outstanding classes of people, the Jews and the Gentiles.

Ernest: Do you mean that a man represents a nation? How can that be?

Frank: Such use of language is common even in our day. For instance, we have "John Bull" representing England and "Uncle Sam" the United States. In this parable the rich man is a picture of the Jewish nation and the beggar represents the Gentiles.

Ernest: How do you know?

Frank: It doesn't say so, of course, but the description of each one certainly fits the thought suggested. The Jewish nation was rich because to it belonged all the promises of God. It was a royal nation through which the promises of God's Kingdom were given. This fact was represented by the purple robes of the rich man. The Jewish nation feasted at the table of the Lord until His favor was withdrawn. (Romans 11:9.) The robe of white linen represented the imputed righteousness of the law. The beggar was an outcast from Israel, and thus they looked upon all Gentiles. By the Jews the Gentiles were considered "dogs," so we find this beggar

associated with dogs which ministered to his comfort. The rich man and the beggar died. The Jewish nation died as a nation and lost the favor of God. Ever since individuals of that nation have been in torment. They have been persecuted, driven to the four corners of the earth. The beggar also died; that is, he ceased to be a beggar, just as the other ceased to be a rich man. The beggar, however, was carried to Abraham's bosom. The Bible calls Abraham the father of the faithful; that is, the father or those who have faith in the promises of God. The beggar taken to Abraham's bosom illustrates the fact that the Gentiles were no longer excluded from the blessings of God but were given the privilege of embracing the faith of Abraham, as comprehended in the covenant made with him, that through his seed all the families of the earth would be blessed. Down through the centuries, at different times, the Jews have called upon certain Gentile nations to help alleviate their suffering, but nothing could be done. The five brethren, who also had Moses and the prophets, (and none but the Jews had these) refer to the various tribes that did not return from captivity in Assyria and Babylon, hence were not in the Holy Land at the time of Jesus' ministry.

Ernest: It sounds reasonable enough, Frank, but do you think that the Jews are being persecuted as much now as formerly—even in Germany?

Frank: Indeed not! We might say, in fact, that the rich man is now on his way back from hell. The parable does not indicate that he would stay in hell forever. On the contrary, the Bible promises a restoration of the Jews to favor with God, and their reestablishment as a nation in the promised land. This work is now going on and is an evidence of the fact that we are nearing the time of Christ's kingdom.

Ernest: That's interesting I'm sure; but, Frank, how about the text over in the Book of Revelation where it speaks of the "smoke of their torment?"

Ernest: Yes, Frank, I have found a text in the 14th chapter of Revelation that to me sounds very much like eternal torment. In fact, I don't see how it can be explained to mean anything else. Revelation fourteen, verse eleven.

Frank: You had better read the tenth verse also—

Ernest: You seem to know all about this chapter, and I suppose that is the reason you haven't mentioned it. But, to please you I'll read the tenth verse: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Now the eleventh verse: "And the smoke of their torments ascended up for ever and ever; and they have no rest day nor night, who worship the beast or his image, and whosoever receiveth the mark of his name." You know, Frank, when I read this passage I can almost smell the brimstone. Surely a text like this must teach eternal torment.

Frank: You think then that this is literal fire, literal smoke, and literal torment—

Ernest: Certainly! What else could it be?

Frank: Then the other things mentioned in the passage must also be literal. It must be literal wine that these beast-worshippers drink. The smoke rises in the presence of the holy angels. What are the angels doing so near to Hades?

Ernest: Say, Frank, I'm asking the question, and I expect you to do the answering. I read the text, now you tell me what it means.

Frank: You started out very sure by saying that

everything in the passage is literal. Let's continue with that thought and see what we find. In the first place the only ones to be tormented are those who worship a beast. This at least lets most Americans out of the picture. The smoke from these burning beast-worshippers rises in the presence of the holy angels. The Holy angels dwell in heaven. If this is to be understood literally it means that it will be as smoky in heaven for all eternity as it is in Pittsburgh. It would also mean that heaven must be some sort of a large amphitheatre in the center of which is a lake of fire where the damned are burned, presumably for the entertainment of the angels.

Ernest: Come, now, Frank, you know it doesn't mean anything like that.

Frank: Of course, it doesn't, but that's what it must mean if it teaches the doctrine of eternal torment. In fact, if it's to be taken literally it also means that some one is delegated to eternally keep pouring this wine of God's wrath into a special cup for these beast-worshippers to drink.

Ernest: Please don't say any more. I realize now that this passage doesn't really have anything to do with the condition of the dead. But Frank, what does it mean? Yes Frank, it may seem easy enough to pick a text to pieces and show what it doesn't mean, but can you explain what is meant here in the fourteenth chapter of Revelation, where it says that the "Smoke of their torment arose for ever and ever?"

Frank: It's verses ten and twelve, I believe, that you have in mind. In this passage, Ernest, a very important lesson is brought home to everyone of us; and that is, that Jehovah alone is the true God upon whom our heart's devotion should be centered. The account is not a warning to unbelievers; it is addressed to those who claim to be Christians, but who insist on setting their affections on man-made institutions, instead of worshipping the true God.

Ernest: Where do you find anything like that in the text?

Frank: Notice, in the ninth verse, that it speaks of those who worship a beast. In various places in the Bible beasts are used to symbolize man-made organizations and governments that oppress the people and misrepresent God. Almost always these governments are allied with religion. You will find it very interesting, in this connection, to read the entire seventh chapter of Daniel.

Ernest: I'll do that later, Frank, but tell me now about this particular beast, and about the torment, and smoke, and all the rest of it.

Frank: It wouldn't be difficult to identify this particular beast, but it isn't necessary at present. Just think of it as an institution, governmental and religious, that claims the right to control men's minds, and demand their worship. Such a beastly organization takes the place of God in the hearts of believers. In the great cataclysm incidental to the overthrow of Satan's Empire and the establishment of God's Kingdom, all such human organizations must fall. Then those who have held so tenaciously to them, and have been so convinced that God can be approached and served only through such substitutes for God, will be due for a very serious disillusionment. The very fact that their institutional idols are crumbling will, in itself, mean much mental suffering. It will be a bitter cup for all such to drink; torment indeed, because "fear hath torment," the Apostle tells us.

Ernest: But, Frank, what about the smoke of their torment arising for ever and ever?

(Continued on page 29)



Uncle Eb's Bible Story

MOSES

A PICNIC may seem to some a strange occasion for a Bible story, yet it was while enjoying just such an outing that our next Bible story was told us by dear old Uncle Eb. Our party had gone by steamer away up the beautiful Hudson River, which Washington Irving spoke about in his story of Rip Van Winkle; and there, in the shadow of the Catskill mountains we had spent a most delightful day, luxuriating amid the peaceful scenes which nature has so bountifully bestowed in that fair region of beautiful hills and sleepy hollows.

Out under the trees an early supper had been served. The sharp eyes of the birds were watching us, looking to see what crumbs might be left from our feast. The squirrels were no less alive to the fact that we were there. The river alongside reflected the rays of the lowering sun, like numerous silvery lights in its placid depths; and not far away was a boat wherein sat a solitary fisherman who lazily floated in the stream over toward the opposite shore. Father was with us, and mother too; and, of course, there was Uncle Eb, all keyed up for story telling, and we all were just as anxious for him to begin.

"To-day," said Uncle Eb, "I shall tell you something about a river; and more especially about some one who was placed on a river and saved from death in its waters in a most novel way. The river to which I refer is a long way from here. Your geography books have told you about Africa; and that is where the river of my story flows, majestically through its vast and mighty bed, toward its ocean home in the far north. The Nile, as you know, is the great river of Egypt, which country has been the scene of our stories of Joseph and his brethren. Although it was the home of the fierce crocodile, the Nile was considered a sacred river by the ancient Egyptian. It is one of the most important rivers of the world even to-day.

"You will remember how kind the King of Egypt was to the brethren of Joseph, and how he permitted Jacob and all his family to come from the land of Canaan and settle in the land of Goshen, which was in the eastern Nile valley. During the years of famine the house of Jacob was well taken care of and had plenty to eat. Their children grew up around them, and their grandchildren as well. So matters stood for a period of years.

"In course of time, however, there came a change. A king came to the throne of Egypt who knew not Joseph. This pharaoh saw that the children of Jacob, or Israel, were very large in number; and,

fearing that they might sometime cause him trouble, perhaps by joining his enemies in time of war, he thought the best thing he could do was to make slaves of them and cause them to build his public works, such as making roads and erecting bridges and cities. So he placed overseers over them and made them go to work. But still they increased in numbers; and for this reason the king increased their burdens, causing them to do the heavy toil that animals were usually employed to do. But when the king found that in spite of all this the people of Israel still grew greater in numbers, he became enraged and commanded that all their male children should be cast into the river Nile.

"Now there was a certain mother of the tribe of Levi who had a very beautiful child, and she could not make up her mind to drown him at the orders of the king; so she hid him for three months. At the end of that time, however, she feared that he would be discovered; and so she planned to do something else with him. Now, which of you know just what this mother did?"

"She made an ark for him, didn't she?" said Esther.

"Yes, she made an ark," said Uncle Eb. "Well, Eva, I see a question right in your eyes. Now just tell me what it is."

"Please, Uncle, was the ark she made for him something like the ark that Noah built?"

"Well, it was a good deal smaller than Noah's ark," replied Uncle Eb. "In fact it was just a little basket, which she wove out of bulrushes and covered all over with pitch so that it would float. Then she took it and placed it with her own hands on the water of the river among the reeds, and came away and left it there. Then her daughter (the sister of the little child) stood at some distance away to see what would take place. And something most interesting did take place, I can assure you.

"The daughter of pharaoh, the king, came down with her maids to bathe in the river. There she saw the little babe among the rushes in his tiny ark. The child smiled up at her and won her sympathy. She made up her mind that she would adopt it. Then the child's sister, Miriam, at once came over and asked if she might find a Hebrew woman to take care of the little one. The king's daughter immediately gave her permission to do this. So she went home and got the child's own mother; and the princess hired her to nurse the infant. But the name of our famous ark baby—no one has mentioned it—but I think you all know it. It was..."

"Moses," said Paul.

"Yes, Moses," said Uncle Eb. "And the name means 'drawn from the water,' which was a very fitting name indeed. Moses stayed with his mother until time came when he was wanted at the royal palace, and then he was brought up as the princess' adopted son. Thus Moses became a prince in the land. He wore the very finest of clothes. He went to the best schools in the land. He was taught the best arts and the sciences of the Egyptians. He became a fine man indeed—strong, noble and brave.

"One day Moses was out in the fields; and there he saw a poor Hebrew toiling under a great load, while an Egyptian was beating him to make him go faster. Moses could not endure this sight, so he at once struck down the oppressive task-master. The blow was a fatal one, and the Egyptian died. Moses hid his body in the sand, thinking that nothing would be known of the matter. In this supposition, however, he was mistaken. The rescued Hebrew had seen him do the deed of violence; and the matter was noised abroad and got to the ears of Pharaoh, who thereupon determined to slay Moses.

"When Moses learned that his life was in danger, he fled to the land of Midian; and there he sat down by a well. Now this happened to be the well to which the daughters of the high priest of Midian daily came to draw water; and they came for this purpose while Moses was beside the well.

"Just then certain rough shepherds came and wanted to get the water first, for themselves; so they drove the maidens away. When Moses saw this he arose and, swinging his staff, attacked the shepherds and scattered them; so that the young girls could approach the well to get the water for their flocks.

"The maidens went home and told their father what the stranger had done for them. And their father told them that they should have asked the stranger to come to the house to be entertained, as a reward for his kindness. Then they went out and found him, and he came back with them and stayed at their home. He finally married one of these girls, and her name was Zipporah.

"So that was how Moses, a prince of Egypt, became a shepherd in Midian; for he stayed with Jethro, his father-in-law, and served him by taking care of his flocks of sheep. It was a great change for him from being a prince in Egypt. I wonder if at times he did not imagine that all his education had been wasted.

"Forty years passed in the life of Moses, there in Midian. That is a long time. How he must have tramped the hills during that period. How he must have thought about his own people, the Israelites, and wondered why God permitted them to be so afflicted back in Egypt. Would he himself ever be able to do anything for them? True, he had killed an Egyptian, but that had merely resulted in more trouble, and caused him to flee to the land of Midian. Meanwhile the children of Israel remained in bondage, and still those hard taskmasters were over them. Would God ever help them out of their troubles? Would there ever come a change? All

these thoughts must have run through Moses' mind during those long forty years.

"Now the world of to-day is also under a great task-master like pharaoh, who is holding the millions of the human race in bondage. And who of you can tell me his name?"

"I think you mean Satan," ventured Esther.

"You are right," said Uncle Eb. "Satan has held the human family in bondage for about six thousand years. The bondage is that of sin and death. Every day, at least a hundred thousand people die in the world. These people are of all sizes and ages, from the babe in the cradle to the man of ninety years of age, or more. No one has ever been able to keep people from dying. And then, too, people are groaning under many burdens. Thousands cannot now find a way to make a living. Everywhere we look about us there is distress.

"Now God intended to deliver His people from the Egyptians, but He takes His own time about doing things. The Lord was preparing a man for the task of becoming the leader of the Israelites, and that man was Moses. To become the captain of such a great host of people the man would need to have all the qualities of a general, and Moses possessed these qualities. When he was a prince in Egypt he learned how to marshal an army and lead it forth upon the field of battle. He was versed in statecraft; he knew how to govern a kingdom. He had a good knowledge of men, and understood just how to deal with different kinds of people. There could not have been a better person for the work God had in hand. Even his experience in the wilderness, taking care of the sheep, was good for Moses; for it taught him to wait on the Lord, and to realize that God's time for doing things is always the best time.

"One day, while Moses was out in the wilderness tending the sheep, he saw a wonderful sight. Suddenly right before him a bush burst forth into flame. As there was no one near the bush to cause such a fire to start, Moses was amazed. He looked very closely at the bush and saw that it was not being consumed by the fire. Not even a leaf or a twig was being injured in the least. Astonished at such a sight, he was about to approach nearer, when a voice spoke to him telling him to take off his shoes, for the place on which he stood was 'holy ground.' Just imagine that we should have such an experience as that right here now. Suppose that the bush that we see over there near that big fir tree should suddenly appear to us to be on fire; and then suppose a voice should speak to us from the bush! What would we think? I guess we would be much afraid, would we not?

"Now I know that you didn't bring your Bibles to this picnic to-day, but your old Uncle Eb brought his, as you can see, for I have a habit of carrying this little pocket Bible everywhere I go. So, as I know that you folks have very good eyesight, I'll ask Peter to read something to us about Moses and the burning bush. Just turn to Exodus, chapter 3

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International Sunday School Lessons

SAUL IN DAMASCUS

Lesson for October 8, 1933

Acts 9:1-12. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven,

And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice but seeing no man.

And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand and brought him into Damascus.

And he was three days without sight, and neither did eat or drink,

And there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go unto the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

And Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit.

And immediately there fell off from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized.

GOLDEN TEXT: Wherefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.—2 Cor. 5:17.

SAUL of Tarsus was an out-and-out exponent of the Mosaic Law. In his zeal for the Lord's arrangements with Israel under the terms of that Law he was ready to strenuously oppose those whom he considered violators thereof. In this attitude of mind he was honest. He thought he did God service. Because of this honesty of heart, and because of certain other qualities which Saul possessed, the Lord saw great spiritual possibilities in him. It remained for the circumstances and time to reveal to others what these possibilities were.

The Roman government, which controlled Palestine

in those days, had granted certain limited powers to the Jewish Sanhedrin. Under this arrangement the priests could cause arrests and imprisonment of Jews, for the infraction of their religious regulations. Hence in his persecution of the Jewish Christians Saul did not take matters into his own hands, but acted with full legal authority under the Sanhedrin. Not at any time was Saul one to act contrary to the law.

Saul was not satisfied to let matters rest merely with the stoning of the Christian, Stephen. He resolved to entirely obliterate what he sincerely believed to be a blasphemous heresy. He was not half-hearted in the matter. He was not one to be characterized as "neither cold nor hot." He focused his energies and bent all his powers to the task before him. The habit of his mind was, "This one thing I do!" The Christians had a strong foe directed against them when they had Saul of Tarsus as a persecutor.

Saul, armed with authority from the high priest, was on his way to Damascus, with the purpose of arresting all the Christians he could find. Then it was that a strange phenomenon occurred, and he fell from his horse under the power of a dazzling light that shone from heaven, far brighter than that of the sun at noon-day. We can but try to imagine his feelings as he then heard the Lord speak to him, and rebuke him in these words, "Saul, Saul, why persecutest thou Me?... I am Jesus, whom thou persecutest." How amazed he was to hear the name of Jesus. But he made no opposition to the message. If he had been wrong in his persecution of Christians, he was now willing to turn round right-about-face. He was honest indeed, but he also must have felt humbled to the very dust.

In sending Ananias to Saul, the Lord used a very humble instrument that was nearby. As a Christian writer has well said, "He did not send Peter and John and James, the apostles from Jerusalem, with great pomp and show to receive the penitent enemy of the cross and to make a public triumph, but used an instrument ready and willing; He uses in His service the humble ones, those who are ready and waiting—"

"Emptied that He might fill them, as forth to His service they go;

Emptied that so unhindered, His life through them might flow."

When Saul received his sight, he arose and was baptized. His name was now changed to Paul, and he became a faithful ambassador of the Lord. His example has given encouragement and stimulus to God's people from that day to this. He literally laid down his life in the proclamation and in the defense of the gospel.

QUESTIONS:

Should we compare what is commonly called Saul's conversion to the ordinary conversion of a sinner? If not, what was the difference?

Was there anything in the Jewish Law that Saul regarded as giving him authority for persecuting heretics?

Why was it said that Saul had been kicking against the pricks or goads?

Did Saul fully recover his sight? What indication is

there in his writings that he was left with weak eyes? And what was his thorn in the flesh?

Explain the Golden Text. In what way does one become a "new creature?" What things are passed away?

PAUL IN ANTIOCH

Lesson for October 15, 1933

Acts 11: 19-31; 12: 25. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them; and a great multitude believed and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was at Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord.

For he was a good man, and full of the holy spirit and of faith: and much people was added unto the Lord.

Then departed Barnabas to Tarsus to seek Saul.

And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch.

And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

GOLDEN TEXT: I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; unto the Jew first and also to the Greek.

AT THE time of our lesson Antioch was a city of about 500,000 population, and in point of commerce and in the number of its inhabitants was reckoned the third city in the world. It was the first city outside Palestine in which a Christian ecclesia was formed. At the time of Stephen's martyrdom some of the Christians had fled from Jerusalem and had gone down and settled in Antioch. These did not keep the good news of the gospel to themselves, but let their light shine out; and as a result "a great multitude believed and turned to the Lord." A faithful Christian commentator has said:

"At the time that the Lord was sending Philip to the Samaritans and to the Ethiopian eunuch, and opening the door to the Gentiles through the Apostle Peter, He was ready to open the door to the Gentiles everywhere; and under the leadings of divine providence some of the Christian Hebrews got the proper thought at

the proper time—that a Gentile who would receive the Lord Jesus and conform his life to His teachings could be classed as a disciple equally as though he had been born a Jew. The work, thus started among the Gentiles at Antioch, spread considerably; the Gentiles seeming to take more notice of it than the Jews to whom the gospel was first preached.

"There is a lesson here to the effect that while the Lord made clear to His disciples first the matter of receiving the Gentiles into the church, He, nevertheless, did not confine His message to them, but was willing to use any convenient instrument, no matter how humble, as a mouthpiece for the truth; and was pleased to bless the consecrated ambassadors and their service. So today let each and all of the Lord's people be quick to notice opportunities for service, and let those who occupy a position as teachers in the church emulate the example of the apostles, who manifested no spirit of jealousy in respect to this broadening of the work—rejoicing rather at the spread of the good news by whatever instrumentality the Lord might be pleased to use. This is the true spirit of discipleship, the spirit of humility. It is in accord with the apostle's words, 'In honor preferring one another;' and 'Rejoice not in iniquity, but rejoice in the truth.'"

Just what effect the news of the work in Antioch had on the church in Jerusalem, we are not told. But at any rate Barnabas was chosen as one to go to Antioch, make observation on what had taken place, and report on the state of affairs. He was to see whether these new converts to the faith gave evidence of being real Christians. It did not take him long to ascertain that this was so, and he rejoiced to see the grace of God manifest toward these Antioch brethren. So impressed was he that he went on to Tarsus; and, finding Saul, told him all about what he had seen and heard. Then it was that Saul (Paul) decided to go to Antioch. So these two went together, and associated with the brethren there for a whole year. "And the disciples were called Christians first in Antioch."

It is a matter worthy of note that the Lord did not give any special name to His people. They were called simply disciples, or learners. Applied to the church of Christ, we find such terms in the New Testament as, "Church of God," "the church," "church of the living God;" but gradually the name "Christian" came into general use throughout the world as a designation of the followers of Christ. It seems a pity that so many other names have grown up to designate followers of Jesus. A true Christian may be regarded as one who trusts in God and in Christ, and who accepts the merit of Christ's ransom sacrifice on his behalf, and seeks to conform his life to the principles enunciated by Jesus and His apostles.

QUESTIONS:

Under what circumstances did the gospel take hold in the city of Antioch?

Why was Barnabas chosen to go to Antioch? What did his mission there accomplish? What message did he have for the Antioch brethren?

Was Paul interested in the good news conveyed to him by Barnabas? What did he decide to do? What did they both do?

Does the Bible use sectarian names in designating the followers of the Master? If not, how have such names grown up among Christians?

What importance should we attach to preaching the gospel of Christ? Should it be a side issue, or a main issue? When will the gospel cease to be proclaimed?

PAUL IN ASIA MINOR

Lesson for October 22, 1933

Acts 13: 1-5; 14: 19-23. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manean that had been brought up with Herod the tetrarch, and Saul.

As they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus.

And when they were at Salamis, they preached the Word of God in the synagogues of the Jews: and they had also John to their minister.

Now when Paul and his company loosed from Paphos, they came to Peraea in Pamphylia: and John, departing from them, returned to Jerusalem.

But when they had departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

And there came certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing him to be dead.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God.

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

GOLDEN TEXT: Preach the word. Be instant in season and out of season.—2 Tim. 4:2.

THIS lesson deals with intense activity in carrying out the commission which Jesus had given to His disciples. The heralds of the cross recognized the fact that the seeds of truth were to be scattered abroad. They did not confine their preaching to one place and remain there indefinitely. Having established a church in one locality, they moved on elsewhere. There being no "clergy" class among them, the work devolved on all who appreciated the glad tidings and who desired to follow in the Master's footsteps. Concerning the "laying on of hands" on Paul and Barnabas, the author of *The New Creation* says:

"The laying on of hands on Paul and Barnabas could not have been a permission to preach; for they were already recognized as elders and had been teaching in the Antioch church for over a year. Besides, they had both been preaching elsewhere, previously (compare Acts 9:20-29; 11:26.) This 'laying on of hands' could only mean the **INDORSEMENT OF THE MISSIONARY WORK** about to be undertaken by Paul and Barnabas—that the Antioch Ecclesia joined in the mission with them and probably defrayed their expenses.... No risk should be run; caution should be exercised either in giving a letter of recommendation or a public

endorsement in the form of a public God-speed. The same advice is still appropriate to all of the Lord's people in proportion to the degree of their influence."

This does not mean, however, that Paul, or any other Christian, must have the indorsement of another or of the church before he has a right to preach; for this right is granted by the Lord to all those who have received the holy spirit of anointing. Thus every member of the church of Christ has the privilege of telling the story of the great Plan of the Ages to others, and will gladly do so as he finds opportunity.

Certain Jews from Antioch and Iconium did not like the preaching of Paul and Barnabas. They evidently thought it quite subversive of the law of Moses. They believed in a coming great Messiah of their nation, but could not accept the thought that this crucified 'malefactor' known as Jesus the Nazarene, was Israel's Messiah. Hence they concluded that it devolved on them to expose these impostors, these preachers of heresy. Doubtless they appealed to the Jewish people along the lines of their national traditions, something like this: "What kind of persons are you who would desert the religion of your fathers and take up with some will-o'-the-wisp that comes to you from men whom no one knows anything about, and who thus tramps about from place to place? Stick to the good old way. Surely what was good enough for our parents and grandparents is good enough for us."

These Jews were not satisfied with mere talking, but, accusing Paul of blasphemy, they stoned him and left him for dead. It had not been long since he himself had consented to the death of Stephen; and now he likewise was being stoned. It seemed like a miracle that he should have recovered from this experience; but as the disciples stood round about him, believing that life in his body was extinct, he suddenly revived and arose, and was able to go into the city; and the next day in company with Barnabas he departed to Derbe, there to continue the preaching of the gospel of Christ.

QUESTIONS:

Did the laying on of hands on Barnabas and Paul mean giving them permission to preach the gospel? If not, just what did it mean?

Why did these two, thus sent out by the church, preach in the Jewish synagogues?

How did it come about that the Jews of Antioch and Iconium rose up against them? What arguments did the opposing Jews probably use in appealing to the people?

How should the gospel be preached today? Is there any special message for the people at the present time?

What is the great necessity for activity in the church? What general law applies to this? What does it mean when Christians become lethargic or seem to fall asleep?

THE WORKS OF LOVE

Lesson for October 29, 1933

Rom. 13:12; 14:7-9, 15-21. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

For if thy brother be grieved with thy meat, now walkest not thou charitably. Destroy not him with thy meat for whom Christ died.

Let not your good be evil spoken of:

For the kingdom of God is not meat and drink, but righteousness and peace and joy in the holy spirit.

For he that in these things serveth Christ is acceptable to God and approved of men.

Let us therefore follow after all things that make for peace, and things wherewith one may edify another.

For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

GOLDEN TEXT: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Romans 13:10

THE Apostle Paul calls the long period of the reign of sin and death a 'nighttime.' God's prophet of old had done the same, for he had written, "Sorrow may endure for a night, but joy cometh in the morning." At that time the six thousand years was two-thirds past; hence he could say, "The night is far spent." In due time the glorious day of Christ's favor and blessing would dawn upon the world.

In the 11th verse of chapter 13 Paul had written: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." From these lines it is evident that even at that early time some Christians were in a drowsy condition. They were not alert, not alive to their privileges. They seemed to have laid down their armor and the weapons of their aggressive warfare which they should have been using against the world, the flesh and the devil. They needed to be exhorted and aroused to a sense of their privileges and responsibilities. And this is just what the apostle was trying to do. He wanted to see them "strong in the Lord and in the power of His might." He wanted to see them make good.

To "walk honestly as in the day" is an exhortation that is good for us all as well as for those early Christians. Even yet we are not actually in "the day", for that thousand year period of light and gladness still lies before us. But we really belong to the new era, and therefore the perfect standards of that coming day should be our standards now. For each of us thus to live in the world today will mean that we shall be misrepresented and maligned, for under present conditions there is a great preponderance of selfishness all around us. Our motives will be misunderstood, and we will be thought foolish even by some professing Christians who are Christians in name only, and who really love the works of darkness. But we cannot lower our standards, even though the world is evil.

Jesus said that we should let our light shine forth; and we can let it shine only by conforming our thoughts, words and actions to the highest principles—the principles of Christ. "None of us liveth to himself, and no man dieth to himself," wrote Paul. This is indeed a great statement of truth. We daily exercise an influence on those around us. Others are watching us, and taking note of what we say and do. This particularly applies to our brethren in Christ. To encourage and help these is a blessed privilege.

Paul reasons that if the eating of a certain kind of meat (meat offered to idols) is an offence to the con-

science of some persons, then it would be better for us to leave that particular meat alone. He says: "If meat make my brother to offend, then I will eat no meat while the world stands, lest I make my brother to offend." This was a most noble attitude of mind on his part—he determined to deny himself proper pleasures if they would in any wise injure others. This would be part of the process of laying down one's life for the brethren.'

What a beautiful thought is contained in the words: "Righteousness, and peace, and joy, in the holy spirit!" These indeed are the things to which the Christian has been called. Life for him is not to be a life of gloom; but a life of rejoicing, a life of peace. He finds peace in the divine promises. He finds it in realizing that God loves him, that he has ministering angels, and that all things are working for his final good. Hence, with his mind filled with peace, he becomes a peacemaker. He is living as in the day. He is willing to continue his sacrifice. He knows that if he proves faithful there awaits him a crown of life, eternal in the heavens.

QUESTIONS:

Quote some Scriptures to show that the world's long period of sin and death is called a "night" in the Bible. When will this night end?

What does the apostle mean by saying that the Christian should walk as though he were in the day? Would such conduct of life be after the manner of the world? Would the world be likely to understand it?

Explain the principle of not eating meat if it offend a brother. To what extent can such a principle be carried out in the Christian's daily life?

By what process can the follower of Jesus secure "righteousness and peace and joy in the holy spirit?"

What is the meaning of, "Let not your good be evil spoken of?"

PAUL IN JERUSALEM

Lesson for November 5, 1933

Acts 15:1, 2, 6, 22-31. And certain men which came from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go to Jerusalem unto the apostles and elders about the question.

And the apostles and elders came together for to consider of this matter.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren;

And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment:

It seemed good to us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Men who have hazarded their lives for the name of our Lord Jesus Christ.

We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

For it seemed good to the holy spirit and to us, to lay upon you no greater burden than these necessary things;

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. I are ye well.

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle;

Which when they had read, they rejoiced for the consolation.

GOLDEN TEXT: Where the spirit of the Lord is, there is liberty—2 Cor. 3:17.

IT WAS necessary for the early Christian to realize that a complete change of dispensation had taken place. That they should be circumcised and keep the law of Moses, was a heresy which Paul felt could not be tolerated. It was necessary to have this matter threshed out, and for this purpose a council was called at Jerusalem.

The representatives of the Antioch congregation were accorded a hearty welcome in Jerusalem. The doctrinal matters at issue were taken up and freely discussed. After a fair hearing had been granted to both sides, the Apostle Peter arose and told of his experience with Cornelius, pointing out that God was dealing with the Gentiles, and showing that neither Jews nor Gentiles could really keep the law which God had given to Israel, and thereby gain life. He was followed by Paul and Barnabas, who told "what miracles and wonders God had wrought among the Gentiles by them."

James was the next speaker. "Simeon (Simon Peter) 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, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world. Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God."—Acts 15:14-19.

The foregoing statement of James constitutes a fine summary of the great features of the Plan of the Ages. Because God could not get a full measure of the spiritual "seed" from the Jews, He visited the Gentiles, to take out of them the required number, which in its completeness is to be 144,000. That work has been going on for over nineteen centuries. Concerning the special ones whom the Lord is calling out, the apostle says that "there is neither male nor female, there is neither bond nor free, but ye are all one in Christ Jesus." And as for the law of Israel, the Lord "made an end of it, nailing it to His cross."

After the selection of the church is all complete, the Lord will turn His favor again to the Jews and "build again the tabernacle of David that is fallen down," so that the remainder of men—all Gentiles throughout the entire world—may seek after the Lord. The period when the Gentiles will thus seek the truth is call, "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:21.

The lesson today brings out the thought that we

should not put unnecessary burdens on any one. "Where the spirit of the Lord is, there is liberty," says the Golden Text. Some people believe in liberty for themselves but not for others. We should not try to make things fundamental which are not fundamental; and we should not impose tests of fellowship which the Bible does not authorize. Faith in God and in Jesus, faith in the Ransom sacrifice of Christ, and a full consecration to do the divine will, are among the fundamentally important things.

The Bible also teaches the fundamental fact of the divine creation of man as a perfect being, his fall into sin, the death sentence, the fact that Jesus was the Son of God, His death, resurrection and ascension, the terms of Christian discipleship, the glorification of the church and future blessing of the world. These Bible truths are fundamental to an understanding of God's plan, and concerning them all Christians in present truth should agree. But as for other matters, which are not really fundamental, full liberty of thought should be allowed.

QUESTIONS:

What was the great matter of controversy that arose in the early church? Was it important? What was its real significance?

What was the purpose of the Law of Israel? When did it begin? When did it end?

Give the substance of the argument of James, in Acts 15:14-19. What is the meaning of the expression, "A people for His name?"

What was the outcome of the Jerusalem conference?

What is liberty? How do you harmonize the thought of liberty with the statement, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it"?

Our Biblical Dialog

(Continued from page 22)

Frank: Smoke is an evidence of fire, and fire is a symbol of destruction. This torment comes because of the destruction of the institutions which the people worship. Smoke ascending forever indicates a perpetual reminder of the terrible results of worshipping other than the true God. The entire experience of evil will thus be an everlasting lesson to all mankind, and particularly will the wrong course—and its results—of those who have named the name of Christ be a lasting lesson to all. The holy angels mentioned here are doubtless the faithful Christians who will be associated with Jesus in His Kingdom—the Kingdom of which all these other institutions—beasts—have been counterfeits. The smoke arising in their presence indicates that, in the administration of the laws of the new kingdom, they will constantly have in mind the necessity of encouraging all to worship the true God, and Him alone.

Makes Things Non-Inflammable

THE POPULAR SCIENCE MAGAZINE tells about a new chemical that causes wood to resist both fire and rot. This chemical may also be sprayed so as to destroy noxious insects without injuring plant life. Fabrics, awnings, etc., can be made non-inflammable by treatment with the solution. Such inventions suggest how it may be brought about that in God's coming earthly Kingdom "there shall be nothing to hurt or offend", as saith the prophet.

TALKING THINGS OVER

IT IS now exactly one year since the name of this publication was changed to THE DAWN, and the number of pages increased from 4 to 32 or more. During this year we have had many evidences of the Lord's blessing upon the enlarged activity thus represented. Of course, we cannot measure the Lord's blessing merely by the increase of subscribers, or by the augmented volume of work accomplished; yet we are glad to be able to report that there has been a one hundred per cent increase in circulation of THE DAWN within the year, and we accept it as of the Lord.

We ask the prayers of our brethren everywhere, that the Lord may continue to bless our mutual efforts to glorify His name and to serve as many of His people as we can reach. Our only desire is to hold aloft the banner of gospel truth—the glorious divine plan of the ages—in order that those who come in contact with it may be inspired to devote themselves more fully to the Lord and His service, and be encouraged to run patiently the race set before them.

We take this occasion also to express our appreciation to all those who have cooperated in any way in extending the circulation of THE DAWN, and to the dear ones in New York and vicinity who have collaborated so unselfishly in the work of editing, publishing, and distributing THE DAWN.

We take this opportunity to advise that the 3-months' trial subscription plan has been very effective in reaching and drawing together many scattered friends of the truth, as well as in extending the witness of the divine plan to those who have never before heard the glad tidings. A special voluntary fund is provided to cover these trial subscriptions, so we invite our readers to send them in freely. Friends, neighbors, relatives, brethren in the Lord—surely every subscriber must know of at least one other person who would be interested and blessed through reading about the dawning new day. The message of THE DAWN is nothing but the 'old, old story,' yet it ever sounds new and sweet to Christian ears.

Birthday Greetings From the West Coast

The following excerpt from a letter received recently from a class secretary in California was much appreciated by us:

We are reminded at this time that THE DAWN approaches its first birthday, and recall with keen pleasure the platform on which it started out as outlined in its first issue. We rejoice in recognizing the efforts you have made to stay with the ideals as set forth in that platform, and feel sure that the Lord has helped you to live by them.

We have read every issue, enjoyed every one of them immensely, and give thanks to the Lord for this provision that He has made for our spiritual welfare. Provision has been made in your magazine for all classes of thinking Christians, from the juvenile to the deep-thinking Bible student. We have seen development, progressiveness and expansion during its short life, and it is our prayer that the Lord may continue to bless your efforts to serve Him to the best of your ability. With determined effort to stay with your ideals, selfishness, individualism and "king-fishing" will have no opportunity to disrupt your good work.

LABOR DAY CONVENTIONS

A number of Bible Students' conventions were held over the Labor-Day week-end. Reports of some of these have been sent to us, which we are glad to publish herewith:

The Minneapolis Convention

It was a blessed privilege of a goodly number of the Lord's people to assemble in convention in Minneapolis on Sunday and Monday, Sept. 3rd and 4th. Friends were present from as far away as Chicago, St. Louis, Kansas City, Topeka, Winnipeg, and Waukesha. This was a wonderful opportunity for making new acquaintances and renewing old ones. All the dear ones present felt that this convention was such a blessing to them that they signified, by rising vote, their desire to be present at another convention should it be held next Labor Day.

Messages of Christian love and greetings were received from Saginaw, Brooklyn, and Niagara Falls; and the realization that so many dear ones were thinking of and praying for us was in itself a blessing. But best of all were the many beautiful and helpful thoughts that were given in the discourses. Some of the subjects were, "Knowing Christ"; "Father, Glorify Thy Name"; and "Now is the Judgment." We are sure that the many thoughts presented helped us all to understand better how we may please our loving Heavenly Father.

The supreme effort to attend the convention made by some of the afflicted and feeble brethren, was also a source of inspiration to us all. And we were reminded that undoubtedly before another convention would be held here, some of these dear ones present would have finished their course and have been called home. Oh, how thankful we should be to our dear Heavenly Father for the liberty which we still can enjoy in assembling together, and for the many natural conveniences which permit those from distant places to meet in these convention gatherings!

It seemed that the closing service of the convention came altogether too soon; and yet we realized that in the two brief days the Lord had poured out such a blessing that we were unable to contain it. We again wish to thank the brethren at THE DAWN office for their cooperation in giving space to several notices of our convention.

The Saginaw Convention

The Saginaw (Mich.) Convention is now past; but it lives in memory, even as a garden of beauty wherein one's thoughts may enter at times and find refreshment and peace. The convention was attended by brethren from Bay City, Detroit, Grand Rapids, Flint, Toledo, Chicago and New York, as well as from Saginaw and vicinity.

The convention was marked by much enthusiasm. The things emphasized in the talks were the great, main, central facts of the Bible—God's dealings with natural Israel; His call of the Church; the terms of Christian discipleship; the meaning and the value of Christian liberty; the joys of the Truth; the practical side of love; and the meaning of tests and trials in the life of the disciple of Jesus.

Brother R. Dorris of Detroit spoke on "Christian Fellowship"; Brother Francis of Detroit used as his subject, "The Cost of our Discipleship"; Brother De Groot of Grand Rapids, spoke along the line of our present responsibility as witnesses for the Truth; Brother Schiller of Chicago, addressed the convention on the subject of love; and Brother Sargeant discussed interesting facts relative to the Christian's development. The chairmen were respectively, Brothers W. Bird, H. S. Lock, and A. Kipp.

The testimonies were bright, joyful, and interesting. One sister said, "There is no one in our class but my husband, myself and the Lord; but we are happy in Him." Others said they wanted to see more unity and love among the brethren, and all gave the intimation that they found great joy in being present at the convention.

When the Truth folks met at Saginaw,
The days were fair as I ever saw,
September shone with a blaze of light,
A bright moon splended the halls of night,
And hearts were blessed with a kindly law
When the Truth friends met at Saginaw.

Under the banner of love they came,
Led by Truth and its sacred flame,
Offerings bringing, of heart's pure gold,
Telling of joys that the days unfold;
And they spoke of God's great things that draw,
When the Truth folks met at Saginaw.

The Brooklyn Convention

This was a gathering long to be remembered by those who attended, and doubtless the wholesome spiritual blessings received have been carried in large measure to many who were unable to be there. The discourses and testimonies were of a very helpful nature, encouraging all to continue pressing on in the narrow way.

Due to the fact that conventions were being held in other places at the same time, the number of out-of-town speakers was more or less limited; however, a number of such were able to serve. Among those from other classes who had a part on the program were, Brothers C. P. Bridges, Ingram Margeson, E. A. S. Whitford, Peter Kolliman, S. F. Otto, and J. H. Trautfelter. Brother George Kendall, who was listed on the program, was unable to attend.

Outstanding among the things worthy of special comment were, the public and the immersion service. Both these services represented a healthy interest in the work of reconciliation, in which the Christian is invited to participate. Nine dear friends symbolized their full consecration to the Lord by water immersion, one of these having become interested in the Truth within the last few months by reading the question book on the Divine Plan of the Ages—in seeking answers for the questions she found the Truth, and is now rejoicing in it.

Although the weather was exceedingly unfavorable, a goodly number attended the public meeting, and a number left their names and addresses in order that they might obtain literature giving them further information. Doubtless one of the greatest mistakes now being made by some is in supposing that there is no further opportunity for public work.

The Richmond Convention

We wish to thank you most sincerely for your kind cooperation in printing programmes for our recent convention here in Richmond, Va.

We had indeed a "feast of fat things from the leas," a table bountifully spread by the Lord, from which about fifty of us partook for two whole days.

Brothers Blackburn, Friese and Stiles served us. Some very helpful and encouraging thoughts were advanced, in harmony with God's great, loving plan—as old as the ages, yet ever new to the hungry heart—and interspersed were praise, prayer, and testimony meetings, which gave the personal privilege of diversified witnessings and testimonials, giving an individual touch to the services, and to all an opportunity to sound the praises of "Him who hath called us out of darkness into His marvelous light."

Altogether we felt that it was good to have been there, and wished that more of the dear friends could have been with us.

Reports of two local gatherings, held since Labor Day, give evidence of further blessings having been received from the Lord. We are glad to give space to these reports:

Lincoln University, Pa., Convention

This gathering proved to be a rich period of spiritual refreshment to those who attended. Two interesting and profitable talks were given to the friends; and there was the usual testimony meeting—rich in blessing.

The afternoon session was for the public, and was held in a Quaker Meeting House. The building was well filled, and much appreciation was expressed by those who heard the Glad Tidings of the Kingdom for the first time. A goodly number of these left their names for a 3-month's subscription to THE DAWN.

Since this convention, another and much larger church building has been secured in a nearby town, and a public meeting held, which was attended by two hundred. Doubtless opportunities of this kind could be found in many places if the friends would make the effort.

Greenfield, Mass., Convention

This gathering was held on September 17th; and, considering the inclemency of the weather, it was well attended. Brothers B. Boulter, and C. P. Bridges gave helpful talks to the friends, and Brother W. F. Hudgings served at the public meeting. Here, too, the public meeting was well attended, and much interest was manifested. Twenty-five names were received, to which THE DAWN will be sent for three months free.

An interesting thing in connection with this convention was the fact that it was made possible mainly through the efforts of one Sister, which indicates that the spread of the Truth does not depend upon numbers, but upon the Lord's spirit actuating the heart.

An Interesting Suggestion

The following letter from a Christian mother in New Jersey, contains some suggestions that may be of interest to many other truth-loving parents:

We are writing this letter in the interest of the Children of friends attending conventions. The children are usually either left at home with some relative who most probably is not interested in the Truth; or they are taken along to the convention and expected to sit quietly through discourse after discourse, or are allowed to spend the whole day at play.

Of course, we do not want the children to occupy the center of the stage; but wouldn't it be nice for them to have an interesting "convention" program of their own, where they could be taught simple Bible truths and kept interested in various ways? This would allow the grown-ups to receive more benefit from the discourses, and would also encourage friends with children to attend gatherings more than they otherwise would.

Following are some suggestions: Several suitable persons could volunteer to give part of their day in caring for the children. They could use "Uncle Eb's Bible Stories" from THE DAWN, or other suitable Bible stories.

Then, since little folks get so very hungry, a light lunch—just enough to hold them over, could be served. This could be followed by some quiet play, such as drawing or coloring pictures. In large classes, where there are a number of children, a little easy Biblical playlet could be prepared for the benefit of the little visitors. Or a study, or a story, could be followed by a walk outdoors, if weather and location are suitable.

We older folks, who appreciate the discourses, look forward to a gathering of the Lord's people with pleasant anticipation; but for a child it is quite an ordeal to sit still, keep quiet, and probably be hungry at the same time. Consequently, many of the children of Bible Students grow up without much love for the Truth or the friends. But if they were better taken care of they might really look forward to a convention, expecting to have an interesting time and to meet little friends again; and thus grow up with a love for the Truth and a desire to serve the Lord.

We know that the friends at THE DAWN have no intention of telling the various classes what to do, but perhaps a little suggestion along this line in the "Talking Things Over" column might be well received.

A VOICE FROM THE PAST

In "Talking Things Over" we believe it will be of interest to our readers to be reminded of some of the encouraging thoughts long ago set forth by the author of *Studies in the Scriptures*. We quote from volume 3, beginning on page 237:

"In view of its glorious termination, the opportunity to walk in this narrow way of self-sacrifice for the truth's sake is the grandest privilege that was ever offered to any creature. The privilege of suffering with Christ and in His cause, after first recognizing Him as our Redeemer, is therefore the door, and the only door of opportunity, by which the glory to follow, as the bride and joint-heir of Christ can be reached.

"The narrow way opened to us is the privilege and opportunity of cooperating with our Lord now, when to manifest His spirit of meekness and zeal and loyalty to God and His truth will be at the cost of earthly advantage; when to champion His cause and the truths which He advanced will make us, to say the least, very unpopular; and when our endeavors to honor His name and bless our fellow-men with the truth, by letting our light shine, bring upon us reproach, misrepresentation and persecution in some form. And if, as we have seen, the narrow gate-way opened means the privilege of thus sacrificing, faithfully, unto death, at whatever cost, it follows that the closing of all such opportunity for such fellowship of service and suffering would be the closing of the door, the barring of the narrow way to the future glory and joint-heirship; our reign with Christ being conditioned on our faithfulness in His service, which now means suffering with Him.—Rom. 8:17; 9:8.

"And suffering with Christ, we have seen, is not the ordinary suffering, common to all in the fallen state, but only such sufferings as are the results, more or less directly, of the following of Christ's example, in advocating unpopular truths and exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of persecution, suffering and loss to all who follow in His footsteps. They will have fellowship in His sufferings now, and in the end will be accounted worthy to share in the reward of such faithfulness to principle. This, throughout the Gospel age, has meant self-sacrificing labor and endurance of reproach in the sowing and watering of the seed of Christ's doctrines; and now, in the close of the age, it means a similar fidelity and endurance in the harvest work now in progress—even to the laying down of life, whether it be required by the gradual process of working it out in the Master's service, a dying daily, or by being brought more abruptly to a martyr's sudden death.

"The worthiness of the espoused virgin Church to be the bride, the Lamb's wife, consists not merely in sinlessness, though she will be holy and 'without blemish'—'without spot or wrinkle or any such thing' (Eph. 5:27), made 'whiter than snow' in the great fountain of redeeming love, her Redeemer's merit. This much is necessary to all who will ever be accounted worthy of lasting life on any plane. But to be the bride of the Lamb, she must not only be a virgin in purity, and in addition be free from sinful alliance and coquetry with the world, but she must be more, much more than this. She must so closely resemble her Lord, and so closely follow His footsteps and His counsel, that she will on

this account be a sufferer, a martyr, as He was, and for the sake of the same principles of truth and righteousness. She must prove that she possesses a consuming love for the Bridegroom, and an untiring devotion to His name and principles, so as to be willing to be despised and rejected of the worldly, as He was, for the sake of obedience to His doctrines."

Uncle Eb's Bible Story MOSES

(Continued from page 24)

and verse 3, Peter, and give us the account in the very words of the good old Book. Read down to the 10th verse, please."

Peter quickly found the place and read: "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

"And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

"And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the land of the Canaanites, and the Hittites, and the Amorites and the Perizzites, and the Hivites, and the Jebusites.

"Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."—Ex. 3:3-10.

"Now that was fine, Peter," said Uncle Eb. "And to think that you could pronounce all those big hard words, like Perizzites, Hivites and Jebusites. Your old uncle really thought he was going to stick you, my boy; but he will know better another time.

"We can now see that God had a big thing for Moses to do. He was about to send him to the king of Egypt, to demand the release of His people. It was a mission that would call for much courage and for much faith in the Lord. The question is, Was Moses willing to go? Did he think he could handle such a great task as this? It was the greatest opportunity Moses ever had, to do something for his poor oppressed people, and something that also would be honoring to God. Would you or I have been willing to go? Remember, it was a very dangerous thing to do? Let us think about it; and in our next story we shall see just what took place."

Speakers' Appointments

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

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

BROTHER W. T. BAKER:

Newark, N. J., October 22, Herman Hall, 589 Orange Street, 3 P. M.

BROTHER B. BOULTER:

Pittsburgh, Pa., October 27-29
(see convention announcement)
North Brookfield, Mass., November 5
(see convention announcement)

BROTHER C. P. BRIDGES:

Easton, Pa., October 22
Pen Argyl, Pa., October 23
Allentown, Pa., October 24
Harrisburg, Pa., October 25
Lewistown, Pa., October 26
Pittsburgh, Pa., October 27-29
Duquesne, Pa., October 30

BROTHER J. L. COOKE:

Newark, N. J., October 29, Herman Hall, Orange Street, 3 P. M.

BROTHER C. F. GEORGE:

Youngstown, Ohio, October 8, Guthrie Home, La Belle Avenue, 2 P. M.

BROTHER W. F. HUDGINGS:

Newark, N. J., October 15
(see convention announcement)
Pittsburgh, Pa., October 27-29
(see convention announcement)
North Brookfield, Mass., November 5
(see convention announcement)

BROTHER J. T. JOHNSON

East Liverpool, Ohio, October 8, 3 P. M. (for information address C. A. Kuhn, Box 177, Midland, Pa.)

BROTHER J. C. JORDAN:

New Kensington, Pa., October 8, Odd Fellows Hall, 3 P. M.

BROTHER E. W. KEIB:

Duquesne, Pa., October 8, First St., 10:50 A. M.
New Kensington, Pa., October 22, Odd Fellows Hall, 3 P. M.

BROTHER J. G. KUEHN:

Newark, N. J., October 15
(see convention announcement)

BROTHER OSCAR MAGNUSON:

Providence, R. I., October 8, Church of the Mediator, Elmwood Avenue and Peace Street, 3 P. M.
Newark, N. J., October 15
(see convention announcement)
Fitchburg, Mass., October 22
(see convention announcement)
Pittsburgh, Pa., October 27-29
(see convention announcement)

BROTHER J. W. REIMER:

New Bedford, Mass., October 8
Fitchburg, Mass., October 22
(see convention announcement)
Newark, N. J., November 5, Herman Hall, 589 Orange Street, 3 P. M.

BROTHER WALTER SARGEANT:

Pittsburgh, Pa., October 27-29
(see convention announcement)

BROTHER J. I. VAN HORN:

Beaver, Pa., October 8, 3 P. M.

BROTHER G. M. WILSON:

East Liverpool, Ohio, October 22, 3 P. M.

BROTHER NORMAN WOODWORTH:

Boston, Mass., October 8, 30 Huntington Ave., 3 & 8 P.M.
Newark, N. J., October 15
(see convention announcement)
Fitchburg, Mass., October 22
(see convention announcement)
Pittsburgh, Pa., October 27-29
(see convention announcement)
North Brookfield, Mass., November 5
(see convention announcement)

ERRATA

In September 1st issue, page 6, first column, last line. reading: "of civilization—as well as the earliest known peo—" should be omitted. This line should read: "Africa is now known to have once had a high civi—"

CROSS & CROWN PINS AND BUTTONS

These pins and buttons are small and neat. The hand cut red cross and gold wreath stand out beautifully. \$2.00

CHRISTMAS GREETING CARDS

With Name Printed on Them

We are prepared to supply, from a selected group, Christmas cards with your name printed on them. We will submit a sample for your approval. These are Scripture text cards. No orders for these accepted after Dec. 1.

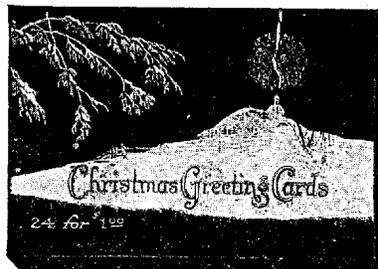
50 cards, envelopes (all alike with name printed....\$3.00
100 cards, envelopes (2 kinds) with name printed....\$4.00
200 cards, envelopes, (4 kinds) with name printed....\$5.00
Post Paid—Order Early

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Christmas Greeting Cards

Manufactured to sell for \$1.00—
See our reduced prices



This boxed assortment contains 24 cards and folders of various styles and sizes, including lithographed designs, die stamped, and cards with steel die text. Envelopes are supplied for all, some lined and some unlined. All cards and folders have exquisite designs, delightfully done in

colors. Supplied in attractive box with Christmas design in colors. We are happy to have found this assortment for you, as each card carries an appropriate Christian greeting—95 per cent of them bear Scripture text.

Box of 24 cards, post paid..... 75 cents
5 or more boxes to one address, per box, post paid.. .60 cents
Unboxed, per dozen, post paid.....30 cents



TO the tomb He spake with assured
command,
And lo, the dead came forth ;
So all in their graves shall hear His
voice
And come once more to earth.