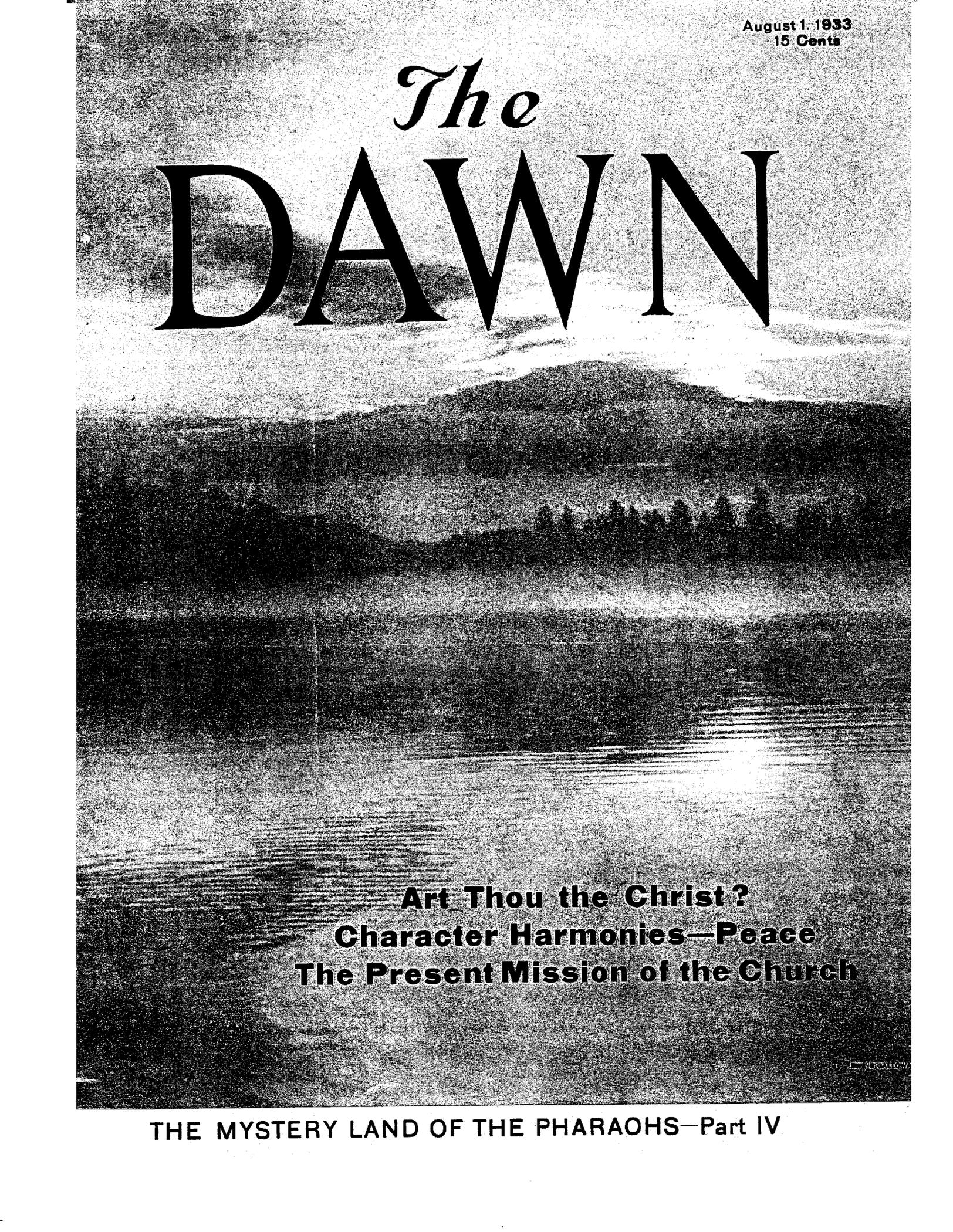


August 1, 1933
15 Cents

The DAWN



**Art Thou the Christ?
Character Harmonies—Peace
The Present Mission of the Church**

THE MYSTERY LAND OF THE PHARAOHS—Part IV

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Issue of August 1, 1933

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Convention Announcements

Chesapeake City, Md., August 6. There will be two meetings held, one in the morning and one in the afternoon. Meetings to be held in Stubbles Hall. For further information write Peter Kolliman 404 W. 31st St., Wilmington, Del.

Bridgeton, N. J., August 20. An opportunity has been grasped by the friends of South Jersey to hold a one-day convention at the Piney Point Picnic Grounds which is in the city park. The first session will begin at 10 A. M. and the last session end at 4 P. M. For further information write Frank Fekel, R. D. No. 1, Vineland, N. J. On this occasion there will be an opportunity for immersion.

Winnipeg, Man., August 19-20. This convention offers an opportunity for all to get together and unite all efforts to work for a common cause. Thus a rich blessing is our continual portion. For full information of this "assembling of ourselves together" write Robert Hollinger, 6 Einarson Avenue, Winnipeg, Man., Can. Phone 33829.

Brooklyn, N. Y., September 2, 3 and 4. An immersion service is to be included in the program for Sunday, Sept. 3. Any friends desiring to take this opportunity of symbolizing their consecration will please advise the class secretary as soon as possible so that provision may be made for all.

All sessions, except the immersion service, will be held in the Lecture Room, Church of the Pilgrims, Remsen and Henry Sts., Brooklyn.

Any conventioners wishing to be entertained by the local friends would do well to so advise. Good accommodations can be secured at the Montague, a quiet hotel only two short blocks from the Convention meeting place. Rates are \$1.25 per day for single room with running water, and \$2.00 for a double room. With bath \$2.00 and \$3.00.

If you wish to receive a program when printed, write the secretary, Norma G. Mitchell, 360 3rd Avenue, Brooklyn, N. Y.

Minneapolis, Minn., September 3 and 4. Those desiring to attend this convention are requested to communicate with Mr. H. M. Nosby, 3452 First Avenue South, as soon as possible. The meetings will be held in the I. O. G. T. Hall, 2922 Cedar Avenue. This is an excellent time of the year for a convention which all expect will be productive of good, long to be remembered.

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

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

Lincoln University, Pa., September 10. An all day gathering will be held at the farm home of Bro. and Sr. Ritchie, located at Pennsgrove School in Upper Oxford Township, Chester County, Pa. For information write to M. L. Ritchie, Lincoln University, Pa.

Washington, D. C., October 7 and 8. This convention will begin at 2 P. M. Saturday, October 7. The time and place of this convention seem favorable for a representative gathering from the Eastern Atlantic states. For further information, address the class secretary, Mr. Chester E. Stiles, 3718 Brandywine St., N. W., Washington, D. C.

Pittsburgh, Pa., October 27, 28 and 29. This will be the 5th Annual Reunion Convention. Further information will be given in a later edition of THE DAWN. We have been requested to make this early announcement in order that those desiring to attend may have ample time to make their arrangements.

ASSOCIATED BIBLE STUDENTS, BROOKLYN, N. Y.

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

SPECIAL OFFER TO BIBLE STUDENTS

By special arrangement with the BEREAN BIBLE STUDENT we are pleased to announce a special combination subscription offer of THE DAWN and the BEREAN BIBLE STUDENT for six months, for 50 cents. This offer is for a limited time only.

The BEREAN BIBLE STUDENT is an 8-page monthly journal especially devoted to the interests of Bible Students, containing interesting articles for the consecrated, letters from Bible Students, and other interesting news concerning Bible Students' activities in various parts of the world.

Both papers may be sent to the same address, or not, as desired. When sending separate addresses for the two papers be sure to state which address is to receive the BEREAN BIBLE STUDENT and which THE DAWN. Remember that the BEREAN BIBLE STUDENT is of special interest to Bible Students, and that THE DAWN has something of interest for everybody.

Combination subscriptions may be sent either to the BEREAN BIBLE STUDENT, 61 Eagle St., San Francisco, Calif., or to THE DAWN, 251 Washington St., Brooklyn, N. Y.

BOTH PAPERS SIX MONTHS FOR 50 CENTS

THE DAWN

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

Vol. 1, No. 21.

AUGUST 1, 1933

One Dollar a Year

News *and* Views

Men's Hearts Failing Them For Fear

NEVER has the world been face to face with such a crisis as now confronts it, and every where the handwriting has appeared upon the wall. The **Edinburg Evening News** carries the following report:

"Mr. Ross, the Moderator of the Free Church Assembly in Edinburg, said in a recent address that 'world conditions today are causing extreme apprehension. The result of man's inability to control the product of his own brain is over-production, unemployment, acute trade depression, and apprehension of other evils. The hardships of the unemployed evoke the profound sympathy and prayers of every right-thinking person. Strenuous efforts are being made to counteract them, and in this Royalty is showing a praiseworthy interest, yet all that has been done is only like a few drops of rain on dry parched soil. Political inspiration seems to be a thing of the past, and politicians are blindly contending with one another as to the remedy for these evils. No one man seems to have the ability or insight to advance a real remedy. At best he can do little more than finesse to a point.'"

Other observations of this Edinburg churchman are as follows:

"Labor, while happily on the whole is exercising a wise restraint, is so organized that at any moment it can spring into action and do incalculable harm. The nations of Europe are in deadly fear of the perils of war; and not without cause, for war is on everybody's lips. They know that if another war is waged it will be more terrible than any that has ever been before—a war to annihilation. Pacts and promises of peace are not to be relied on, and indeed have been broken at the first impact, as in

the case of the Sino-Japanese hostilities. Affairs have occurred in Germany which are fraught with great possibilities of trouble, and have thrown the smaller states of Europe into a condition of anxiety inimical to peace; while Russia's attitude also is a grave danger to world peace.

"Statesmen like Mr. Baldwin, Mr. Lloyd George, and Signor Mussolini, warn us that the world is heading for war; and, as one has said, war anywhere may mean war everywhere. Some publicists even go to the length of stating that the condition of the world is past praying for. Statements of an alarming nature have been appearing in reputable British journals to the effect that scientists are feverishly preparing for war; and that a bacillus has been discovered, and is easily cultivated, of so deadly a nature that a gramme of them in the form of a powder scattered from an airplane, is capable of destroying a million people. Factories are busy in all countries manufacturing lewisite gas, Russia leading the way with sixty-five factories. This gas has been described as having a powerful burning effect on the flesh and skin; it will penetrate any mask, and pass through the flesh or down to the lungs, burning the victim inside and out.

"This gas, lewisite, is capable of being sprayed from aircraft. In this connection we wish to draw attention to two remarkable prophecies of the Old Testament, which never before seemed so capable of fulfilment as they do now. The first is in Deut. 28:24: 'And the Lord shall make the rain of thy land powder and dust: from heaven it shall come down upon thee, until thou be destroyed.' And the second, from Zech. 14:12: 'And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their

holes, and their tongue shall consume away in their mouth.' It beggars the imagination to conceive the awful possibilities of all this—Europe a desolation, Great Britain laid in waste, our magnificent civilization in ruins! 'Impossible', it might be said. But that was said about war even less than a year before the outbreak of the Great War.

"It may be the case, and the possibility should not be overlooked, that this great world depression is the foreshadowing of those fearful cataclysms referred to in the New Testament, by which the present order of things shall be ended amid the crash of worlds, and the Son of Man come in power and great glory."

Hints for the Hot Days

NEW YORK'S Health Commissioner, Dr. S. W. Wynne, has given some good advice on how to keep cool these hot days. He says that in hot weather one should avoid eating heavy, spicy, or fat foods; but should eat plentifully of fresh vegetables, green things, and fresh fruit. He also thinks that everybody should have at least one cooked meal every day. Other suggestions which he makes are:

"Get a coat of tan early, but avoid sunburn. A few minutes of exposure to the sun daily will bring best results.

"Exercise your body night and morning—but make it light during the summer. The best kind of exercise now is swimming in the open, but do not do any exercise or go swimming after a heavy meal. Frequent bathing aids keeping the body cool—the daily shower is ideal.

"Avoid overheating—keep out of the sun's rays when the sun is high.

"Get eight full hours sleep every night in a well ventilated room.

"Relax a few minutes morning and afternoon—if possible rest one hour after eating."

By following sane, natural rules pertaining to food, exercise, rest, and not neglecting a proper amount of sunshine and fresh air, one may keep his body up to a fair degree of efficiency. But not till the reign of Christ is ushered in will the mighty power of vitality come back to the human race in all its fullness; and then it will be granted only to those who obey the laws of that Divine Kingdom.

Jewish Governor For Nazareth

MR. EDWIN SAMUEL, son of the English-Jewish statesman, Sir Herbert Samuel, is to be the new governor of the town and district of Nazareth, in the Holy Land. It is the first time since the days of Christ that a Jew has had this appointment, which is considered a very desirable one. Nazareth is said to be one of the most pleasantly situated of all the cities of Palestine. It abounds in sacred edifices, and pilgrims come there from all parts of the world. Assuredly its fame will not decrease, for ere long the whole world will come to know the truth about Jesus, and how He lived in Nazareth and was called a Nazarene. They

also will come to know that "He gave His life a ransom for all, to be testified in due time."

New Scientific Theory

A NEW scientific theory has been advanced by Prof. Neils Bohr, distinguished physicist of the University of Copenhagen. It is expected to corroborate the quantum and relativity theories of Planck and Einstein. Its central idea is that there is an essential duality in the nature of all things, according to the knowledge which man has of them. That is to say, all things have a sort of Jekyll-Hyde existence, with both of these qualities being manifest at different times. This sounds interesting; but we wonder where any despicable "Hyde" nature comes in, in connection with such things as a beautiful garden of roses, or of sweet peas, pansies, and other fragrant blossoms. After all, science has not yet penetrated to the heart of things, and there are many secrets which nature still holds back from its gaze. The present scientific theories and findings are but the advance squadron of the multifarious and mighty things that will come with the Millennial age.

Few Proposed Remedies International in scope

THE BROOKLYN DAILY EAGLE quotes Professor Moley of the Washington "Brain Trust" as saying:

"In large part the cures of our difficulties lie within ourselves. Each nation must set its own house in order, and a meeting of the representatives of all of the nations is useful in large part only to co-ordinate in some measure these national activities. Beyond this there are relatively few remedies which might be called international remedies."

Commenting on Prof. Moley's statements, the Daily Eagle says: "This is not isolationist doctrine, it is plain common sense. The choice of the nations, including our own, is not between isolation and internationalism, but between self-help and cooperation on the one hand, and inertia and hostility toward other nations on the other."

Perhaps what the nations greatly need is a kind of enlarged nationalism that will envelope the entire world in the bonds of good-will. If altruism is good for the individual, it should be good for the nation, which is but an accumulation of individuals. People must come to see that the law of action and re-action is constantly in operation. But God has a remedy; and some day ere long men will come to know that the only solution of earth's problems lies in the Messianic Kingdom and its law of love, as it will be invoked under the regime of Christ.

Parliament of Faith

SPEAKING of the big religious congress which is to assemble this month at Chicago, a writer in the New York Herald Tribune says:

"At the sessions of the World Fellowship of Faiths there is to be no comparison of creeds or dogmas, no competitive parade of superior relig-

ions and races, but rather a focussing of the highest inspiration of each on the fundamental problems of all. The souls of men are sorely wounded, perplexed and disunited, and the congress is seeking not a uniformity of religious creed but a common spirit of understanding and appreciation—a true unity enriched by cultural variety.”

The true unity will come when the great banner of Truth waves over the entire world, and when, as the prophet expresses it, “They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know Me, saith the Lord, from the least of them even to the greatest of them.” With one general and true knowledge of the Lord in the earth there will be no room for the numerous contradictory creeds that now exist; all these shall pass away in favor of the great life-giving river of divine truth.

Protection of Homes

THE latest method of protecting homes against night prowlers is by means of “bars” of invisible light. When any one crosses or interrupts the light, the rays, which are focused on a photoelectric cell, operate a mechanism inside the house, thus setting off an alarm. By this, as well as by other means, science is making the way of the transgressor hard. In the New Age the transgressor will be under the direct judgments of God, which judgments will tend to lead him in the paths of righteousness. (Isa. 26:9.) If he then wilfully persists in his wickedness, he will be justly destroyed in the second death.

Plants That “Talk”

THE lotus is said to be a talking flower because the buds open with a peculiar sound, which may be heard across the stream or pond where the plant grows. It is said that when the buds are about to open, the stalks of the plant are charged with electrical energy. It must be indeed interesting to be on the Mississippi River in the early morning and hear hundreds of these plants talking out over the placid waters. There are many such interesting things in nature: “Great and marvelous are Thy works, Lord God Almighty!”

Television

THE “artificial eye” invented by Dr. Zworkyn is expected to make things very interesting for radio audiences, as people will be able to see those who are singing and speaking for their benefit. The artificial eye has three million photoelectric cells, somewhat like the “rods and cones” back of the human retina. So small are these photoelectric cells that one has to use a microscope in order to discern them. The remarkable “eye” thus invented records wave-lengths invisible to the human eye, the ultra-violet and the infra-red.

This “eye”, however, will not be able to reveal all that lies behind the scenes that are taking place to-day. It will not disclose the fact that we are in the world’s greatest transition time, called

in the Scriptures “the day of His (Christ’s) preparation” to establish His rule on earth. It takes the eye of spiritual wisdom to discern this momentous fact. The Bible says, “the wise shall understand,” but others do not—not yet.

Some Unusual Grafting

A HORTICULTURIST living in Frederick, New Brunswick, a Mr. F. A. Good, has an apple tree on which he grows a hundred and sixteen different varieties of apples and one variety of pear, by means of grafting. His one-tree orchard has become quite famous, and many persons have traveled great distances to see it. The owner of the tree began the grafting eight years ago.

The Apostle Paul speaks of a wonderful bit of grafting which he says the Lord has successfully performed. His statement is contained in the eleventh chapter of Romans, and is to the effect that certain branches of a great “tree” were broken off and certain wild olive branches were grafted in in their place, and brought forth good fruit. This, he says, is something contrary to nature. The branches that were broken off this great figurative “tree” were the Jews, and the branches that were grafted in were the Gentiles. “For,” he says, “blindness in part is happened to Israel until the fullness of the Gentiles be come in.”

It is through ingrafting the “wild branches” (the Gentile members of the church of Christ) that in due time blessings will come both to the Jews and the Gentiles throughout all the world. “For if the casting of them (the Jews) away be the reconciling of the world (under Messiah’s Kingdom), what shall the receiving of them be but life from the dead? A general resurrection will come, and then shall be fulfilled the prophecy: ‘I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction.’”—Hos. 13:14.

Ancient Egyptian Tongue

SCHOLARS are working on the task of reproducing the language sounds familiar to Moses and Tutankhamen. Although the secrets of the hieroglyphics have been discovered the sounds of the words then used have been purely a matter of guess work. Through the science of phonetics, Prof. Worrell of Michigan hopes to revive the ancient spoken language of Egypt.

Some people may not know that the most interesting sign language is that used in the Old Testament writings. It is the language of types and shadows. Thus the Apostle Paul tells us that the lamb slain at the passover season was a type of Christ—“the lamb slain from the foundation of the world.” He says that the bullock killed at that time pictured Christ’s sacrifice, that the Jewish tabernacle, was a type of a Greater Tabernacle, that its priesthood was a typical priesthood forshadowing the greater to come and that the Law itself had a “shadow of good things to come.”—See Heb. Chs. 8, 9 and 10.

SCIENCE AND THE BIBLE

The Mystery Land of the Pharaohs

Part IV

IN THE three prior installments of this series we sketched the first seventeen dynasties of Egyptian history, which covered approximately eighteen centuries (from 3400 to 1580 B. C.); and this long span we found to be divided into four distinct historic periods, as follows:

- I. Old Kingdom—925 years (3400-2475 B. C.), Dynasties 1 to 6.
- II. Revolutionary Period—315 years (2475-2160 B. C.), Dynasties 7 to 10.
- III. Middle Kingdom—372 years (2160-1788 B. C.), Dynasties 11 and 12.
- IV. Period of Confusion—208 years (1788-1580 B. C.), Dynasties 13 to 17.

The Hyksos rulers constituted the Seventeenth Dynasty, and these foreign conquerors we discussed in considerable detail in our last issue. The expulsion of these Hyksos invaders, in 1580 B. C., ended Egypt's long Period of Confusion; and the land again enjoyed peace and prosperity for a season, under the rule of her own native pharaohs. Amhose I, founder of the Eighteenth Dynasty, was the first of these; and it was he who drove the Hyksos out of the Nile country. His dynasty endured for more than two centuries, and it constituted another distinct era in Egyptian history, known as **THE FIRST EMPIRE PERIOD**.

The Eighteenth Dynasty lasted exactly 230 years (1580-1350 B. C.) and consisted of 13 pharaohs one of whom was a queen, named Hatshepsut. She was the daughter of Thutmose I, and the sister of Thutmose II and Thutmose III. These three royal children carried on a family feud for about 20 years, during which they spitefully destroyed or defaced many priceless monuments. By their father's decree, Hatshepsut and her elder brother were to reign together, as co-regents; but the

arrangement did not work out well.

Queen Hatshepsut would build a temple, or erect a monument, inscribed with her name; and her brother (Thutmose III) would go around and order her name chiseled out and have his own name inserted instead; and she similarly did considerable chiseling on her own account. While these two co-regents were thus squabbling, the other brother (Thutmose II) took the throne and held it for about three years. Then the co-regency was re-established, and endured for 13 years; but during this time the royal feud continued.

After Hatshepsut died Thutmose III reigned alone for 33 years, and made a very capable ruler. It was under him that Egypt now became a world power, a mighty empire. Throughout his reign, and for nearly a century thereafter, Babylon, Assyria, and the Hittite confederated nations, all paid tribute to the Egyptian pharaoh. During this time the ancient hatred which Egyptians had long entertained against the Hyksos or Hittites gradually subsided, and Thutmose IV actually took a Hittite princess as his queen.

A full list of the Pharaohs of this imperial Eighteenth Dynasty, whose capital was located at Thebes, is as follows:

- 1 Amhose I 22 years. 1580-1557. He drove the Hyksos out of Egypt.
- 2 Amenhotep I 20 years. 1557-1537. Israelites settled in Canaan.
- 3 Thutmose I 36 years. 1537-1501. Palestine made a vassal of Egypt.
- 4 Hatshepsut and Thutmose (III) co-regents 5 years. 1501-1496. Royal feud rages between them.
- 5 Thutmose II 3 years. 1496-1493. Thutmose III becomes his co-regent.
- 6 Hatshepsut and Thutmose III resume co-regency 13 years. 1493-1480. Royal feud continues.

7 Thutmose III rules alone 33 yrs. 1480-1447. Egypt becomes a world power.

8 Amenhotep II 26 years. 1447-1421. Maintains dominion in Asia.

9 Thutmose IV 9 years. 1421-1412. Marries Hittite princess.

10 Amenhotep III 36 years. 1412-1376. Empire reaches zenith and declines.

11 Amenhotep IV 17 years. 1376-1359. Changes name to Ikhnaton; believed in one God, Aton, the Creator. Demolished idols, instituted religious reforms.

12 Sakera 1 year? 1359-1358. Continued the worship of one God.

13 Tutankhamon 5 years? 1358-1353. King "Tut" reestablished worship of Amon and all other ancient gods.

14 Eye 3 yrs. 1353-1350. Fall of the First Empire.

A Religious Reformation

It is interesting to note that Amenhotep IV was a religious reformer. He dared to close the temples of Amon and Ra, and also banned the various other gods whom Egyptians had been serving for centuries, and insisted that there is but one God, Aton, the Creator, or Lifegiver. He changed his own royal name from Amon-hotep to Ikhn-aton (spirit of Aton), and advised all the priests of the false god Amon and of all the other deities to either serve the one true God, Aton, or else take a vacation. This of course brought upon him the ill-will of all the leading "clergy" of his day.

How this "protestant" pharaoh of Pagan, priestridden Egypt, back there in the fourteenth century before Christ, became so firmly convinced that there is but one true God, we can only conjecture. But since Egypt had attained its zenith of power during the reign of his father, Amenhotep III, and controlled Palestine during those days of the "judges in Israel", it is quite possible that he as crown prince had had much contact with the Israelitish elders and priests, his

vassals, and that they had converted him to their belief in the one true God.

In any event this unusual pharaoh, as soon as he came to the throne, inaugurated his reform, and firmly stood his ground against tremendous opposition; he kept the pagan priests and temples under royal ban during all the seventeen years of his reign. He loved peace, detested war, and therefore allowed the power of Egypt over Asia to decline.

Pharaoh Ikhnaton possessed a poetic nature, and he wrote various psalms of praise to Aton, the Lifegiver, which were used in worship in the Aton temples which he built. Some of these resemble the psalms of Israel—many of which no doubt were in existence at that early date, three centuries before David's day. David, of course, did not write all the psalms of Israel; many in his collection are mere compilations from earlier times; and possibly Ikhnaton had read some of these and had been impressed by them.

Professor Breasted, in his "History of Ancient Egypt," gives a translation of some of these psalms written by Pharaoh Ikhnaton, some extracts of which we here reproduce:

"Thou art He who createst the man-child in woman,
Who makest seed in man,
Who givest life to the son in the body of his mother,
Who giveth breath to animate every one that He maketh.

"When the chicket crieth in the egg-shell,
Thou givest him breath therein, to preserve him alive.
When Thou hast perfected him,
That he may pierce the egg,
He cometh forth to chirp with all his might.

"Thou art in my heart,
There is no other that knoweth Thee,
Save Thy son, Ikhnaton.
Thou hast made him wise in Thy designs.

And in Thy might,
The world of men is in Thy hand,
Even as Thou hast made them.
How excellent art Thy designs,
O Lord of eternity!"

Perhaps Ikhnaton did not have as clear a conception of God as did the Israelites; yet it must be said to his credit that he exer-

cised rare courage in maintaining his stand for monotheism as against the polytheistic priests and people of his day. The lines quoted above,

"There is no other that knoweth Thee,
Save Thy son, Ikhnaton,"

seem to indicate that he was standing quite alone, and realized it. He was courageously battling the "gods" and the commonly accepted idolatry of his time; and the ordinarily powerful "orthodox" priests of Amon were using their utmost influence against him. He died in 1359 B. C., and his daughter's husband, Sakera, then came to the throne. He tried to continue the monotheistic worship instituted by his idealistic father-in-law, but he lasted only about a year.

Then another son-in-law of Ikhnaton came to the throne, and took the name Tutank-aton. He was a very young man; and the priests of Amon soon prevailed upon him to change his name to Tutank-amon, and to reestablish the worship of Amon and of all the other gods. He yielded to their demands, and Aton worship soon ceased. This pharaoh is the famous "King Tut," whose remarkable tomb was discovered and excavated just a few years ago.

Tutankamon reigned only about five years, and was succeeded by Eye, who was not another son-in-law of Ikhnaton, but who was probably a relative. He was married to Ikhnaton's nurse, Tiy. After Eye had reigned about three years, a revolution broke out; and in the turmoil one of Ikhnaton's former staff officers, named Harmhab, seized the throne and established a new dynasty, the Nineteenth. His dynasty, and the one which followed it, constitute what historians call THE SECOND EMPIRE Period.

The Nineteenth Dynasty had its capital at Rameses, the city which had been built three centuries before by the Israelites, when they were in bondage, and which Pharaoh Rameses II subsequently enlarged and beautified. This dynasty lasted 150 years (1350-1200 B. C.), and con-

sisted of 9 pharaohs, as follows:

- 1 Harmhab 34 years, 1350-1316. Fully restores Amon priesthood.
- 2 Rameses I 2 years, 1316-1314. Began erection of Great Hall at Karnak.
- 3 Seti I 21 years, 1314-1293. Reconquers Palestine.
- 4 Rameses II 67 years, 1293-1226. Wars with Hittites. Made the "Turin" Papyrus listing all kings.
- 5 Merneptah 10 years, 1226-1216. Resumes Asiatic Wars. A monument says he defeated "Israel" in Palestine.
- 6 Amon-meses 1 year, 1216-1215. Tomb at Thebes.
- 7 Siptah 6 years, 1215-1209. Tomb at Thebes.
- 8 Seti II 4 years, 1209-1205. Reign ends in anarchy.
- 9 A usurper 5 years, 1205-1200. A Syrian, name unknown.

Since this Syrian usurper manifestly was not related to Seti II or to the house of Harmhab, his short reign perhaps should be listed as a separate dynasty; but in view of the fact that anarchy really prevailed during his attempted reign, that period is looked upon as a mere parenthetical pause between the fall of the Nineteenth Dynasty and the establishment of the Twentieth Dynasty, at which time order was restored by Setnakht, who is believed to be related to the Ramesid rulers of the preceding dynasty. Nevertheless the records list him as the head of a new dynasty, the Twentieth.

The Twentieth Dynasty continued the capital at Rameses, and lasted for exactly a century, (1200-1100 B. C.), during which the Empire steadily declined. The pharaohs grew so weak that they finally became mere puppets of the priesthood. The 11 pharaohs of this dynasty were as follows:

- 1 Setnakht 2 years, 1200-1198. Order restored.
- 2 Rameses III 31 years, 1198-1167. Wars with the Cretan Empire or "sea people."
- 3 Rameses IV 6 years, 1167-1161. Mummy in Cairo Museum.
- 4 Rameses V 4 years, 1161-1157. Philistines defy Egypt in Palestine.
- 5 Rameses VI 4 years, 1157-1153. Mummy in Cairo Museum.
- 6 Rameses VII 3 years, 1153-1150. Pharaoh's power rapidly declines.
- 7 Rameses VIII 4 years, 1150-1146. Priesthood dominates the government.
- 8 Rameses IX 19 years, 1146-1127. Tomb at Thebes.
- 9 Rameses X 1 year, 1127-1126. Tomb at Thebes.
- 10 Rameses XI 1 year, 1126-1125. Pharaoh mere puppet of priests.

11 Rameses XII 25 years, 1125-1100. High Priest Hrihor sets up throne at Thebes.

About the same time that Hrihor, the High Priest of Amon, began to reign independently at Thebes, a warrior named Nesubenebbedd also proclaimed himself a pharaoh, and established his capital at Tanis. In a year or two he was able to extend his authority over the whole country, and thus he became the head of the Twenty-First Dynasty. He reigned only about 3 years; but his house which intermarried with the High Priest's, became established in power, and held it for over a century. This constituted another historic era, known as the TANITE-AMONITE period.

The Twenty-First Dynasty, with capital at Tanis, lasted for 105

years (1100-995 B. C.), and consisted of 6 pharaohs, as follows:

1 Nesubenebbedd 3 years, 1100-1097. Egypt loses all power in Palestine and Asia.

2 Pesibkhenno I 15 years, 1097-1082. Saul establishes Kingdom of Israel.

3 Paynozem I 30 years, 1082-1052. Hrihor's grandson, who had married into the Tanite royal family.

4 Amon-emopet 39 years, 1052-1013. David reigns over Israel.

5 Si-amon 12 years, 1013-1001. Solomon reigns over Israel.

6 Pesibkhenno II 6 years, 1013-995. Sheshonk, the Libyan, siezes Egypt's throne, 995.

The "Libyan Period" of Egyptian history, which begins with the seizure of the throne by the illustrious Sheshonk, squarely meets Bible history and furnishes a means of again testing the accuracy of the chronology of both Egypt and of the Old Testament. Sheshonk, or Shishak, is men-

tioned in the Book of Kings, and in our next installment we shall see how his reign tallies with Bible chronology to the very year. Solomon became a vassal of this Sheshonk, who was the most powerful monarch that Egypt had had in many a day.

(To be continued)

The next installment will point out various interesting synchronizations between Egyptian history and the Old Testament, other than those already mentioned; all of which fully confirm the Biblical accounts. Bible Students, of course, have known all along that the Bible is trustworthy; but it is satisfying to see how modern archeological research is upholding the sacred record at every point. Watch for the next, and all subsequent chapters of this series, and also invite the attention of others thereto. It may lead them to a renewed faith in the divine Word and plan.



Evolutionists at the Crossroads

Part VI

OUR last installment discussed the fruitless efforts of the Darwinists to find their "missing link" between the "anthropoid ape" and modern man, and we saw that the scientists are no nearer to that discovery now than they were in Darwin's day. But let us now also note the fact that they have not yet even discovered the anthropoid ape, much less the link between it and man.

The term "anthropoid ape" means a human-like ape; that is, an ape that is more like a man than any variety of ape now known, yet not enough like man to take it out of the ape-family or simian classification. They are still searching for such a man-like ape among the fossils of the "Tertiary Period", even as they are still searching for an ape-like man. In other words, between present day apes and modern man there are admittedly two "links" instead of one—and both are missing.

When the Piltdown fragments were discovered in 1912, some scientists thought they had found the remains of one of these theoretical links, namely, the ape-like man; but later investigation caused many of them to frankly repudiate the suggestion, as was pointed out in these columns last month. Let us however, quote again from Dr. Osborn's authoritative book on "Men of the Old Stone Age", in which he says: "Elliott Smith concluded that members of the Piltdown race might well have been the direct ancestors of the existing species of man, thus affording a direct link with undiscovered tertiary apes."

We call the reader's attention to two noteworthy things in the foregoing quotation: (1st) The author

carelessly speaks of a Piltdown "race," whereas there is no proof that such a race ever existed; and (2nd) he expressly admits that the man-like tertiary apes are still **undiscovered**. This considerably widens that unbridged gap between man and beast.

But even if fossils of apes should yet be discovered which more nearly resemble man than any variety now known, this would not prove kinship between them and humanity. The same Creator who made each fixed species could have made some of His creatures very similar if He so desired; they all would not have to be wholly dissimilar. But so long as no two species can interbreed and produce an offspring capable of perpetuating its kind, that constitutes the strongest possible proof that all species are distinct and unrelated.

Species are Unrelated

The facts of nature agree with the statements of the Bible, that each species is endowed with power to bring forth only "after its kind." We read: "And God made the beast of the earth **after his kind**, and cattle **after their kind**, and everything that creepeth upon the earth **after his kind**. And God created great whales, and every living creature that moveth, (which the waters brought forth abundantly, **after their kind**; and every winged fowl **after his kind**: and God saw that it was good." (Genesis 1:25, 21.) He saw that it was wise to keep each species separate and distinct.

The Apostle Paul agrees with this statement of Genesis, that each species of animals is constituted by nature to be separate and distinct from all

other species or orders; and that while they all are animals, consisting of flesh, yet that they are not the same flesh; that is, they are unrelated. He says: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—1 Cor. 15:39.

All nature, as we know it today, corroborates the foregoing Biblical declarations. So far as scientific observation goes, nature is unalterably opposed to the commingling of species, or to the formation of new species; and it continually and successfully seeks to prevent it. Nature does permit "mutations," as DeVries discovered. It also allows seemingly endless "varieties" according to fixed laws, as discovered by Mendel; but it has established limits beyond which variations cannot occur.

Furthermore, in the crossing of varieties within a given fixed species, we see retrogression quite as often as we see improvement in the stock; and there is no evidence whatsoever that nature is attempting to move forward by "infinitesimal steps of perpetual progress," as the Darwinists have long theorized. By artificial cultivation and forced crossbreeding of selected varieties, stocks may be seemingly improved or enlarged up to a certain point; but when left to themselves nature soon brings them back to an ordinary level, instead of naturally carrying them "onward and upward" by an evolutionary law.

Nature Seeks Normalcy

Nature, when not interfered with, seems to strive to bring each new variety back to normal as quickly as possible, rather than inducing in them further progressive changes by "evolution." Consider, for example, eugenics. So far as it has been tried, it really has accomplished nothing in improving the race. It often happens that a man and a woman, both highly gifted, marry and have children; but it is seldom that such gifted parents are able to transmit those gifts to their offspring.

It, of course, is true that occasionally a genius is born to inferior parents. This happens but rarely, and such "child wonders" may be regarded as "mutants". But no mutant ever constitutes a new species; all mutants—whether of plants, or of animals, or of man—still belong to the parent species; they can always interbreed therewith like any other members of that species or group, unless entirely sterile. The scientific cause for the occasional propagation of mutants was discussed in a previous installment of this series, and need not be restated here.

Every attempt at crossing two species either results in no descendant at all, or else in a hybrid offspring being produced that is sterile and unable to perpetuate its kind—as occurs when the horse and donkey, or the horse and the zebra are crossed. These animals are so structurally similar that they can interbreed; but the resultant offspring is a sterile hybrid that cannot cross with anything. This supplies further proof that the species are fixed, that nature does not allow even very similar spe-

cies to commingle and change into another, but calls a sudden halt every time any attempt in that direction is made.

Theory versus Facts

When all the arguments that have been urged in behalf of Darwinism are sifted to their foundation—as we have sought to do in this series of articles—they are found to be scientifically weak and unconvincing. Scientists admit this; yet they continue to accept the theory "by faith." Why? Perhaps the principal reason why many of them are loath to come out boldly and repudiate evolution is that it has become "orthodox"; and furthermore, even if they should repudiate the theory, they feel that they have nothing better to suggest in place of it. Consequently they think it is best, for the time being, to simply mark time and quietly maintain the status quo. They hesitate to reject a long-taught doctrine until they find enough facts to indisputably contradict it.

But a theory is not necessarily true simply because a majority of scientists have long held it. The world's leading scientists once were convinced of Ptolemy's theory, that the earth is the centre around which all the universe revolves—and they held it as a strictly "orthodox" doctrine for over fourteen centuries—until Copernicus, a Polish astronomer, finally became radical enough to contradict and disprove it. Again, in more modern times, all the leading scientists fully subscribed to Laplace's Nebular Theory as being a satisfactory explanation of the origin of our solar system; but now nearly all of them have rejected it for the more probable Planetesimal Hypothesis.

Then again: during the last century the best scientific minds "invented" an hypothetical ether, and all became agreed upon a mechanical ether-wave theory to account for the propulsion of light rays through space. But Planck, Einstein, and others now present facts which cannot be explained by that long-held ether hypothesis; and today many scientists admit they do not know if the ether really exists. They are undecided whether light is a wave motion in an ether-ocean, or a stream of individual corpuscles which are flung out into empty space in quanta, like buckshot.

Scientific Deception

In view of the fact that so many long-held scientific theories are thus being upset and discarded today, why should anyone now be expected to unquestioningly subscribe to Darwin's evolution hypothesis which nearly a century of intelligent research has been unable to substantiate or support by a single tangible, indisputable exhibit of proof? And why should anyone be held in scientific disesteem today who frankly looks askance at Darwin's doctrine, at least until its advocates succeed in making a better scientific showing than they have up to the present time?

Within the past seventy years the evolutionists have foisted more fickle fancies upon the public in the name of "science" than anyone might have

thought humanly possible in this enlightened day. Evolutionary story writers, rather than true scientists, have been mainly responsible for this state of affairs; but the scientists themselves cannot be held altogether blameless.

Scientists have known all along that evolution is by no means proven. They are not deceived or deluded. They know that every point that has been made in this entire series or articles is true. They know that Darwinism is still an unconfirmed theory, just as many theological beliefs are theoretical and incapable of confirmation. They know that evolution has not yet been verified—neither by comparative anatomy, nor by embryology, nor by genetics, nor by the fossil record. They know that the whole concept of Darwinism is still in the speculative stage, and indeed quite wildly so. Then why do not they take the initiative in making these facts clear to the layman? Why do they still let school children vainly imagine that evolution is a scientific fact?

We feel certain that real scientists do not deliberately seek to deceive themselves, nor their fellows, nor the laity. But some are entirely too careless in their public utterances and writings. Perhaps they do not always realize the weight their simplest statements generally have in the minds of the less scientific public. And the public cannot really be blamed for their credulous reliance upon them; for our scientists have made so many wonderful discoveries in recent years that men naturally have come to regard them almost as gods. Their gossip becomes gospel in the minds of the common people, and this fact should make them realize their great responsibility.

Some scientists do appreciate their position before the public, and therefore have sought to make clear that their belief in evolution is merely a matter of "faith" and nothing more. Would that all were equally clear and candid in their expressions. When a scientist's tentative belief in evolution rests on faith alone, and he knows it, then at least, he is not laboring under a delusion; and his mind is probably free to scan the path of truth wherever it may lead. But when a layman's belief in Darwinism is rooted in unproven theories which he has been led by scientists to accept as established facts, his condition is pathetic—not only is he building a credulous house upon a sandbar but he is unwittingly setting himself against the truth; and sooner or later his building will take a tumble and he will go down with it.

Why Count God Out?

To Bible Students it seems strange that modern scientists, acquainted as they are with so many marvels of God's handiwork in nature, should seek to ignore the existence and power of the Creator and habitually attribute the origin of species to unintelligent law. Why not concede the possibility that He who created the stars could also easily create each species of life upon this planet?

Some evolutionists do admit the possibility that an intelligent God may have created the first pro-

toplasmic cell from which all subsequent forms of life have "evolved." Now if He could create life in one form originally, why could He not create it in other forms later? If He could create a unicellular amoeba, why could He not also create a fish, or a bird, or a man? Isn't that simpler than to assume, without a scintilla of scientific proof, that one "fixed" species has evolved into another "fixed" species by "fits and jumps"?

Modern scientists scorn divine miracles; yet they readily countenance inconceivable miracles of nature, while denying or ignoring the existence of an Intelligent Power capable of performing them. Although some Darwinists quite readily admit that inorganic matter may have been created by a living God, and that possibly the beginning of life was a divinely creative act, yet they cannot bring themselves to acknowledge that a God capable of creating the entire material universe could possibly have specially created man; that, it seems, is just too much of a miracle for them to concede.

What is a Miracle?

A miracle is an occurrence that transcends all known natural laws. Any event which cannot be explained by any known physical or biological law must be put into the miraculous class. Life is one such miracle. Science has long striven to corral it, but always its elusive secret keeps just beyond scientific grasp. The existence of matter and of energy are profound mysteries, which none can explain.

The American Association for the Advancement of Science, which assembled in Chicago in June, were told by Drs. Millikan, Bainbridge, and others, that Einstein's theory, that mass and energy are interchangeable, has been experimentally confirmed. But this does not explain the **source** of either energy or matter, or why the one is convertible into the other under certain conditions. The whole thing is still a mystery, an unexplained miracle. We know not where either mass or energy came from, when, or how; whether both appeared everywhere simultaneously, or came into existence piecemeal during unfathomable ages.

Yes, all the universe is a miracle—every atom of it; yea, every electron, positron, neutron, photon and proton within the atom; and no scientist can explain their real nature. Light rays, as they are studied more closely, now resolve themselves into stupendous miracles; for photons, or light-quanta, are now found not to behave according to any ordinary physical or electro-chemical law. Sir James Jeans said recently at Cambridge, "The possible abolition of the law of causation from physics is a recent development of the quantum theory of light." Then he added:

"All the pictures which science now draws of nature, which alone seem capable of according with observational facts, are mathematical pictures. . . The universe shows evidence of a designing or controlling Power. . . It can hardly be said that science

(Continued on page 23)

The Christian Life

ART THOU THE CHRIST?

EVER since sin entered into the world, and the human race came under the domination of the evil power of Satan, God's people have been required to walk by faith. From outward appearances it has almost always seemed, either that God had purposely deserted His people, or else that the powers of darkness had completely put to rout the benevolent purposes of a loving Creator.

God's promises are stupendous in their scope; and those who, by faith, are able to lay hold upon them seem elevated, as it were, into another world. But when circumstances develop which cause the believer to doubt the promises of God, it leaves him in a pitiable condition indeed; because the joy that once was experienced is gone, and the misery and darkness of the world around him seem even more pronounced than before he was first enlightened.

Temporary or partial loss of faith, with its corresponding loss of spiritual vision, is an experience that is likely to come at some time in the life of almost any faithful servant of God. Abraham, "the father of the faithful", who wrought such exemplary works by his faith, at one time seemed unable to trust his own safety in the hands of the Lord, when, at the court of a wicked pharaoh, he deemed it necessary to risk not only the good name but also possibly the life of his beloved wife Sarah, in order that he himself might go unmolested.

Also Elijah, that mighty servant of God who fearlessly challenged the priests of Baal to prove the genuineness of their God as against Jehovah, later fled from before the face of a mere woman; and complained to the Lord that he was the only one left that had not bowed the knee to Baal, and asked that he too might die.

The Example of John

Our present study has to do particularly with the experience of that outstanding man of God, John the Baptist. Of him the Master said that of all those "that are born of women, there has not risen a greater." John was the last of the prophets, and the one who enjoyed the honored and glorious privilege of announcing the presence of the Messiah at His first advent.



John in prison sends messengers to Jesus, anxiously asking if He really is Christ.

That John the Baptist was in good standing with God, and enjoyed a rich measure of His blessing, there can be no doubt. Indeed few of the Lord's people ever have been favored with such extraordinary demonstrations of divine power, and such outstanding evidence concerning the divine purpose for their times, as he was favored with in his day. John fearlessly and gladly announced the fact of the Messiah's presence, and he did it upon the authority of the direct and undisputable evidence that had come to him personally as God's prophet.

He tells us that he himself heard the voice from heaven bearing witness to the fact that Jesus was the beloved Son of God in whom the Lord was well pleased. Upon the strength of this testimony he was courageous when confronted by his adversaries, convincing in his message of repentance to the common people, and humble in his acknowl-

edgement of the superiority of Jesus in the divine plan. Now we might be inclined to be unduly harsh in our judgment of him when we find that later his faith actually wavered, and his vision of the truth seemed to become somewhat obscure.

But the Lord did not condemn John, hence manifestly it would not be befitting for us to do so. Furthermore, if the Lord did not condemn this favored one of whom He said that there was "none greater" born of women, surely we ourselves should not abandon hope nor become discouraged if, at times, the Lord permits us to pass through some dark valleys of doubt and temporary perplexity, as He did John.

John's Expectations

Frequently the cause of our perplexities is our own misunderstanding of the full purposes of God. We all are prone to form more or less definite conclusions as to what God will do, or is about to do; and then, if the conclusions we reach do not prove to be correct, the tendency sometimes is to lose our enthusiasm for the truth in general—forgetting that it is merely our own conjectures that have failed and not God's plan. We see this principle illustrated in the case of John the Baptist. There were certain great facts of truth which were demonstrated to John in a manner that were beyond all doubt or conjecture, yet upon these **known facts** he had built expectations which, in part at least, were of his own unauthorized making.

John the Baptist, in common with nearly all Israel at the first advent, failed to understand the fact that the Messiah before He could establish His Kingdom, must first give His life as a ransom for the people. To John, the fact that the Messiah of promise had come, meant that Israel was now about to be delivered from bondage to their Roman conquerors, that the long-promised Kingdom of glory was about to be established, and that all the faithful servants of God, of whom he counted himself one, would be exalted to positions of special honor in that new Israelitish rule. John may have been somewhat blameworthy, but not on the ground that he had built his expectations upon idle fancies; for the Old Testament Scriptures surely had foretold a coming Messianic Kingdom, with all the glorious things for which he was looking, and more. His waning faith resulted mainly from the fact that he was looking for the fulfilment of those prophecies at the wrong time.

The Unexpected Often Happens For a Test

Were the course of God's people always to run as charted by themselves, there would be no crucial test of faith to overcome. Faith is "the evidence of things unseen". Now if all our expectations were to materialize exactly at the time and in the manner that our finite minds conceive that they should, there would be little room for faith, because sight would thus take its place—the unseen things becoming evident without the needs of faith. But God, in His kind designs for us, sees to it that our faith and confidence in Him are devel-

oped by the very experiences that, at first, seem destined to shatter all our hopes and leave us stranded on the rocks of doubt and bewilderment.

A close scrutiny of the experiences through which many of God's people have passed, discloses the fact that unexpected happenings constitute one of the methods by which faith has been providentially tested. A very notable example of this is the case of John the Baptist. As already noted, John seemed to have formed certain conclusions concerning the time in which he was living that were not warranted by the Scriptures, and which did not coincide with God's purpose relative to that particular period. Instead of seeing the nation of Israel delivered and exalted under the leadership of the Messiah, and he himself enjoying a blessed privilege of service in connection with that new Kingdom, he found himself in prison and faced with a probable sentence of death.

A Striking Parallel

There is a striking similarity between the experiences of John the Baptist (and his work of announcing the Messiah), and that of God's people at this end of the age. They have been enjoying the blessed privilege of making known the glorious fact that again the Messiah is among His people, and that the time is near for the full establishment of His Kingdom.

And, as it was with John the Baptist, so it is with many brethren who now are in confusion. So long as their vision of truth remained clear, and everything was going along according to expectation, they were filled with zeal and enthusiasm. Under such circumstances no trials nor hardship seemed severe enough to thwart their determination to sacrifice time, strength and means in the great cause of Christ and truth which they espoused.

In former days it was no uncommon thing for the brethren to distribute thousands of tracts each week. Others, equally zealous, gave up their businesses and traveled extensively throughout the country in the colporteur work—a service which, at its best, involved much hardship. Many of those faithful colporteurs frequently were without sufficient funds with which to secure necessary food. But that didn't matter, so long as they had the vision of the truth and of the near establishment of the Kingdom! What did it matter if they were foot-sore, weary and hungry? What mattered it whether or not they found a place in which to sleep at night? **They had the truth!** God was in heaven, He was directing His work through the proper channel; and all was well!

But God saw fit to test the faith of His people! To this end He permitted the unexpected to happen. These unexpected developments will yet effect the life of every true saint who has been reached by the harvest message. Usually—as with John the Baptist—the first effect of unlooked-for developments, is to produce discouragement and bewilderment. Then doubt arises regarding the outworking of certain features of the Divine Plan. The degree of doubt naturally is greater in the minds of

some than in others. The period of doubt and questioning lasts longer in some cases than in others. But there are few indeed, who can pass through these crucial tests without in some degree, being affected by them!

Have the Tests Lessened Our Zeal?

Those who do not actually doubt, frequently lose some of their zeal. When all was going according to their own ideas of what was proper, they were willing to die for the cause of Christ; and but little consideration was given as to the result of their sacrifice. The case of a brother is recalled, who spent three long years in active, energetic colporteur work, entailing many hardships of cold, hunger and weariness; and yet not a single person became deeply interested in the truth as a result of his effort. But this disappointing fact did not produce discouragement; because the brother was convinced that he had the truth and was doing what the Lord wanted him to do.

The same thing was true of nearly all the brethren in former days. But many of these same brethren later were found to be taking an entirely different view of matters. Some openly doubted, others became somewhat discouraged; and even some of those who claim to have stood the test unwaveringly, nevertheless, have lost some of their former zeal. Instead of continuing to fulfil their vows of consecration as in former days, and in all the ways that the Lord has commanded, there is a slackening of effort and a lessening of interest.

If it is convenient to meet with those of like precious faith, if it isn't too hot or too cold, if it isn't raining or snowing, if the hall isn't too far from the trolley line, and if there are not too many stairs to climb to get there, if previous social engagements have not been made with friends or relatives or neighbors, and if the cares of this life have not brought too much weariness, then they will obey the command (Heb. 10:25): "Not for saking the assembling of ourselves together." A few years ago, before the 'unexpected' happened, these same dear saints of God would attend all meetings regularly, regardless of what it cost them of convenience, money or strength.

How About Study and Prayer?

Another symptom of the loss of vision and of our "first love," is a lack of interest in personal Bible study. The precious Word of God has lost a measure of its appeal to some—other reading matter seems more interesting to them. In the "former days," when there was "no doubt" because there had been no real test, the daily study of the Bible was a very vital part of the lives of these Christians.

Prayer is also neglected to a certain extent by some. 'There doesn't seem to be much need of prayer,' says one—although there is actually more need of prayer at this point in the Christian's life than ever before! In the days of what was considered clear vision there seemed to be many things for which to pray. The general work needed the prayers of us all. The class work needed our pray-

ers. The individual's work required prayer. And as these prayers seemed to be so definitely answered, all were encouraged to continue praying. And prayers of thankfulness also were upon all lips. All were so thankful that God had taken us into His confidence: had promised us joint-heirship with Christ, and was even now giving us a glorious share in the work of the gospel.

But when the 'unexpected' happened, many of the former objects of prayer became dim and unreal. We forgot, perhaps, that the restoration of faith calls for special diligence in prayer. As it would have been difficult for John the Baptist to enter enthusiastically into prayer while his faith was dim, so it is with some today.

Zeal for the work of the Lord is also diminished. The brother who was glad to do colporteur work for three years without seeing visible results, now questions the advisability of doing anything in the Lord's work. If he calls at a few homes and finds no ready response, he probably will decide that the work is finished—that the Lord doesn't wish any further effort of that kind made.

Many who, in the past, were glad to announce public meeting after public meeting, regardless of whether any large numbers attended, and who were glad to keep right on in the face of every discouragement, either give up entirely now, or else, upon making the slightest effort and not getting immediate important results, decide that "the work is finished," and insist on discouraging others from making similar efforts.

"Be Not Conformed to This World"

The old-time zeal in being transformed into the likeness of the Master is also less evident now. The spirit of the world exercises more influence in the church than it once did. As the world rushes on in its mad clamor for pleasure the discouraged Christian offers less and less resistance thereto. He finds himself dividing his time with the world and the Lord. Where formerly he was glad to give several nights each week to Bible study and attending meetings, he now almost begrudges even the time it takes to go to the weekly prayer meeting, and he congratulates himself that he has become 'broad-minded' and that his conscience will permit him to spend much time in worldly amusement.

All of the foregoing difficulties experienced by some of the Lord's people are but symptoms of doubt and discouragement. And who of His people during the last few years, has not suffered from one or more of these symptoms. Some, indeed, have become completely discouraged and have ceased from taking any part whatsoever in meetings, prayers, service, or any of the privileges that should be the present precious heritage of the new creation.

But, as in the case of John the Baptist, faith, hope and courage usually assert themselves, after word is sent to the Master, "Art thou He (Christ), that should come, or do we look for another?" Or, "Is this the truth, dear Lord, and can we still depend upon it?" And how heart-cheering the fact that the Master never turns a deaf ear to our

queries! In the case of John, Jesus gave him the answer he sought. He supplied the necessary evidence, which doubtless resulted in John's faith being restored.

Messengers of Comfort

What a blessed privilege John's disciples enjoyed in being the ones to carry that message of comfort! This same opportunity and privilege belongs to every child of God today. Jesus did not change the course of events in order to restore John's faith. He did not then establish the Kingdom and release John from prison. He simply sent back word by the messengers that assured John, that even though events had shaped themselves entirely different from that which the prophet had seemingly anticipated, yet nevertheless the Messiah was present, and that His work was going on as God had intended that it should go on.

And it is our glorious privilege **now** to carry this same reassuring message to God's people everywhere! As we emerge from the first great shock of disappointment, some, and then others, reach out by faith and take hold upon the Lord anew; and as they do so, their vision clears; their hope again becomes bright; their zeal and their love return. Today, these zealous ones are found scattered here and there throughout the world. And to these privileged ones the Lord is now saying: Go, comfort thy brethren. Go tell them that the Lord is the same, yesterday, today and forever; that the truth has not changed; that the Kingdom is indeed near; that what has discouraged them, because it was so unexpected, was merely another of the Lord's providences, calculated to effect a further cleansing of the heart and mind from the spirit of carnality, represented in the desire to lean upon an arm of flesh in the form of an organization or other earthly leadership.

This 'unexpected' happening among God's people has caused many in Zion to mourn (Isa. 61:1-3); and the spirit of God in the hearts of His free people today is impelling them to bend all their energy to comfort these mourning ones. Let us not chide these brethren. Let us remember that almost

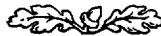
all of us have experienced some measure of doubt at some time in our Christian experience. Let us remember that Jesus did not chide John, nor did He turned a deaf ear to his cry of distress; nor should we take this attitude toward our brethren, now!

They Need Your Help

And how pitiable is the present cry of distress of the confused sheep! When the merits and demerits of the many man-made leaning posts are seen in their true light, when the organization to which they were attached is found to be no part of the Lord's arrangement—His Church—how sad is disappointment! "But, to whom shall we go?" is often the bewildered cry arising from these same saints of God the world over, today. O, how glorious it is to be able to encourage these brethren to return directly to the Lord, with no earth-born cloud of organization, or any human leadership to mar faith's clear, untrammelled vision.

How sweet the work of encouraging our brethren to be as enthusiastic about the **Lord Himself** as they formerly were about **the work** He had given them to do! And how glorious to note the return of zeal, when faith's vision clears! And then, too, how good to see the same determination and devotion as of old. Prayer, Bible study, attendance at meetings, being holy as God is holy, and the blessed service of the gospel, again assume first importance in their hearts and lives. Again the things of the world fade into insignificance—because faith, and hope, and joy, and love, have returned.

That 'unexpected' thing that scattered us, and discouraged us, was not **unexpected** to the Lord. It was what He foreknew and purposed for the final test of His people. How glad we are that this is true! And let us carry the reassuring message to all our brethren as we have opportunity. Let us bring comfort to them by our prayers, by the example of our lives, by word of mouth and by the printed page. Let us indeed be "**messengers**" of **the Lord**, and rejoice in this, the most wonderful opportunity that has ever come to God's people to lay down their lives for their brethren.



The Value of Prayer

Part Seven

(Continued from June 1st Issue)

LAST month we discussed some of the outstanding incidents in the prayer-life of that man of God, Moses. That Moses' communion with the Lord had much to do with his success as a leader of Israel, there can be no doubt. The same can be truthfully said concerning Joshua, Moses' successor. The combined example of these two faithful servants of God should prove a great incentive to God's people today to continue "instant in prayer."

Joshua took over the leadership of Israel at the death of Moses, just as they were about to cross

over the Jordan into the promised land. A great change in the entire outlook of Israel was therefore taking place. While a great many victories and successes were enjoyed by Israel under the leadership of Moses, yet, the forty year's wandering in the Wilderness was largely a time of disappointment and trial. But now, under Joshua, Israel embarked upon a new experience. They entered the 'promised land,' and they were to see their enemies flee before them.

But of whatever nature the experiences of God's

people may be, they need the counsel and blessing of their heavenly Leader all the way. The individual servant of God will find as great, or perhaps greater need for divine wisdom to guide in times of success as in times of failure. While the trials of today are intended to prepare us for the joys of tomorrow yet the very joys for which we are striving will result in our injury unless we seek wisdom from above in order to use them properly, and to the Lord's glory. While Joshua was to lead the people of God on to a measure of triumph and glory, yet his victories, and the victories of Israel were only in proportion as they heeded the Lord's commands, and continued to look to Him for guidance.

Moses had been a great servant of God's people because he had been an unselfish servant. While the Israelites had not, at all times, been as faithful to the Lord under Moses' leadership as they might have been, nevertheless, they had much confidence in the one at whose hands they had been delivered out of the land of Egypt, and it was no small task for another to take his place. Indeed, full confidence in the leadership of another could never have been attained except by divine providence.

Joshua, doubtless, realized his need of help, and it must surely have been a great comfort to him when the Lord said unto him, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Joshua 3:7.) The Psalmist informs us that true promotion comes only from the Lord, and that He putteth down one and setteth up another. (Psa. 75:6, 7.) To attempt to exalt one's self among God's people is a dangerous thing to do; but every servant of God can, and should, rejoice when it is God that does the elevating. Joshua was given the definite promise that the Lord would magnify him in the sight of Israel, and this was something in which he could truly rejoice.

Joshua Not the Real Leader

The greatness of Joshua's leadership was in the fact that he gave careful heed to the instructions of the Lord. When God spoke, he was on the alert to hear, and ready to obey. Nor did Joshua seek to attract attention to himself. Shortly after the great miracle of Jordan the Lord gave him instructions concerning the erecting of a memorial of the event for the benefit of future generations. In telling the Israelites of this Joshua said: "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."—Joshua 4:24.

Shortly after the crossing of Jordan the Lord appeared to Israel's new leader and gave him instruction as to how he was to proceed in the matter of overthrowing Jericho. Joshua knew that even though in the promised land, he still was confronted with many enemies, and when he saw an apparent stranger, he at once challenged him: "Art thou for us, or for our adversaries?"—Joshua 5:13.

Joshua was told to answer all challengers in this wise; "Nay, but as captain of the host of the Lord

am I come." (verse 14.) In this statement is revealed the fact, that, after all, Joshua was to have little to do with any successes that Israel might attain. What a valuable lesson this was for Joshua, especially so near the beginning of his career! To the extent that Joshua kept this lesson in mind his leadership was blessed of the Lord, and to the extent that he took matters in his own hands, he failed. All the true servants of God should learn this same important lesson. With Christians it is especially important that they should always remember that Christ is their one and true leader, and that their success, as overcoming saints, depends wholly on their always looking to Him for instruction, and endeavoring earnestly, to carry out those instructions.

Willingness to Obey God

When Joshua learned with whom he was speaking he fell on his face "and did worship, and said unto him, What saith my Lord unto his servant." (Joshua 5:14.) This reminds us of a similar incident in the New Testament. Saul of Tarsus, while conscientiously but ignorantly persecuting the church of Christ, was suddenly brought face to face with the fact that he was in the presence of the celestial; and upon learning the identity of the one with whom he was talking he asked, "What wilt thou have me to do?" The circumstances leading up to these two incidents are of course different, but the attitude of heart and mind displayed by both these servants of God is the same—they were both anxious to know and do the Lord's will, and they both inquired earnestly as to what that will might be.

The Apostle James tells us that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (James 1:5). Joshua knew that he had been divinely commissioned to lead Israel to victory; but he also knew, that in order to perform his duty successfully, and to the glory of the Lord, he must seek divine instruction for every step of the way. In the providential appearance of the "captain of the Lord's hosts," he recognized an opportunity to obtain the needed instruction to enable him to go forward with his task.

Christians, too, should ever be on the alert to establish communication with the "captain of their salvation." It is never wise for any Christian to take orders from anyone except his true Leader. And those who are truly desirous of gaining the greatest possible benefit from prayer, will need to recognize, as was revealed to Joshua, that the place, or condition of prayer is indeed "holy ground," and is for the benefit only of those who are wholly devoted to the Lord. Joshua was later to have impressed upon him the fact that nothing short of full obedience to God would assure success for Israel. This is one lesson that he did not fully learn when getting instructions from the "captain of the Lord's hosts."

The details of the instructions received by Joshua at the time, are, we believe, well known to our readers. He followed them as best he could with the result that an outstanding victory was attained for the people of God. But there are few indeed who

can experience victory and popularity without some measure of pride, and perhaps selfish ambition. And how easy it is, at such times, to momentarily forget the One to whom should go all the glory!

Victory Followed by Defeat

Flushed with the victory at Jericho, and not realizing that Israel had failed to fully carry out the instructions of the Lord in the capture of the city, but had sought selfishly to retain some of the spoils for themselves, Joshua set about at once to go on to the next city (Ai) and capture it. In the excitement of victory he apparently forgot to seek divine instruction in this further undertaking. He sent spies to Ai, who, upon returning, reported that it was but a little city, and that it wouldn't even be necessary to send up all the men in order to take it.

Joshua took the advice of his spies, with the result that the few soldiers he sent to take Ai suffered a humiliating defeat. This may have seemed like a tragedy to Joshua; but in reality, it was one of the most valuable lessons in his whole career, because it sent him again to the Lord in prayer, and taught him the importance and necessity of looking to the Lord for guidance even in the **little things**. But for a time Joshua was discouraged, and in prayer, said: "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!" But as bitter as was Joshua's disappointment over what he thought to be the impending destruction of Israel, yet he seemed even more concerned as to how the honor of God's great name was to be maintained in the face of such an ignominious defeat. He continued his prayer as follows:

Necessary Element of Effective Prayer

"O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it and shall environ us round, and cut off our name from the earth: and what wilt thou do unto Thy great name?"—Joshua 7:7-9.

Thus, in the close of his prayer, Joshua dwelt upon the point that seemed to concern him the most—the honor of God's name. In this we find the

sentiments of Joshua's heart to be fully in harmony with the model prayer given to us by Jesus, the Captain of our salvation—"hallowed be Thy name." No amount of praying on the part of God's people will be effective unless the motive back of it is unselfish. In sending troops to capture Ai, Joshua temporarily neglected to look for the Lord's leading; but the defeat of his men brought him quickly to the Lord whom he was glad to recognize as the real leader of Israel.

But there was another matter that needed attention. Israel had sinned in that some among them had transgressed the commands of the Lord by appropriating for selfish use some of the treasures of Jericho. This lesson is more important than it appears on the surface. Bringing it down to the Christian's life it would seem to indicate that no follower of the Master is to use spiritual privileges for earthly gain. The Apostle Paul assures us that while he might properly expect that the churches should support him in material things in return for his labors on their behalf along spiritual lines, yet it was much better that he did not do so. He decided to work with his hands—to make tents—so that he could be free to preach the gospel. It was in this sense that Paul "browbeat" his body.—1 Cor. 9:27, Diaglott, interlineary.

The Israelites had enlisted under the banner of the Lord, and it was He who had gained for them the victory at Jericho; and He desired to impress upon them the fact that they could not make material gain out of the works of the Lord. So the Christian, too, must learn that very lesson. The Christian's duty and privilege in connection with the Lord and His service is that of sacrifice, not gain, and those who attempt to make gain will soon suffer the loss of the Lord's blessings.

When Israel had made proper atonement for their transgression, and they set about to capture Ai in harmony with the method given them by the Lord, their effort was successful, and the Lord's name was vindicated. This illustrates the fact that to really do the things that will honor the Lord we must first seek instruction from Him, and then see to it that we act in harmony with those instructions. In other words, prayer without action consistent with our prayers, will be fruitless.



Character Harmonies—Peace

POSSIBLY many of our readers have heard the following story about an artist. Being a good story, and carrying as it does, an illustration apropos to our theme, the tale may stand repeating in this connection. On a certain occasion an art contest was conducted by one who wished to look upon the best conception of Peace. Some very fine pictures were submitted. One artist painted a lake-side scene with the sun about to set in the west and the green woodlands round about portrayed in solemn quietude. Truly this was a picture of peace. Another painting depicted a rural scene.

There was a cozy cottage nestled among the trees, and nearby was meadow land with cattle grazing in utter contentment. But pictures of this character did not gain the first place in the ranking. The prize winner was of a somewhat different cast. It showed contrasting elements, and thereby produced the most powerful effect. And just what did this picture indicate? Let us take careful note and see if the artist actually had a right to the distinction which he won.

Suppose we imagine that the painting stands right before us. Beneath a cloud-flecked sky and

set in a landscape of green is a racing, raging cataract. Great cliffs far above have congested the waters, causing them to boil and leap and send the white spume flying high into the air. Then over a mighty ledge they plunge and are lost in a mist of foam. So wonderfully has the artist caught the spirit of the scene that one feels he is actually there. Ah, he says, what a picture of unrest, for there the torrent breaks into angry rapids. But, behold there is something else. Far over the cataract stretches the limb of a great oak tree, and there tucked safely in a crevice of the brush is the nest of a little bird. The branch seems to sway in the breeze, and the swirling flood seems to shriek forth its defiance and its menace of destruction; but the mother bird rests on her nest, quiet and unconcerned. She gives no thought to the foam-wreathed falls below her. She feels perfectly secure; she enjoys peace and contentment above the turmoil.

Peace Amid Turmoil

Such was the picture that won the prize. But were the judges right? In what, indeed, lay the excellence of a production of this kind? In what way did it carry the mind of the beholder into a higher realm than the other works of art that had been submitted?

Our reply to the query is that the soul which is serving the real purpose of life has what may be termed a double environment. Around it are the daily scenes of the world's unrest. One brother at an extremely low salary is working long hours trying to support a large family. He knows not what day he will lose his job. One of his children is ill, which means additional expense, and some day there will be the doctor's bill to pay. It is not a pleasant prospect. A certain woman has just lost her husband and son through a fell disease. She has two little girls to support, and has to go out and do scrubbing in order to make ends meet. A young man has been ill for years with an incurable malady. Such things seem very trying and hard, but they are merely samples of human life on earth, and there are thousands of just such cases. For the Christian however, there is another side to the picture, and that is the NEST side. It is this side that makes the picture one of peace; and without it there would be no such condition for him who has taken his stand on the side of truth and of God.

The matter is very aptly stated by the Psalmist. In the 84th Psalm, it is declared: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even so have I found thy alters O Lord of hosts, my king and my God."

Our Nesting Place of Peace

This psalm is not properly translated in the Common Version of the Bible; for it gives the thought that the swallow and the sparrow found nesting places in the house of the Lord. Nothing

could be farther from the truth. No bird was ever permitted to enter in and to build a nest in the sacred edifice which the Lord had commanded to be erected. The thought, however, is correctly set forth in the version given above. The Christian finds his nesting place in the altars of the Lord just as the birds of the air know to find their nesting places. In these altars, even the great places of sacrifice where he offers his heart's devotion, his praise, his thanksgiving, and his very life, the child of God finds peace in knowing that he belongs to One Who is all-wise, all-powerful to defend, all-merciful, all-kind, and who never causes a needless tear to be shed, but traces out the pattern of each life committed to his charge with unerring skill.

The Psalmist goes on to say: "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who, passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. . . For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee."

The foregoing excerpts from the Psalms are the heart's expression of one who fully trusts in the Lord and finds his peace in the joy that cometh from above. He knows that earthly sources of peace are not reliable. Riches may be the portion of a man one day and gone the next. So may earthly friends. So may worldly honor and fame. Persons who have lived many years in the limelight of popular esteem have been known to die in poverty, forsaken by all. Wealth itself means anxiety and care. "Uneasy lies the head that wears a crown," wrote Shakespeare. And many an uneasy head lies in a palace to-day. Many find their wealth slipping from them and know not which way to turn for consolation. Some would give much for the assurance that things will come out all right with them in the end, but meanwhile they rack their brains to see if they can find a ray of clear light. Truly, as the prophet foretold, now is the time when "darkness covers the earth and gross darkness the people." How different is the case with the Christian. His is a state of mind wherein he can find an abiding peace.

Blessed Peacemakers

In setting forth the Beatitudes, Jesus said: "Blessed are the peacemakers; for they shall be called the children of God." When we come to think of it, the Christian is the only real peacemaker in the world. He is a peacemaker because he is in harmony with the principles of peace. He knows that there can be no substantial, abiding peace apart from GOD and the divine ways of doing things. Hence he has placed himself in harmony with those laws which eliminate friction and make

for peace. Established in faith above the turmoil of earthly elements, he can sing with conviction and with joys

"There comes to my heart one sweet strain,
A glad and a joyous refrain;
I'll sing it again and again,
SWEET Peace, the gift of God's love.

By Christ on the cross peace was made,
By Him my debt was all paid,
None other foundation is laid
For peace, the gift of God's love."

"He brought me to the banqueting house, and his banner over me was love," wrote Solomon in prophecy. But we can also be assured that inscribed on that banner is another name, and that name is PEACE. IT is part of the secret of those who reverence the Lord and to whom He reveals His covenant.

The Word of God has much to say about peace. The history of man begins with peace, for everything was peaceful in the Garden of Eden. In that serene environment there was no friction, no strife, no anxiety, no fear of the future. The blessing of peace is inalienably associated with the keeping of the Divine law. Through the infraction of that Divine law came unrest with all the concomitant elements thereof. From the time that man stepped out of Eden the world has had no real peace. Its peace will not come till the rule of Christ makes an end of sin, the destroyer of the peace of mankind.

But the Lord has called His own people to peace. Nowhere in the Bible are they encouraged to be strife makers, revolutionists, or anarchists. The Psalmist says, "Great peace have they that love thy law: and nothing shall offend them." (Psa. 119:16.) And the Prophet Isaiah wrote (26:3), "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." Not only do these enjoy peace themselves, but they publish peace so that others may be benefitted also. Therefore the prophet exclaimed, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'" (Isa. 52:7.) Those who thus publish peace can see the widespread strife and trouble that have been caused by iniquity; and so they stand forth as exponents of the great cause of peace.

The Peace of God

In all his letters, the Apostle Paul wrote of peace. All, but one of them—and that has it toward the end—begin with, "Grace to you and peace from God our Father." Exhorting the followers of Jesus, the Apostle says, "Be full of care about nothing!" Weymouth's translation of this passage of Scripture is very beautiful. It reads as follows: "Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the

peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in unison with Christ Jesus."

What a privilege the Christian has in thus bringing his trials and cares to the Lord. We are assured that He never turns a deaf ear to those who seek Him in earnestness and humility. What He did on the Sea of Galilee, He can do again. How easily He soothed the anxiety of the disciples with His, "Peace, be still," which caused a great calm. Here and there amid the storm-tossed waters of human life, His voice has spoken peace to the soul. The effect is always the same. Under the magic power of that voice of truth and love, the mind and heart rise above the agitated elements of the world into the serene and glorious realm of abiding faith and trust; and the believer can say, "I will both lay me down in peace, and sleep: thou, Lord, only maketh me dwell in safety."—Psa. 4:8.

When Jesus was about to go away from those whom He loved, he left them a priceless legacy. He might have left them money or something else; but, instead, He bequeathed to them a boon which was far above the power of anyone on earth to bestow. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid." (John 14:27.) What a blessed assurance this has given to God's people during the nineteen centuries of the Gospel age. In prison, or when wandering among the mountains, fleeing from the persecutor, or when going to death because of their faith, they have claimed this promise and it has been made good to them. It has never failed, and it is as strong and reliable to-day as it has been at any time in the past.

A Sea of Glass, Mingled With Fire

This satisfying element of peace in the life of the Christian is beautifully pictured in the 15th chapter of the book of Revelation. Here those who have secured the victory over the beast, over the image of the beast, over his mark, and over the number of his name, are represented as standing on a sea of glass mingled with fire, having the harps of God. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." A sea of glass signifies transparency, and the fact that it is mingled with fire, yet they are standing on it, shows that they have risen above the fire of trouble that is in the world. These have peace, a peace that is born of their exalted position and likewise of the four-fold victory which they have gained. Having their God-given harps (the knowledge of the Divine plan of salvation) these can make music and are singing in praise of the Lord and in recognition of the glorious out-working of the Divine purpose.

"The fruit of righteousness is sown in peace of them that make peace," wrote St. James. "Where

(Continued on page 23)

• THE EVERLASTING GOSPEL •

The Present Mission of the Church

IN THE accompanying inset we find summarized, very briefly but very clearly, the Bible teaching concerning the present mission of the church; as follows:

"To us the Scriptures clearly teach . . . 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."

It would be difficult indeed to state the Biblical facts concerning the church's present mission any more succinctly than in the foregoing quotation, which was penned more than fifty years ago. The Scriptures fully corroborate it.

But notwithstanding this, much confusion still prevails even among some Bible students as to what the full present mission of the church actually involves.

Very early in the Gospel dispensation many Christians lost sight of the church's true mission, which Jesus and the apostles had sought to make so very clear to them.

It was not long after the apostles fell asleep that ambitious leaders arose in the church and presumed to "change" not only the simple organization of the early church, as divinely instituted at the beginning of the age, but also sought to "change" the mission or work of the church; and claimed divine authority for instituting such innovations.

Of course these unauthorized changes of men did not alter God's plan in the slightest degree—He continued to work out His grand purposes in spite of these antichristian schemes, just as He has ever

done and is doing today. But He has allowed selfish ambition to ride ruthlessly in the saddle from then until now, in order to make manifest who are His and who are not. All such tests are also very beneficial, in the development of the true saints of God.

One of the earliest errors concerning the church's

present mission was the ambitious idea that the church should convert the world before Christ's second advent. Losing sight of the fact that Jesus had commissioned them merely to preach the Word "as a witness unto all nations,"—to those who have "ears to hear"—many leaders insisted that it was the duty of the church to force Christianity upon all nations, and to make every knee bow thereto in this present age. They falsely declared that Jesus Christ would not return, until they had accomplished this work of conversion.

It seems strange that they did not recall the fact that Jesus Himself, the greatest Preacher of all time, did not try to convert the world unto Himself when He was here on earth at His first advent. He did indeed continually preach the message of His coming Kingdom, but He did not seek to convert the multitudes thereby. In fact He spake to the multitudes in parables and "dark sayings," so

that they got very little out of what He was saying. But those whose hearts were in the right attitude were impressed; and to these He explained His message more fully.

Jesus did not seek mere numbers. Indeed when many did come unto Him and ask to become His disciples, He sometimes rebuked them, because He

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.

could see that they were being moved by a passing emotionalism rather than by a deep-seated conviction. He told them to sit down first and count the cost of discipleship; because "strait is the gate, and narrow is the way" that leadeth into the Heavenly phase of the kingdom, and few there be who can find it. Only joyous crossbearers will finally enter in to that reward.

A rich young ruler offered to become a disciple of Jesus—but the Master made him realize that it was not an easy thing to follow Him. And the young nobleman went away sorrowful; because the cost, in his estimation, was too great. Jesus did not want followers in name only; He sought only those who were willing to deny themselves and who would take up their cross and follow Him unto the end, in spirit and in truth.

Not only did Jesus personally decline to attempt the conversion of the world at His first advent, but He also forbade His disciples to undertake such a task. When He sent forth His twelve apostles, and later the seventy evangelists, He specifically instructed them to avoid preaching to the world in general. He told them to "go not in the way of the Gentiles, nor into any city of the Samaritans enter ye not." He explained that He had been sent only to the lost sheep of the house of Israel, and to them He would confine His mission until they had definitely rejected it and had become "cast off"; after which time they then could go into all the world, and preach the gospel to every creature—not to convert everybody, but to find those who have "hearing ears," and who would desire to become members of His Bride class.

Finding "the Bride"

The Scriptures make clear that the present mission of the church is to find the remaining members of the Bride class, and to aid in their development; and that after this is accomplished, the marriage of Christ and His Bride will take place. Then the Spirit and the Bride will invite "whosoever will" of mankind to "come and drink of the water of life freely". This general invitation to all the world cannot be made until the Bride has made herself ready, and the marriage of the Lamb has taken place. This full and happy consummation we believe is now near at hand.

The present and also the future mission of the church was made very plain by the Apostle James, at an early apostolic conference held in Jerusalem, the account of which we find recorded in the 15th chapter of Acts. This conference was called for the purpose of discussing the status of the new Gentile converts to Christianity. Some of the Jewish brethren insisted "that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter."—Verses 5, 6.

At this conference Paul and Barnabas declared "what miracles and wonders God had wrought among the Gentiles by them." Peter also arose and reminded the brethren how God had led him to

proclaim the gospel to the first Gentile convert—Cornelius. Then James arose and addressed the assembly; and showed, from the prophecies of the Old Testament, that the gentiles were to be given an opportunity to come directly into Christ, that they need not first becoming proselyte Jews; and advised "that we trouble not them which from among the Gentiles are turned to God." But before James sat down he also pointed out, in clear terms, both the present and the future mission of the Church, in these words:

The "Bride" and "the Residue of Men"

"Men and brethren, hearken unto me: 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. . . that the residue of men might seek after the Lord, and all the Gentiles.'—Acts 15:13—17.

From this scripture it is evident that the present purpose of the Lord in having the gospel proclaimed among the Gentiles in all the world is "to take out of them a people for His name"; that is, to select the Bride class. And after this has been fully accomplished, then the Lord would return in the role of the great King of the reigning house of David, and establish His kingdom; and that the divine purpose during that coming Messianic reign would be "that the residue of men might seek after the Lord". In other words, when His Kingdom is established here on earth then the conversion of the world will take place; but not before.

This explains why Jesus did not seek to convert the world at His first advent. It explains why He did not urge His disciples to go and make converts among Jews and Gentiles alike during His ministry. He recognized that Jehovah's "due time" for converting the whole world had not yet come. The foregoing Scripture also explains why Jesus spake in parables to the multitudes, and discouraged them from following Him until first they had duly counted the cost.

Jesus knew that the present age was the time set apart for selecting the Bride class only; and that it would consist of but a "little flock" of thoroughly consecrated ones, who were willing to "follow the Lamb whithersoever He goeth." Jesus and the apostles knew that after the full number from among the Gentiles would finally come in and complete the foreordained number who were to constitute the church, then the world would have opportunity to know Him "from the least even unto the greatest"—and that they then could believe in Him unto salvation.

World Unconverted When Christ Comes

There is no Scripture anywhere that suggests that the world was to be converted before Christ's second advent. Many false teachers have so taught, but the teachings of Jesus and the apostles are to the contrary. When the disciples asked Jesus to enumerate the signs of His coming and of the end

of the world, He distinctly indicated that the world, in the days of His second presence, would not be in a converted condition. On the contrary, He explained that at that time the people would be as faithless and unbelieving as they were in the days of Noah.—Matt. 24:37-39.

The Apostle Paul likewise foretold that "in the **last days** perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers. . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5.) All these Scriptures make it very plain, that the world will be in an unconverted, faithless, godless condition in the "last days" of this present order—the days of the presence of the Son of Man.

The apostle's words, just quoted, are abundantly fulfilled on every hand today. The text aptly describes the modern "Christian World." They have a form of godliness; they attend church on Sunday; and go through a "form," which, however, is devoid of the power of the holy spirit which should actuate everyone who names the name of Christ. Indeed there are some who claim to be in present truth, who seem to think that if they go through a certain "form" of service each day or each week, that will suffice to get them into the Kingdom, and that they have no need of the holy spirit or the fruit of the spirit. They are mistaken. No "form of godliness" or form of service can possibly take the place of the spirit's power in the Christian's life.

"Perfecting the Saints"

The chief mission of the church today is indeed the perfecting of the saints for their future work in the Kingdom, and to develop within themselves every grace. Paul elsewhere declares that God gave the church apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we. . . speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ."—Eph. 4:11-15.

But let us not assume that the saints are to do nothing else during the present time than to perfect their Christian characters. The Scriptures make very clear that they also are to preach the gospel of the Kingdom in all the world for a witness (Matt. 24:14); that they are to find those who have "ears to hear"; that they are to gather the saints together unto the Lord; and that they are to comfort the mourners in Zion.

The Christ, Head and body, is anointed "to preach good tidings unto the meek. . . to bind up the brokenhearted. . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might

be called trees of righteousness, the planting of the Lord, that He might be glorified."—Isa. 61:1-3

We cannot arbitrarily separate the work of perfecting the saints, and the work of preaching the gospel; the two go hand in hand. By preaching the gospel for a witness, as the Lord has instructed us to do, we not only help to gather together "the people for His name," but we also thereby help to develop ourselves in Christlikeness. Preaching the gospel, and nothing more, will not compete the work of grace in our hearts. Neither will meditation and prayer, and nothing more, enable us to work out our own salvation. All these things must be done conjointly.

Obedient to Him in All Things

Unless we are willing to do everything that the Lord has instructed us to do, then He cannot work in us "to will and to do His good pleasure." He has told us to "watch and pray," to be "holy," to be "sanctified," to "bear much fruit"; and He also has told us to "preach the Word" "in season and out of season." Those who love the Lord in sincerity and in truth will seek to do everything that He has indicated to be His will for His people; and He has told us that we are "the light of the world," and that we are to be His "witnesses," and let our light shine.

We witness for the Lord by leading an exemplary, righteous and holy life. But is that the only way in which He would have us bear witness to the truth? In India today there is a native leader who lives an exemplary life; in many respects he is a very remarkable character. And the influence of his life is felt throughout that nation, and beyond. Yet he is not a Christian; he is a Hindu. His quiet, peaceable life of nonresistance is a veritable living epistle which is read and heeded by vast multitudes; but his life has nothing whatever to do with witnessing for Christ and His kingdom.

In like manner, if we too should content ourselves with merely living a holy life, but make no particular effort to proclaim the glorious gospel of Christ and His coming Kingdom, we would fail to fulfil our present mission as witnesses of God and of Christ. Indeed we could not live a holy life, in the Scriptural sense of that term, while deliberately neglecting to do even one thing that the Lord has asked us to do; and He has asked us to find and to feed His sheep.

Should We Slacken our Hands?

Perhaps there is a tendency on the part of some of us to feel that since the church is almost complete, there is little need now to go out into the highways and search for those who may have hearing ears. We may feel that we should not now extend the invitation to very many, lest the door be shut before they could enter in. But surely it is not for us to determine how many places yet remain to be filled and to cease our commissioned activity at pleasure; so far as we know there may be many "lost crowns" yet to be taken up.

(Continued on page 32)

International Sunday School Lessons

Hannah

Lesson for August 13, 1933

1 Sam. 1:9-11, 24-28; 2:1-2. So Hannah rose up after they had eaten in Shiloh, and after they had drunk, Now Eli the priest sat upon a seat by a post of the temple of the Lord.

And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then, I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.

And they slew a bullock, and brought the child to Eli.

And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

For this child I prayed; and the Lord hath given me my petition which I asked of Him.

Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

GOLDEN TEXT: A woman that feareth Jehovah, she shall be praised.—Prov. 31:30.

ELKANAH was a man who lived in the village of Ramathaim-Zophim, on Mount Ephraim. This man had two wives, which was a thing not considered wrong in those days. The names of the wives were Hannah and Peninnah. The latter had children, and being a proud, unthankful, boastful woman, she made sport of Hannah, who had been denied the blessing of a family. This conduct certainly did not add to the happiness of the home, and poor Hannah took the matter very much to heart, to think that she had no child.

Once a year Elkanah took his family and went to Shiloh, where the tabernacle of the Lord was pitched, and where there were feasts with dancing and music as rites in the worship. With asses and camels and other animals for sacrifice, the father and his little caravan travelled over the rocky lands and over the mountains to this destination. Hannah, being provoked by Peninnah, was very sad, and seeing this, her husband said to her: "Why weepest thou? and why eatest thou not? Am not I better to thee than ten sons?"

After the party had arrived in Shiloh, Hannah went outside and wandered forth till she came to the temple of the Lord. Knowing that all good things come from God who can withhold or can bestow any boon that is asked of Him, Hannah's lips moved in prayer, though she gave utterance to no audible sound. She told the Lord that if He would give her a son, she would dedicate him to the service of the Lord, and as a token of this, she said, "There shall no razor come upon his head."

Now Eli the priest sat by the temple, and seeing Hannah's lips move and hearing no words, he thought she had been drinking wine, and thereupon he rebuked her. Upon hear-

ing her explanation of the matter, however, he said he hoped that God would grant her petition, and bade her to go in peace. So the dark cloud of sorrow was lifted from her, and she went away rejoicing.

The Lord granted Hannah's request, and in due time she had a son, whose name she called Samuel, which means "Asked of God." Samuel's mother waited till he was weaned before she took him to the Lord's house, and when, eventually, she went with him to that place it was for the purpose of leaving him there, to remain as a servant of the Lord, so that she might thus fulfil her vow. She told Eli of the matter, informing him that she was the same woman whom he had encouraged, and that she was now making an offering of her son to the Lord from whom this blessing had come.

Then Hannah gave utterance to a grand hymn of praise, a portion of which is quite a remarkable prophecy, for the words are these: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth; and He shall give strength unto His king, and exalt the horn of His anointed."—1 Sam. 2:8-10.

Truly as the Bible says, "The fear (reverence) of the Lord is the beginning of Wisdom." It was Hannah's reverence for God that caused her to take her trouble to Him. Nothing could have been wiser than this; for under the circumstances, He was the only One who could help her. Then in her gratitude, and to prove her earnestness and sincerity, she did everything that lay in her power to do, even to the extent of parting with the young child, so unspeakably dear to her, and giving him wholly to the Lord.

QUESTIONS:

What were the circumstances that caused Hannah to be sorrowful?

How did she approach the Lord in the matter, and what part did she volunteer to perform in case the Lord granted her request?

Hannah recognized the fact that her son belonged to God. How many things of ours belong to God? Should we do with them as Hannah did?

Does the Bible furnish any other examples of sons having been offered to the Lord, and under what conditions?

Explain Hannah's sublime hymn of praise.

Samuel

Lesson for August 20, 1933

1 Sam. 3:1-10; 12:1-4. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

That the Lord called Samuel: and he answered, Here am I.

And he ran unto Eli, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

1 Sam. 12:1-4. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

And now, behold, the king walketh before you: and I am old and grayheaded; and behold, my sons are with you: and I have walked before you from my childhood unto this day.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

GOLDEN TEXT. Serve the Lord with all your heart.—
1 Sam. 12:20.

THERE is no doubt that Samuel was faithful in the performance of his duties in the temple of the Lord. He lived at a time when the word of the Lord was precious, and when God spoke to men by means of dreams as well as by the visitation of angels. As Samuel was to be a prophet, God used him as His messenger at an early age. The Lord had a message of great importance for Eli, and He employed the unusual means of imparting it to Samuel.

Eli the priest had neglected his duty with regard to his sons. He had not exercised the proper restraint over them. Hophni and Phineas were wayward, wicked, rebellious sons. They had been allowed to have their own way, which is a bad thing in any family. Young people should be taught the value of self-control. Will power is developed, not as some suppose, by doing whatever our natural desires prompt us to do, but by bringing ourselves into subjection to the law of what is right. "Train up a child in the way he should go; and when he is old, he will not depart from it," wrote Solomon.—Prov. 22:6.

One night, after Samuel had retired to rest, the Lord called him three times; and at last, the boy, being instructed by Eli, said, "Speak; for thy servant heareth."

And the Lord said to Samuel: "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."—1 Sam. 3:11-14.

Samuel lay until the morning, and then busied himself about the temple; for he was afraid to tell Eli. But Eli called him and inquired of him all that God had said. So Samuel disclosed the whole matter and concealed nothing. And Eli said: "It is the Lord: let him do what seemeth him good."

The narrative goes on to say that "Samuel grew and the Lord was with him and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord."—1 Sam. 3:19, 20.

Samuel lived a life of rectitude and honor. He was the last of the judges of Israel. At the end of his useful career, he appealed to the people as to whether he had done justly by them, and they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

QUESTIONS:

Why did not the Lord give his message directly to Eli? Why did he employ Samuel as His agent?

What is the promise that God made to those who honor their parents?

What is the value to the child of early training? Is it easier to bend a sapling or a full grown tree in the right direction?

How did God carry into effect the things that He had pronounced against the house of Eli?

How did Samuel retain the confidence of the people? To what degree did he measure up to God's law of righteousness? What are the practical lessons for us in his last words?

Saul

Lesson for August 27, 1933

1 Sam. 15:13-26. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

Then Samuel said unto Saul, Stay; and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifices and, to hearken than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

GOLDEN TEXT: Behold, to obey is better than sacrifice.
—1 Sam. 15:22.

FOR YEARS the affairs of Israel had prospered in the hands of king Saul. Then arose war with the Philistines, and previous to a battle with the enemy Saul offered

sacrifice to the Lord instead of waiting for Samuel to come to perform this service. The result of Saul's folly was a defeat for the forces of Israel. Perhaps the king did not recognize the magnitude of his error in taking matters into his own hands, but he showed a lack of proper reverence for the Lord and His divinely instituted arrangements. Samuel rebuked him in the words, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, now thy kingdom shall not continue: the Lord hath sought him a man after his own heart."—1 Sam. 13:13, 14.

Then came another severe test to Saul, and this was in connection with the Amalekites. The Lord gave explicit directions that this nomadic, fierce people should be utterly destroyed, explaining that this was chiefly because of the opposition the Amalekites had offered to Israel at the time the latter had left Egypt. The destruction of a people by the sword did not entail nearly so much suffering as death by disease or starvation, would. It was a very quick death. It did not mean that eternal torment awaited this heathen nation after it passed out of the present life. Those who died went into the grave, there to await the great resurrection morning, when, as the Master said, they would hear His voice and come forth. (John 5:28, 29.) God has provided redemption for the Amalekites, the Philistines, the Sodomites, and all other people of the earth. When Christ is lifted up, He will prove to be the one great ransom offering on behalf of all.

Saul compromised in the matter of obedience. He evidently thought he had sufficiently complied with the divine requirements. He might, he supposed, please the Lord and please himself as well. Such an expedient is very commonly resorted to. There are those who have covenanted with God to kill off certain things and then have kept back part of the spoil. Saul held on to some of his pride. He was the king, and if the people wanted to preserve some of the best cattle, the King would show that he could grant them this request. Then as a fine trophy of his victory he kept alive Agag, the king of the Amalekites; possibly thinking that the king could be used in some kind of triumphal display and add to his own personal glory. Having reasoned out the matter to his own satisfaction, he told Samuel that he had obeyed the commandment of the Lord.

Then Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The prophet understood the situation. The people wished to profit by the destruction of their enemies—to become materially richer because of their overthrow. This was entirely contrary to the divine will. They were not to be robbers, getting things for nothing; but were to be merely instruments of destruction in the hands of the Lord. Samuel reminds Saul of all that God had done for him, taking him from obscurity and placing him on the throne of Israel. Saul had failed to show a proper appreciation of this divine favor; and now God intended to remove him from the throne.

Well would it be for every Christian to have a proper appreciation of the love and favor of the Lord daily shown toward him, to recognize the fact that God led him out of darkness and translated him into the kingdom of His own dear Son. What, indeed, has God not done for us? Surely we should keep our covenant of sacrifice with Him and esteem it a joy so to do, recognizing the great fact, that "to obey is better than sacrifice, and to harken than the fat of rams."

QUESTIONS:

Was King Saul's downfall a sudden or a gradual affair?

What were the steps that led to his undoing?

How did Saul probably reason in regard to the Amalekites?

Just how true was his reasoning to human nature?

Why did the people wish to keep the animals? and why did God not wish them to do so?

Did Saul repent? If so, did God pardon him? and if not, why not?

What does the lesson mean for us? In what way may we keep back some of the animals, and even the enemy King himself?

David

Lesson for September 3, 1933

1 Samuel 16:4-13, Psalm 78:70-72. And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before Him.

But the Lord said, unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

Again, Jesse made seven of his sons pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

Psa. 78: 70-72, He chose David also his servant, and took him from the sheepfolds:

From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:17.

When God rejected Saul from being the king of Israel, He also rejected Saul's sons from succeeding him in the kingdom. Another line was to be chosen to represent the Lord upon Israel's throne. The words of Samuel: "The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his own people," must have been uttered about the time of David's birth; and this shows that God had an exact foreknowledge of what was to occur. Likewise the Apostle Paul tells us how he himself was chosen from the time of birth, and God's choice of Jacob was declared before he was born. These, and others, were chosen and fitted for special service. This gives us some idea of the extent to which pre-natal influences may work, even while, in all cases there is no coercion of the individual will.—1 Sam. 13:14.

When Samuel was told to go to Bethlehem and anoint David, he was willing to do so, though he said that if Saul found it out, he would surely suffer death at the king's hand. The Lord, however, intimated that it was not necessary to have the matter revealed at that time, and that Samuel was to go to Bethlehem and offer a sacrifice, and incidentally anoint the one whom He should make known to him. The inhabitants of the town were relieved to know that the prophet had come on a peaceful errand and not to punish them for some of their misdemeanors. The people were told to sanctify themselves by washing

themselves, putting on clean clothes, and drawing near to the Lord in their hearts and minds.

It is interesting to note how Jesse introduced his sons to Samuel, taking them in the order of their age. Eliab was of very fine appearance, and seemed well fitted to be king of the nation; but the Lord was not looking on the outward appearances, and so this one was not His choice. In like manner seven of Jesse's sons passed before the prophet, but all, alike, were rejected. Then upon further inquiry, David was called in. His cheeks were aglow with health, and he had a beautiful countenance. And the Lord said, "Arise, anoint him, for this is he."

Truly God's methods are not those of the world. In writing about the selection of the church, the Apostle relates that God had not chosen many wise or great or noble or learned, but chiefly "the poor of this world, rich in faith, and heirs of the kingdom." Not from the palaces of earth's kings, therefore, is God calling forth those who shall share Christ's throne of the future; but here and there in humble places throughout the world. He has made his wise selection. As David had great faith in the Lord, so must the selected members of the "body" of Christ have great faith in their God. Also, they must be humble like their Master, and fully devoted to His service; esteeming it above everything else.—1 Cor. 3:26-29; James 2:25.



Evolutionists at the Crossroads

(Continued from page 8)

today has a pronouncement to make; perhaps science should leave off making pronouncements." That, perhaps, would be good advice for all evolutionists to follow.

The scientists cannot get away from divine miracles, if they try. We are literally imbedded in them, and meet them at every turn. "Simple" phenomena, which science supposedly had solved years ago, now are found to be deep and seemingly impenetrable mysteries, as admitted by the world's leading savants in their recent convention in Chicago. We, of course, should not cease trying to understand these miracles in nature, if we can; but certainly the scientists should not lead the public to believe that they have found a satisfying explanation of things when they know they have not. That is the mistake so many evolutionists continue to make. They should not try to deceive themselves or others by implying that they understand the origin of species, when each and every one of them knows full well that the problem has not been solved.

Scientists continually ascribe things to "natural law," apparently without analyzing what the term involves. They cannot explain the source or origin of these natural laws which display such astounding intelligence. Some Intelligent Power must have ordained these laws; and perhaps that same Power can suspend them at will should He desire to do so, and no doubt on proper occasions He does that very thing. Even Darwin himself said, "It is difficult to avoid **personifying** the word Nature."

Certainly no known law of nature, apart from a superadded unknown Power, can account for the origin of life; nor can any known natural law account for the origin of species. God cannot be eliminated from the picture. All species are distinct;

Soon the powers of earth will be overthrown in the great whirlwind of trouble, and then will come the establishment of the divine kingdom. Then Christ and His "bride" will reign in heavenly glory over all the people of the earth. That is to be the portion of those who are now faithful in carrying out their covenant of sacrifice. Unknown to the world, their selection and anointing have taken place, and some day it will be said of them, as prophetically indicated, that they have been "born in Zion."

QUESTIONS:

How was God's foreknowledge of events shown by his dealings with Samuel and David?

Why did the Lord tell Samuel to say that he had come to Bethlehem to offer sacrifice?

How and for what purpose has God been selecting people throughout the past nineteen centuries?

What did our Lord mean by saying, (John 6:44) "No man can come to me, except the Father which hath sent me draw him? How does God draw people?"

Why did Jesus go to the poor and humble ones of the world to choose His followers? Is God doing the same to-day? What does it mean to be anointed?

and nature, as we see it at work today on every hand, is doing its utmost to maintain that fixed distinction between the species, and rigidly restricts their mixture through cross-breeding, as mentioned above. It permits mutations and endless varieties to arise within each species, but there are set limits beyond which changes are not permitted to occur.

All this is in accordance with the Genesis account of creation; and Bible Students are convinced that that sacred narrative will stand every test. God created each species and limited their reproduction to offspring "of their own kind." In a later insallment we shall see more fully how evolution is at variance with the Divine Word.

(To be continued)

Character Harmonies—Peace

(Continued from page 16)

envying and strife is, there is confusion and every evil work." Peace is one of the fruits of the spirit mentioned by the Apostle Paul. It is one of the beautiful harmonies of character.

PEACE

The waveless waters reflect the sky,
The filmy clouds as they wander by,
The gold of the sun's declining light,
The myriad jewels in the vault of night.
So the quiet mind and the heart at rest
Reflects those things that are pure and best;
When we rest in the calmness of faith serene,
The higher glory in us is seen.
When we have peace as those that dwell
Assured that One does all things well,
His name our thoughts and our talents laud,
Faith's rest in peace means rest in God.



Uncle Eb's Bible Story

JOSEPH—(Continued)

WELL," said Uncle Eb, "I see that you are all here, looking for a story. And do you know, I had almost forgotten, that this was story night. Now what do you think of that? But here we all are, any way. And listen to that rain pelting down outside. It just makes one feel like a story, doesn't it? But where did we leave off last story night? It wouldn't do for us to start at the wrong place now, would it?"

"We left Joseph in prison," said Peter.

"Right you are," said Uncle Eb, "poor Joseph was in prison, and the prisons of those days were not very nice places. Joseph, however, had made friends with the keeper of the prison and had been given charge over the cells. As he was trustworthy in all things, he soon won the confidence of others. And so two years passed by, and it began to look as though Joseph was to remain in prison all the rest of his days."

"Was he happy in prison?" asked Ruth.

"I guess he was as happy as anyone could be under the circumstances," said Uncle. "You see, he was the sort of person that made the best of things. He did not go about moping and growling and complaining, and saying that God was not treating him fairly, that he had been used to a good home, and that he had never done any wrong to cause him to be put in prison. I wonder how many of us would have talked that way. Perhaps some of the little trials we have cause us to grumble and complain at times, do they? If so, we should learn a lesson in this respect from Joseph. Here he was far from his home, among strangers, and in prison, with no apparent prospect of getting out. And his parents could do nothing for him, for they didn't know where he was. Yet he didn't waste time complaining, but did the best he could to perform his duties well. And although he did not know it, there was a bright morning coming to him after the darkness of his long night.

"One night, the King had a dream. He seemed to be on the banks of a river. As he was gazing upon the waters spread out before him, there came up from the river seven cattle, which began to feed in the meadows near at hand. These animals were fat and very fine looking. Then to the King's astonishment, and while he was admiring the fine grass-eating herd, there came out of the river seven very lean, scrawny cattle, which seemed to be almost starved. In fact, those animals were so hungry that they promptly made a meal of the seven fat

cattle, and yet after such a tremendous dinner, they looked just as thin as they had been before."

"Uncle," said Paul, "I don't see how seven lean, scraggly-looking cows could eat up seven fat cows. Did they eat the horns and tails and hoofs, and everything?"

"You see," said Uncle, "it was just a dream. Of course it could not take place in real life. Did you ever have a dream of something that was impossible?"

"I did," said Esther. "I dreamed one night that my pussy cat had wings and flew right up to the moon."

"That was indeed a wonderful dream," said Uncle. "Well," continued Uncle Eb, "the King was not through with dreaming, for he fell asleep again and dreamed another dream. This time he saw seven fine large ears of corn grow out of one stalk, and then seven very thin, pretty-looking ears came out and ate up or absorbed the good ears.

"Now when Pharaoh awakened next morning, he was troubled about his two dreams. So he sent for the most learned men in his kingdom, to see if they could explain to him what the dreams meant, but this they all failed to do. Then suddenly the chief butler remembered something that he had forgotten. He remembered about Joseph and how Joseph had interpreted the dream which he himself had had in prison. So he told Pharaoh about this, and Pharaoh sent for Joseph. Joseph put on a nice robe, which was given to him so that he might look well in the presence of the King, then he was led into the throne-room, rich with carvings of winged lions and bulls and other things.

"Pharaoh then told Joseph his dreams, and also told him that none of his magicians could disclose what the dreams meant. And Joseph said that he himself could not explain the dreams, but that God only could do so.

"Then as Joseph stood there before the King and all were waiting to see what he would do, the full meaning of the dreams came into his mind, and he told Pharaoh that the seven fat cattle represented seven years of plenty, when there would be abundance of corn and fruit everywhere, and then the coming of the seven lean cattle which ate up the others, showed that there would be seven years of famine that would follow the years of plenty. The dream about the seven years of corn had the same meaning as the other dream. Joseph said. Then he suggested to Pharaoh that some wise

man be set over the land of Egypt, and captains placed under him, so that grain might be gathered up during the seven years of plenty and saved for the years of famine, lest the people all starve to death during that time.

"The King was very much pleased to know that there was one man in his kingdom who could interpret his dream; and who had thus done something which all the other wise men of his realm had failed to do. So he thought to himself, Who can be so good a man to set over Egypt as this same Joseph, who has the favor of his God and to whom his God has given wisdom above all other men? Then he spoke to Joseph. Suppose we just look at his words, for they were very good, I can tell you. John will please find them and read them to us from the 41st chapter of Genesis, verses 39, 40 and 41."

So John read the words of King Pharaoh which he spoke to Joseph, as follows: "And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."

"All right, John. Now, I think that you may as well read three more verses from where you left off."

And so John, continued to read:

"And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt."

"There is something very thrilling about this story, I think," said Uncle Eb. "Just fancy yourself in the place of Joseph. For a long time he was in prison without any hope of ever getting out, of ever seeing his father and his brethren again, and then very suddenly and unexpectedly he is made the Governor of the whole kingdom, second only to Pharaoh himself in power and authority. It just shows what God can do for those who trust Him. He can send dreams and He can give their interpretation. He can allow people to be downcast, and He can lift them up, all in his own good time. From out a prison cell, Joseph stepped into the position of being a prince in the land.

"Joseph now wore the finest clothes, which befitted his high station in Egypt. He rode in a grand chariot, which came next in splendor to the King's. Wherever he went, whether traveling, visiting, or hunting, heralds went before him, blowing trumpets and crying, 'Bow the knees.' Oh, if the folks back in his old home could have seen him now! What would they have thought of his gilded chariot, drawn by spirited and beautiful horses, dashing by, and the people bowing before this great Prime Minister of such a mighty realm. It looked as though the dream that Joseph had had many

years before, when he was tending his father's sheep, stood a chance of being fulfilled. His brethren had hated him for that dream; but then, they had many things to learn. It sometimes takes years to reveal the ways in which God's plans and purposes are worked out.

"Well, Joseph now had a big job on his hands. He was working for a King and also for the welfare of the country. It was a wonderful time for growth. The waving grain of the great fields was a sight to see. It was indeed a time of plenty, which had been shown by the fat cattle in the King's dream. Joseph traveled throughout the land, finding good sites for the building of great storehouses, called granaries, and giving orders to have such houses built. He also collected taxes for the King, and these taxes were not in money, but in grain, and consisted of one-fifth part of what was grown on the land. Then with the King's money he bought up all the wheat that the people could spare, and stored it away in the great barns, or granaries. And this is how the Lord prepared for the saving of the people's lives in the time of famine that was yet to come.

"The years of plenty passed. For seven years the people had all they could eat. The crops were so great that they could scarcely be harvested. It just seemed as though some mighty power was enriching the land. Everything grew abundantly. The people felt that they were fortunate in living in such a land. They were happy in their work because they could see such remarkable results from their labor. I think I remember a boy who planted some sweet pea seeds one day in the springtime, and went out every morning the very first thing to see if they were up above ground. You see, he had dug the ground and raked it and fixed it up very nicely and he wanted to see if his work would be rewarded. Then one day there came a fine shower of rain, which lasted till evening, and what do you suppose that boy saw when he came out next morning?"

"I know," said Paul, "because I was the boy that you are talking about, Uncle Eb. You see, it was the very first garden I had ever made just all by myself, and I could scarcely sleep at night for thinking of those sweet peas and wondering if they would come up. And when I saw them come above ground, all green and waiting for the sun to come and find them, I just danced around for a while, and didn't care who saw me, either."

"All right, then," continued Uncle Eb, "in that case you can imagine how pleased the people were when they saw everything that they planted springing up, and becoming good and sturdy and bringing forth fruit. They must have had some grand feasts at that time, for they were not afraid to put plenty on their tables. Some of them must have wondered why Joseph was buying up so much of the corn; but others had probably heard the story of the coming famine, even while they wondered just how such a time could ever be.

(Continued on page 32)

TALKING THINGS OVER

THE summer season is a favorable time for the Lord's people to gather in convention; and it would seem that this summer, especially, the brethren in many places are availing themselves of these opportunities. We are pleased to be able to give brief reports of a number of such happy gatherings during the past few weeks, and still others are scheduled for the near future. Several conventions held during the middle and latter part of July will be reported in the September 1st issue of THE DAWN.

Brookside, Mass., Convention

This gathering, which was held on Sunday, June 18, proved to be a real spiritual treat for all who attended. The original plan was that all sessions except the public meeting would be held out of doors; but the weather did not permit this, and the brethren assembled in the village auditorium for the entire day. Although Brother and Sister A. G. Lundberg are the only free brethren in Brookside, yet the Lord rewarded their zeal richly in that very many of His people were blessed and encouraged to continue on in the narrow way as a result of this Brookside gathering. Approximately 125 friends attended this convention. About forty of these were from Boston, while others came, from Lynn, Mass., Worcester, Mass., Providence, R. I., and various other places. Brother C. P. Bridges served as chairman.

The opening discourse of the convention was given by Brother Gustaf Oberg, of Worcester, Mass. Among other things, Brother Oberg pointed out some of the evils of centralized organizational control of local congregations; and to emphasize his points he related some of his own personal experiences and the trials through which he passed as a result of such unscriptural practices among the brethren.

Another talk was given to the friends, in which the importance of individual faith and obedience was emphasized. In this talk the thought was brought out that while it is our glorious privilege to assist one another, yea, to lay down our lives for the brethren, yet we cannot make anyone's calling and election sure, except our own—we must work out **our own** salvation.

In the afternoon Brother I. I. Margeson gave a talk to the friends, on the subject of divine love. This address was very timely, and the thoughts brought out were much appreciated by the convention. And then there was the public talk, on the subject: "The Coming World Dictator." This address was given by Brother W. F. Hudgings. In spite of the fact that there was a steady downpour of rain, nevertheless a goodly number of the public attended. But even the friends themselves rejoiced

to hear the "old story" once again: "For those who know it best, seem hungering and thirsting to hear it, like the rest."

The testimony meeting, led by Brother W. J. Davis, of Boston, was very encouraging. The closing talk of the convention was given by the chairman, and was based largely on the parable of the "wise and foolish virgins." The speaker emphasized the importance of having our vessels well filled with the holy spirit at all times.

Pittsburgh, Pa. Convention

There is a regular gathering of friends in the tri-state district on each 5th Sunday, and the convention in Pittsburgh on June 25th was the one that ordinarily would have been held on July 30—it was advanced to June 25th due to the availability of several speakers on that date who would not be available in July.

This indeed was a happy gathering. Brother George Kendall served as chairman throughout the entire day. The morning discourse emphasized the importance of keeping our sacrifice on the altar; and throughout the day the keynote of the convention seemed to be that of faithfulness to our consecration vows, and the joys of the Christian life that are possible only through full obedience to the Lord.

One interesting thought brought out was that sentimentality is often mistaken for spirituality. When Paul wrote to the church at Corinth he said that he could not write to them as spiritual, because they were insisting on fostering the carnal spirit of group interest. Some among them were saying, "I am of Paul"; while others were saying, "I am of Apollos," etc. This suggests that true spirituality must lead its possessor to a realization of the fact that "All ye are brethren; and one is your Master, even Christ." True spirituality leads to love for all of God's people. It breaks down sectarian walls, and rejoices in the fellowship of God's people everywhere. False spirituality leads to pride, and a narrow-minded interest in one's own particular sect or group.

Special Brooklyn Convention

Brother Paul Thomson spoke twice to the church in Brooklyn on Sunday, June 18. The attendance at the afternoon meeting was very good, and much interest was shown as the speaker discoursed on the importance of carrying our consecration into the small things as well as the great things of life. He enlarged on the thought that the Christian life may be elevated by having in mind at all times the glory of God. He quoted the text: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This thought from God's Word leads to the development of power in the Christian life. It gives

a glorious objective to life itself. What could be more invigorating than to realize that we actually may be living, efficient expressionists of "the glory of the Lord?"

Sunday evening the congregation assembled at the Bible House, 251 Washington St., Brooklyn, where Brother Thomson again addressed them. His subject was taken from the 1st chapter of Philipians; and he specially emphasized how the Apostle Paul's imprisonment had resulted in furthering the cause of Christ. He cited the apostle's own words: "I would ye should understand, brethren, that the things which happened unto me have fallen rather **unto the furtherance of the gospel**; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren, waxing confident by my bonds, are much more **bold** to speak the Word without fear."

The speaker explained that Paul while in prison, chained to a soldier, must have continued to boldly preach the gospel—even to the soldier who guarded him—that this soldier may have received the message and repeated it to the other soldiers thereby causing a "furtherance of the gospel;" so that both in the royal palace and in all other places went the news of the apostle's imprisonment and of the cause for which he suffered—just as he explained in the above text. In all this spreading of the message Paul rejoiced greatly. Even when, as he said, some preached Christ in a contentious way, hoping to add affliction to his bonds, Paul nevertheless rejoiced that the gospel was being proclaimed. May we all be rejoicing Christians, even as was the apostle, and seize each golden opportunity to serve our King! Not only will it give us present joy, but it will bring us glorious fruitage in the end. We commend Brother Thomson's services to the friends everywhere.

Convention at Pen Argyl

On Sunday, June 25th a one-day convention was held at Pen Argyl, Pa. Altogether about sixty friends from surrounding towns came together to the morning session, which took place in the pavilion of Weona Park. Two addresses were given by brethren from New York. The first spoke on our Lord's injunction to Peter: "Feed my sheep." He referred to the fact that the "sheep" had been much scattered abroad and abused, and we now have the privilege of assisting them back to a stronger faith in the Lord, as well as to freedom (in some cases) from all sectarian bondage. "I am the way, the truth, and the life," said the Master; "no man cometh unto the Father but by Me." The clear recognition of this vital fact is of greatest importance at the present time.

The second speaker called attention to the relationship between faith and works. He pointed out that the great High Priest has been in the midst of His church (pictured in Rev. 1 by seven golden candlesticks) and that He has been supplying the oil, trimming off the dross, and seeing to it that the candlesticks are giving off a good degree of light. We can trust Him to do this; but we must

cooperate with Him, placing ourselves in full submission to His will.

In the afternoon a mass meeting was held out under the beautiful trees, and an audience of about two hundred and fifty persons paid rapt attention while the speaker discoursed on "The World's Coming Dictator." The points in this address were well taken, and were forcefully driven home with all the power and authority of the Scriptures. At the conclusion of the meeting twenty-seven names were handed in for free literature.

A pleasing feature of the convention was the excellent rendering of a number of vocal selections by six members of a local male choir. These gentlemen certainly merited the applause which the audience gave them.

Some of the friends expressed the hope that this would not be the last convention held in Weona Park.

Waukesha, Wis., Convention

This was a very happy and spiritually profitable gathering of the Lord's people who came from various parts of Wisconsin, as well as from Illinois and Minnesota. In addition to the brethren from Brooklyn the convention was served by Brother Ritchie of Chicago, Brother Wilson of Pittsburgh, and Brother Norby of Minneapolis. Brother Nybeck of Minneapolis served as chairman.

The opening talk was given by Brother Ritchie in which he drew interesting lessons for the Christian from the life of Moses. The speaker pointed out that during the forty years that Moses was in seclusion, tending his father-in-law's flocks, he gained much valuable experience that prepared him for the wonderful opportunity of service he enjoyed in later life. Thus is often necessary for the Christian to be temporarily removed from the field of activity in order to learn necessary lessons of patience and humility.

Another interesting talk was that given by Bro. Norby of Minneapolis. Brother Norby discussed the important subjects of character development and bearing witness to the truth, pointing out the proper relationship that should exist between these two phases of the Christian life. The speaker showed that where there is real Christian character development there is sure to be activity in making known the truth to others, but that any activity that is prompted by wrong motives will not be blessed by the Lord.

Brother Wilson of Pittsburgh also spoke on the subject of witnessing for the truth. An interesting point brought out by Brother Wilson was that the Prophet Isaiah's statement, "Ye are My witnesses that I am God," has no application to the Christian church at all, but refers exclusively to the Jews, according to the context. All Christians are commanded to bear witness to the truth, but the main purpose of this witnessing is the gathering out of a people to be the bride of Christ.

Chicago, Ill., Convention

The Chicago convention will long be remembered by those who attended. The spirit of the Lord was

manifested throughout all the sessions, and the zeal and love of the friends were indeed inspiring. The attendance at the English sessions of the convention was not large, but several hundred were in attendance at the Polish sessions. The English brethren serving at the convention were Brothers C. E. Schiller, George Kendal, G. M. Wilson, Oscar Magnuson, and W. N. Woodworth. Brother J. G. Kuehn was on the program to speak but was called away on account of sickness. Brother Wyndelts served as chairman for nearly all the English sessions, and Brother Wnorowski was the chairman of the Polish meetings. At the time of this writing we have not been able to obtain the names of the Polish speakers.

The fundamental, really important, phases of the Christian life were the chief topics for discussion by all the speakers. The influence of divine love in the heart, individual loyalty and responsibility to God, consecration, divine providence in our lives and Christian liberty were among the timely points emphasized by the speakers.

One of the outstanding sessions of the convention was the Young People's Rally. This session was attended by more than a hundred young men and women ranging from 15 to 25 years of age, all of whom are deeply interested in the truth, and many fully consecrated to the Lord. At this time

when nearly all the world are lovers of pleasures more than lovers of God, it is refreshing to see so many young people who desire to take hold of the higher things of life and to enlist under the banner of the cross. Nearly all of these young folks were from Chicago and vicinity, and are meeting together regularly for the study of God's Word. Similar activities are being carried on in other cities, notably in Baltimore and Detroit. We heartily recommend this as an opportunity of service that should be looked into by all of the Lord's people.

The Institute Resolution

A recent edition of THE HERALD publishes a resolution, expressive of Christian liberty and tolerance, which was adopted by the membership of the Pastoral Bible Institute, at the regular annual business meeting, last May. The spirit of this resolution is commendable and Christlike. We believe that it represents the only proper attitude that should be taken by any organization or committee that desires to serve the Lord's people today. This resolution does not, of course, represent any change of policy on the part of the Institute itself, but on important matters of his kind it is refreshing and encouraging to the Lord's people to have them reiterated and reaffirmed.



"GOOD HOPES"—A Scriptural Way of Co-operating in the Ministry

A SINCERE and impartial study of the Bible, as well as the experience of Bible Students generally, reveals the fact that in connection with nearly every phase of the Christian life there are at least two extreme or opposite positions that may be taken; and Scriptures may be cited which apparently justify each position. The question of Christian cooperation in the work of the ministry is no exception—and varied are the views concerning it that have been advanced. It is only as we prayerfully seek the harmony between all the Scriptures on this subject that we are able to attain and maintain a safe equilibrium—that mental and spiritual balance which is described by the apostle as the "spirit of a sound mind."

Various false church organizations, as well as many misguided individual enthusiasts, have done much to bring the Christian's real mission into disrepute by reason of their continuous begging for money or "high pressure" selling of wares in the name of the Lord. In an attempt to justify their carnal policy of persistent and sometimes almost coercive solicitation, many Scriptures have been misapplied—texts which indeed do show that any sincere, intelligent sacrifice of money, time or talent, when voluntarily given by the consecrated to forward the cause of Christ, is very acceptable and pleasing to God. For example: "The Lord loveth a cheerful giver;" "It is more blessed to give than to receive;" and the parable of the widow's mite: these are some of the Scriptures most

frequently quoted when the collection plate is being passed, or when a "drive" for funds is under way.

Quite naturally, to those Christians who prefer to think of the work of the ministry as something more than a mere excuse for begging money or for selling something at a profit, all such solicitation or near-coercion becomes more and more distasteful and revolting. Such Christians recall the many assurances in the Bible to the effect that our God is not poor but rich, and that all "the cattle on a thousand hills" are His.

In view of such texts, some conclude that if the Lord desires His truth to be disseminated, He is well able to provide the means and methods for its accomplishment, without any effort, suggestion or particular responsibility on the part of any Christian or ecclesia.

All the Scriptures cited foregoing are true; but their interpretation by the two groups is extreme. We believe there is a proper balance to be found between these extremes—represented on the one hand by the inclination to taboo all mention of financial or practical cooperation in the ministry, as something unholy, un-Christian; and on the other hand, by that deplorable tendency to push the money question to the front in everything that is done or attempted to be done in God's name.

Apostolic Example

The apostles certainly did not go about begging in the name of the Lord. The Apostle Paul tells us that he gladly labored with his hands in order

that he might not be a burden upon anyone to whom he preached. Yet, on the other hand, the apostles did not hesitate to remind the brethren that true Christian labor is worthy of support and that all the saints should realize their privilege and responsibility in this respect. St. Paul even urged the brethren at Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"; and the reason which he proposed for such thrift was that they might "have to give to him that needeth." (1 Cor. 16:1, 2; Eph. 4:28.) When the brethren at Jerusalem were in sore distress, St. Paul took the initiative in collecting the relief fund from the various ecclesias; and these collections he personally took to Jerusalem for the benefit of suffering brethren there.

We believe that the correct balance between the one extreme of carnal "begging" in Christ's name and the other extreme of tabooing all mention of money matters in behalf of the Lord's ministry, is well set forth in the "Good Hopes" method of voluntary contributions that has been used and blessed of the Lord in the accomplishment of the harvest and gleanings work for more than fifty years.

The principle of "Good Hopes" is that of merely putting before the Lord's people periodically, a simple reminder of the fact that there is an opportunity for them to use their substance for the assistance of their brethren and to the glory of God; then allowing each one as a "good steward," to use his or her own sanctified judgment as to how much they may feel they should devote directly to that ministry, or how much they hope they may be able to send each month or each quarter, and in what part of the service they would prefer to have it used; but with the understanding, of course, that should they be unable to fulfill their "Good Hopes," they have no obligation to anyone but the Lord, in the matter.

We believe that the first concern of every Christian, with respect to the ministry, should be to look to the interests of the local ecclesia, and to the opportunities of witnessing in one's home territory. It seems to us that the "general work" should be given secondary consideration so long as there is large opportunity to sacrifice in behalf of the local brethren, and to assist in spreading the truth within one's own immediate locality.

Every Contributor a Steward and Director

If one wishes a wider use for whatever financial or other talents he may possess by the Lord's grace, there are, of course, many excellent opportunities. If he wishes to help spread the gospel beyond his own neighborhood, in cooperation with others, then it seems but just and fair that there should be some arrangement whereby each one who contributes even a "mite" to such work, as well as those who are able to make more substantial contributions, might have some voice as to how such contributions should be used.

Various plans have been tried in the past to meet this obviously just requirement. Perhaps none of them has been without merit, yet none has worked satisfactorily in every respect. Indeed it would be

impossible for imperfect creatures to devise a perfect method for doing anything. With a view to making some progress, if possible, THE DAWN has been giving considerable thought to the matter of formulating some plan that would be entirely equitable, democratic and practical — one which would in fact, continue each contributor in the position of steward—indeed making of him a director and dictator over the use of his own "Good Hopes" contributions. We have finally worked out a plan that seems to meet these very desirable ends.

But before introducing our "Good Hopes" plan, we are pleased to inform our readers that THE DAWN magazine itself, for the present at least, can sustain itself without further contributions. Hence, aside from the regular subscription price of \$1.00 a year, no money need be sent to us for the support of THE DAWN. However, the publishing of such a magazine, and the use of a fair-sized printing plant and also a home for the brethren who are voluntarily giving all their time to the work here, does place the DAWN office in quite a favorable position to effectively use "Good Hopes" contributions in a general work of the ministry; and it has been our blessed privilege to so use a considerable number of such voluntary contributions during the past year.

Brethren Joyfully Responded

A general letter was sent out by the Radio Committee to a number of brethren in the winter of 1931, in which the suggestion was made concerning the possibility of broadcasting the truth by radio. Since that time nothing more has been published by us concerning the matter of "Good Hopes;" and, of course, all the contributions that were sent to the Committee at that time were used to defray the expenses of the series of programs that were broadcast from Station WOR.

Yet, notwithstanding the fact that we have said nothing particularly about "Good Hopes" since that time, there nevertheless has been a considerable amount of money voluntarily sent by consecrated brethren, with the request that we use it in publishing the truth. Due to the depression it has been impossible for the friends to arrange for any considerable amount of radio broadcasting, hence such contributions as have been sent from afield have been used more effectively in the publishing of free literature.

The distribution of tracts is one of the successfully-tried methods of making known the glad tidings, and we have been very glad indeed to have a share in this ministry. We are in almost daily receipt of requests for free literature. While it has been less than two years since we began printing tracts, we have within that time printed and shipped free literature amounting to more than 4,000,000 tract pages. A goodly portion of these tracts were prepared with an advertisement of public meetings on the back page.

There has been no charge to the classes for this literature. In some few cases the brethren ordering it have requested us to advise them of the cost of

printing it, which we have done; and in many such cases a remittance has been received to cover the printing cost. In most cases, however, the tracts have been sent out entirely free; and, by the Lord's grace, we have been able to fill orders to date. To the extent that the Lord provides the means we shall continue to do this for all classes everywhere. The brethren working in our printing plant, office and home, are receiving but their bare expenses—some not even that much. This enables us to do much with little, and the Lord is showing His approval of such cooperative efforts.

The Plan for Co-operation

Inasmuch as the friends seem increasingly desirous of cooperating with THE DAWN in a more or less general work in behalf of the gospel, and the approval and blessing of the Lord in this matter appears so clearly manifest, therefore, beginning with Sept. 1st, we are putting into effect the following equitable plan for such cooperative effort—aside from the publishing of THE DAWN itself—which we believe will meet every Christian and Scriptural requirement.

The plan is to maintain separate funds for the different branches of the work, and to publish a detailed quarterly statement of those funds, together with a report of what has been accomplished therewith. Basing our action on past experience and present demands, we are tentatively establishing six separate funds, made up of "Good Hopes" contributions, and designated as follows:

1. Tract Fund
2. Class-Forming Fund
3. Traveling Speaker's Fund
4. Witness Bulletin Fund
5. Free Subscription Fund
6. General Fund

All who desire and are able to help support the work now being done, as represented in any of these various funds, may designate to which fund they desire their donation applied.

When acknowledging donations the contribution will be given a number, which will be the number under which the donation is recorded. This number, together with the amount of the donation, will appear in the quarterly report. Thus the contributor will know not only that the donation has been received and properly applied, but also will have an opportunity to see, exactly what his contribution helped to accomplish.

1. The Tract Fund.

It is generally known, we believe, what kind of tracts we publish. These tracts are published for the spread of the truth, and not to air speculative views nor to build up an organization. For this reason, we are glad to substitute your local class address on the tracts, instead of THE DAWN address, if we are requested to do so, and if the order is for 1,000 or more. Our approximate cost of publishing a four-page tract—pages the size of the one you are now reading—ranges from \$1.75 to \$2.50 a thousand, depending on the number printed at one time, and the current price of paper. Trans-

portation charges, of course, are additional. We give this information here in order that those contributing to the Tract Fund may know about how many tracts their donation can produce. These tracts are sent freely to all who request them whether they contribute toward the cost or not.

2. Class-Forming Fund

This represents a work that is essentially on behalf of the brethren—our brethren—who are scattered far and wide, and who indeed need help—spiritual help. This fund is used mainly in towns where there is now no class—for renting halls, and for advertising semi-public meetings, and sometimes to make possible a local convention for the purpose of gathering together the various discouraged and scattered friends. While many good results in reaching those who have never heard of the truth also are obtained in this way, yet the principal purpose is to reach and encourage those who are already brethren. A short series of relatively inexpensive semi-public meetings accompanied by a local convention, does much toward the establishing of a new class. There are a large number of towns and cities throughout the country where this effort should now be made.

Two or more neighboring classes, or individuals, who are not in a position to undertake such an effort alone may pool their resources and thereby make possible a furtherance of his work on behalf of the scattered brethren. THE DAWN will be glad indeed to assist in all such cooperative efforts. Friends who would like to see such an effort made, either in their own territory or elsewhere, but who would need assistance in the undertaking, may register their desires with THE DAWN office; and as fast as the funds become available for the purpose we will seek to use them to that end impartially, and wherever the need seems to be the greatest.

3. Traveling Speakers' Fund

From time to time THE DAWN is in touch with brethren who have both time and ability to visit classes—to encourage the brethren, and also serve at public meetings. There are in fact, right now a number of brethren who could devote at least a part of their time to such a needed service. We are confident that the classes generally would appreciate a visit from many of these available and able brethren, who are not at present being used, and who probably never will be used unless the classes over the country ask for and make possible, such service.

One difficulty in enlarging this branch of the work is that many of the brethren might not consider that the judgment of THE DAWN, as to who are qualified for such service, is sufficiently sound. In view of this possibility, therefore, we deem it expedient to announce well in advance, the name of the brother who is to make the trip, then await invitations for his services. In this way, all the friends may have an opportunity themselves to decide on the brother's qualifications and the desirability of his proposed visit. This means that much of the Traveling Speakers' Fund will be

merely in the nature of "Good Hopes," which later may be convertible into actual donations after the class has approved and requested the proposed speaker to visit them. Of course, all classes or individuals requesting the services of these traveling speakers will be served, whether they are able to help finance the trip or not.

4. Witness Bulletin Fund

The "Witness Bulletin" work thus far has been very productive of wholesome, encouraging results, especially on behalf of many brethren in organizational bondage. We, therefore, feel that we should continue this work as the Lord may make the necessary funds available.

We have a list of approximately twenty thousand names to which each issue of the **Bulletin** is mailed. The cost of each such mailing is approximately \$400. This includes postage, wrappers, paper, ink, etc. This fund also, if merely in the nature of "Good Hopes," nevertheless will enable us to plan future issues. Those who desire to help in this form of effort may indicate their desire to us by simply stating the amount they hope to be able to contribute to this department. We will keep a record of all such "Good Hopes;" and as each succeeding **Bulletin** is prepared, an advance copy will be sent to all those who have expressed their "Good Hopes." Then, if the **Bulletin** meets the approval of such, their "Good Hopes" may be converted into an actual contribution, and the work of mailing the **Bulletin** can then begin.

5. Dawn Subscription Fund

This fund will be used for sending THE DAWN magazine to worthy brethren who are unemployed, or are otherwise unable to pay the cost, and yet who desire its regular visits; also for 3-months free trial subscriptions to newly interested ones. Some of the brethren, who are particularly enthusiastic about the value of THE DAWN itself, tell us they would like to see its circulation greatly increased. This fund will be used only for that purpose according to the Lord's leading in this matter.

6. General Fund

There may be some of the brethren who are equally interested in all phases of the general work or who would prefer that THE DAWN office decide how their donations should be used. The General Fund is established to cover such cases. This General Fund thus will be used to "balance" the other funds as the needs seem to require it.

As already explained, our purpose in establishing these various Funds is in order to give all an opportunity to help support the work in which they are most interested. Some of the brethren may not be particularly interested in any of the aforementioned efforts—they may feel that others are doing a work which appeals to them more than that which THE DAWN is doing—and in this we also will rejoice. In this present statement we simply are outlining the various activities and methods which we believe the Lord is now richly blessing in connection with our efforts, in order that those

who may wish to share with others in doing any of these things, may have the happy privilege of doing so. Each one is a steward of the Lord, to use the talents or substance entrusted to him, exactly as he believes the Lord would require it of him.

The coupon below may be used for all "Good Hopes" purposes. If you do not wish to mutilate this issue of the DAWN by cutting out this coupon, you can easily make a copy of it for mailing into this office.

My "Good Hopes" for 1933-34

THE DAWN,
251 Washington Street,
Brooklyn, New York.

Dear Brethren:

I hereby desire to express my "Good Hopes" for the fiscal year beginning September, 1933. As far as it is possible for me to foresee, I will be able to remit the average sum of \$..... c..... each month, my first remittance being enclosed herewith.

I desire that this money be applied to the Fund or Funds, which I have checked below, and that it be employed to assist the Lord's ministry, for which purpose all the Funds are being used:

- 1. Tract Fund
- 2. Class-Forming Fund
- 3. Traveling-Speakers Fund (subject to my approval of the speakers)
- 4. Witness Bulletin Fund (subject to my approval of the **Bulletins**)
- 5. Subscription Fund
- 6. General Fund

Praying that the Lord may bless us in our united efforts to glorify His name, I remain

Yours in the blessed hope,

Name

Address

SCATTER THE BLESSINGS

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

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

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

THE DAWN 251 Washington Street
Brooklyn, N. Y.

Uncle Eb's Bible Story

(Continued from page 25)

But Joseph went right on with his work throughout all the seven years. He was just as faithful at this job as he had been when tending the sheep for his father or when carrying a message from his father to his brethren, or when taking care of the prison. No matter what Joseph had to do he did it well, just as though it were the most important job in the world. And that was one of the secrets of his life's success, though the greatest secret of all was that he had faith in God, and knew that God would take care of him.

"At the beginning of the years of plenty, Joseph took unto himself a wife, and in due time had two sons, whose names were Ephraim and Manasseh. Being the Governor of the country, of course he lived in a very grand home, and had many servants and horses, and in fact, everything that his heart could desire. Did I say EVERYTHING? Don't you suppose he desired to see his old home back in the land of Canaan? Would he not have liked to see his old father, and his mother too, if she were alive? Many a time he must have thought of them, and must have hoped that sometime he would see them. Meanwhile, he was doing something that might be good for them in the future—in the time of the famine. Who knew but that he might be able, by the King's favor, to send them some grain to keep them from starving? Or, it might be that they would come to him.

"Ah, yes, a wonderful thing was indeed to happen; but I shall leave that for our next story. Meanwhile we can think of the great work that Joseph was doing for his country during the seven long years of plenty. We can realize that God was with him and was making all things work out for his good."

The Present Mission of the Church

(Continued from page 19)

Possibly many of those who are now in line for the prize may yet lose out. So long as there is one saint on this side the vail, there may be a possibility of his falling away. And as long as there is that possibility, just that long there is need of inviting others to come in and try for that prize. Whether they win or lose, is for the Lord alone to determine. And whatever reward He may give to anyone, will be well worth while. Let us therefore, "sow beside all waters." We know not which shall prosper, "this or that"; but the Lord knows, and He will give the increase as it pleases Him.

The Lord undoubtedly realized from the beginning that many of the efforts of the saints throughout the age, in seeking to find "the people for His name," would be seemingly abortive and futile. But no Christian activity, if done in a sincere attempt to obey His commands, is really futile. If nothing more is accomplished, it at least does a work of grace in our own hearts. And if we are

faithful now in the little that we can do, we eventually will be given greater things to accomplish when the Kingdom is established. Then, as "kings and priests unto God," we shall reign with Christ Jesus, and help to lift up and bless the sinsick world. Our present work is merely in preparation for that future high commission.

The Detroit Convention

While on press this report of the Detroit convention arrives in time to put it on this page.

A very happy company of the Lord's people assembled at Detroit, Mich., July 15 and 16, and feasted together on the good things that the Lord provided for them there. The fellowship, personal testimonies, and songs of praise were unusually enthusiastic and helpful. The convention was served by Brothers P. E. Thomson, I. F. Hoskins, J. G. Kuehn, L. F. Zink, H. E. Deitrich, J. C. Driscoll, S. J. Arnold and W. N. Woodworth. Brother H. N. Nelson of Detroit was the chairman, and was assisted by Brothers Sundbom, Dorris and others.

The selection of topics by the speakers covered many phases of the Divine purpose as it relates to the Christian life, and the prominent thought running through all the talks seemed to be that of a closer acquaintance with God. Indeed, Brother Hoskins used as a text for one of his talks the words of Jesus as recorded in the 17th chapter of John: "This is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

While many of the important doctrines of the Divine plan were emphasized by the speakers, it was clearly pointed out that these doctrines are useful only when employed for the purpose that the Lord gave them which is that of bringing the Christian into closer relationship with God and the great principle of love that motivates Him in all of His activities. Though we have all knowledge and have not love, it will profit us nothing, says St. Paul.

Brother Kuehn spoke on the subject, "The Presence of Christ," and during the course of his remarks reviewed the harmony that existed between the many passages of Scripture that relate to the second coming of the Lord. He warned of the danger of returning to the dark-age conception of the second coming, which attempts to force all prophecies to a sudden, precipitous ending, involving the sudden appearance of the Lord, and the end of all things within a few short hours. His talk was refreshing and encouraging.

Brother Thompson's Saturday afternoon talk was along the line of the trials and tests which the Lord permits to come upon His people, and the effect they should have upon us. Brother Thomson pointed out that in many instances our failure to meet successfully the trials of today is due to the fact that we did not learn the proper lesson from the experiences of yesterday.

The Lord's care over His people, and the fact

that He has given them the truth for their protection in this evil day, were other points especially emphasized. Brother Detrich discussed somewhat in detail the important admonition of the Apostle Peter; in which he encourages us to add to our faith the many wholesome and necessary qualities of Christian character which, if we possess them, and abound in them, will assure us "an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ."

Some of the blessings of this convention were extended to the Detroit Polish ecclesia, in that one of the speakers was invited to serve them twice. He spoke, first to the Polish young people's group, and later to the entire Polish Ecclesia, consisting of more than 200 members. It is good to know that while the Lord's people may speak different languages, yet we are all rejoicing in the same glorious truth, and are serving the same loving God.

One of the disappointments of the convention was in the fact that Brother P. L. Read was scheduled to speak but was unable to be present. The convention came to a close Sunday evening, and as the friends started on their homeward journey it was with songs of thanksgiving and praise upon their lips and in their hearts for the many rich blessings the Lord poured out for them.

Speakers' Appointments

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

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

BROTHER W. T. BAKER:

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

Chesapeake City, August 6, (convention, see announcement).

BROTHER J. J. BLACKBURN:

Brooklyn, N. Y., August 20, 3 P. M., Lecture Room Church of Pilgrims, Remsen and Henry Streets.

BROTHER B. BOULTER:

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

BROTHER C. P. BRIDGES:

Lynn, Mass., August 6, Lee Hall, City Hall Square.
Boston, Mass., August 13, Huntington Chambers, 30 Huntington Ave., 3 P. M. and 5 P. M.

Providence, Mass., August 27, Church of the Mediator, Elmwood Ave. and Peace St., 3 P. M.

BROTHER C. F. GEORGE:

Duquesne, Pa., Sept. 3, 10.50 A. M., First Street.

BROTHER J. T. JOHNSON

New Kensington, Pa., August 13, 3 P. M., Odd Fellows Hall.

BROTHER J. C. JORDAN:

Duquesne, Pa., August 6, 10:50 A. M., First Street.

Youngstown, Pa., August 13, 2 P. M., Guthrie Home, La Belle Avenue.

East Liverpool, O., August 27, 3 P. M. (for information, address Cyril A. Kuhn, Box 177, Midland, Pa.).

BROTHER E. W. KEIB:

East Liverpool, O., August 13, 3 P. M., (for information, address Cyril A. Kuhn, Box 177, Midland, Pa.).

BROTHER GEORGE KENDALL:

Pittsburgh, Pa., August 6, 8 P. M. 610 Arch Street.

BROTHER W. S. MARSHALL:

St. Johns, N. B., August 13.

Moncton, N. B., August 14.

Amherst, N. S., August 15.

Halifax, N. S., August 20.

BROTHER OSCAR MAGNUSON:

Vineland, N. J., August 6, 3 P. M. Grange Hall, Wood Street, between 7th and 8th Streets.

Morrisville, N. J., August 5, 8 P. M. 319 Penn. Avenue

Woodbury, N. J., August 6, (address A. Van Sant, Box 557, Woodbury, N. J.)

BROTHER J. I. VAN HORN:

Duquesne, Pa., August 13, 10:50 A. M., First Street.

New Kensington, Pa., August 27, 3 P. M. Odd Fellows Hall.

BROTHER E. F. WILLIAMS:

Beaver, Pa., August 20, 3 P. M.

BROTHER G. M. WILSON:

Duquesne, Pa., August 20, 10:50 A. M. First Street.

BROTHER NORMAN WOODWORTH:

Chesapeake City, August 6, (see convention announcement).

Bridgeton, N. J., August 20, (see convention announcement).

The Land of Beginning Again

I wish there were some wonderful place, called
The Land of Beginning Again,
Where all our mistakes, and all our heartaches, and
all our poor selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again.

And I wish that the one whom our blindness had
done

The greatest injustice of all,
Could be at the gate like an old friend that waits
for the comrade he's gladdest to hail.

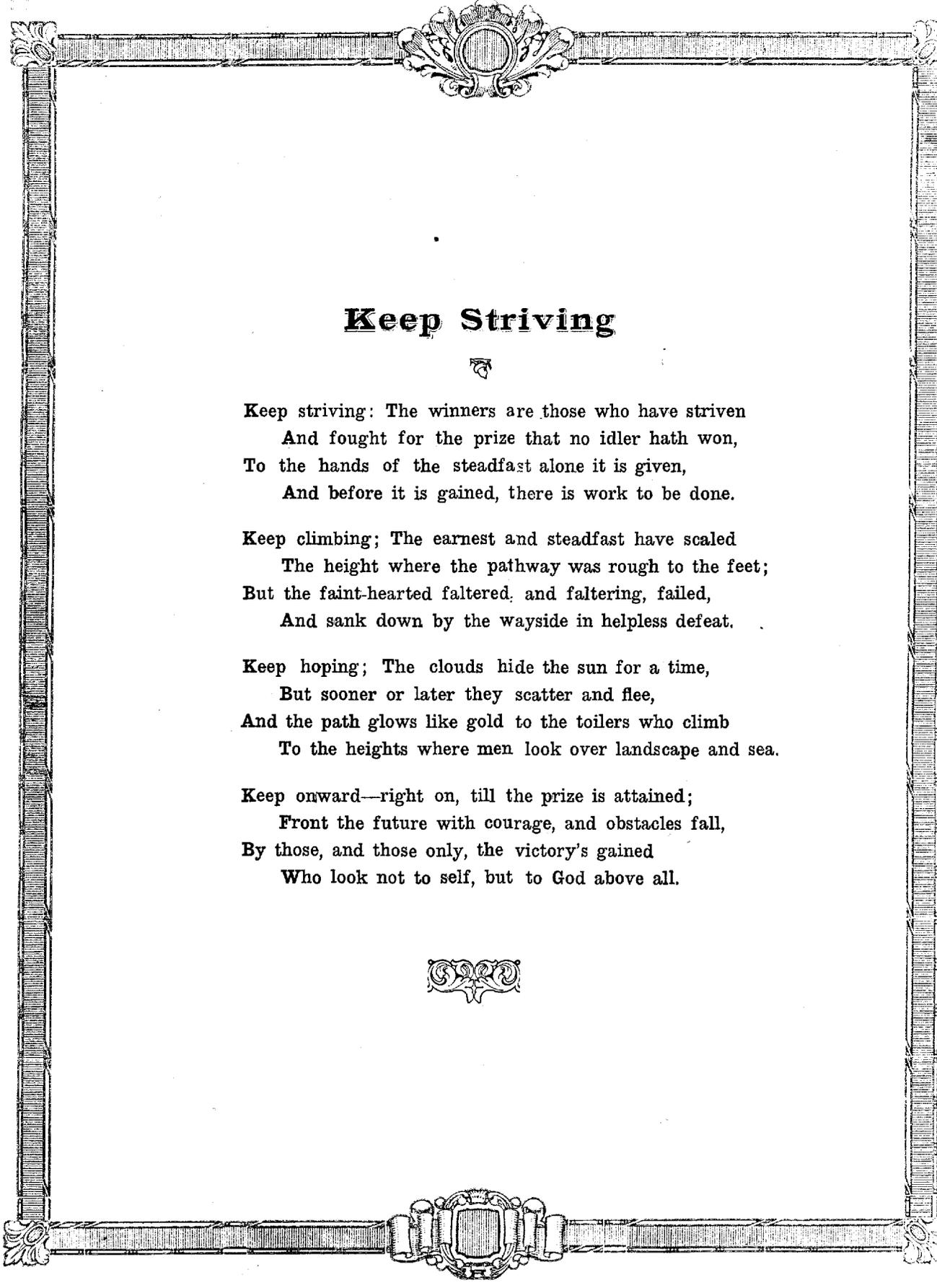
We'd find all the things we intended to do, but
forgot or remembered to late—
Little promises broken, little praises unspoken,
And the thousand and one little duties neglected
that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind in
The Land of Beginning Again,
And the ones we'd misjudged, and the ones whom
we'd grudged

Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

So I wish there were some wonderful place called
The Land of Beginning Again.

Where all our mistakes, and all our heartaches, and
all our poor selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again.



Keep Striving



Keep striving: The winners are those who have striven
And fought for the prize that no idler hath won,
To the hands of the steadfast alone it is given,
And before it is gained, there is work to be done.

Keep climbing; The earnest and steadfast have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.

Keep hoping; The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward—right on, till the prize is attained;
Front the future with courage, and obstacles fall,
By those, and those only, the victory's gained
Who look not to self, but to God above all.

