

a herald of Christ's presence

THE DAWN

"THY WORD
IS TRUTH."

-- John 17:17

April 1959

ON THE RADIO - COAST TO COAST

The "Frank and Ernest" "Bible Answers" programs are heard over the Mutual Radio Network, and over more than thirty individual stations in the United States and Canada, making a total of about three hundred stations. They are also heard in the English language in Europe, South Africa, and Australia. They are broadcast in the French language in Europe, in the Belgian Congo, and in the Island of Haiti; and in the Spanish language in Southern California and Mexico.

PROGRAM TOPICS FOR APRIL

- 5—"Science and Creation"
- 12—"Today and Tomorrow in Prophecy"
- 19—"Man a Living Soul"
- 26—"The Truth About Immortality"

IN Sacramento, California, and Portland, Oregon,
these topics will be heard one week later.

HERE ARE A FEW OF THE STATIONS

ALABAMA

Bay Minette	WBCA	1150	1:00 p.m.
Birmingham	WSGN	610	9:45 a.m.
Brewton	WEBJ	1240	10:00 a.m.
Decatur	WMSL	1400	10:00 a.m.
Eufaula	WULA	1240	10:00 a.m.
Florence	WJCI	1340	6:30 a.m.
Haleyville	WJBB	1230	10:00 a.m.
Huntsville	WBHP	1230	10:00 a.m.
Opelika	WJHO	1400	10:00 a.m.
Sylacauga	WFEB	1340	10:00 a.m.
Talladega	WHTB	1230	10:00 a.m.
Troy	WTBF	1490	10:00 a.m.
Tuscaloosa	WTBE	1230	10:00 a.m.

ARIZONA

Flagstaff	KVNA	690	11:30 a.m.
Globe	KIKO		8:45 a.m.
Phoenix	KOOL	960	8:45 a.m.
Prescott	KYCA	1490	8:45 a.m.
Yuma	KYUM	560	8:45 a.m.

ARKANSAS

Camden	KAMD	1450	10:00 a.m.
Fayetteville	KFAY	1250	10:00 a.m.
Fort Smith	KTCS	1410	10:00 a.m.
Helena	KFFA	1360	10:00 a.m.
Jonesboro	KBTM	1230	10:00 a.m.
Magnolia	KVMA	630	12:15 p.m.
Pine Bluff	KOTN	1490	10:00 a.m.
Stuttgart	KWAK	1240	10:00 a.m.



Rapid travel fulfils prophecy

Just what is a human soul?

Is it immortal?

Is there hope for the unsaved dead?

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THE DAWN

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ITEMS OF INTEREST

"Our Most Holy Faith": We are glad to announce that this book is again in stock. The price, as before, is \$2.00.

IN CENTRAL AFRICA: Arrangements have been made for the truth to be broadcast in both the French and English languages over Radio UFAC, Elizabethville, Belgian Congo. The hour of the broadcasts has not yet been established, but the French will be heard Saturday afternoon, and the English on a week night evening.

ON TELEVISION

Currently, the following television stations are presenting the truth each week:

Detroit, Michigan—CKLW-TV, Channel 9, 10:00 A. M., Sundays.

New York, N. Y.—WABC-TV, Channel 7, 10:15 A. M., Sundays.

Spokane, Washington—KREM-TV, Channel 2, 11:15 A. M., Sundays.

Fresno, California—KFRE-TV, Channel 12, 7:00 A. M., Wednesdays.

Johnstown, Pennsylvania—WJAC-TV, Channel 6, 2:00 P. M., Tuesdays.

Erie, Pennsylvania—WSEE-TV, Channel 35, 1:30 P. M., Sundays.

Harrisburg, Illinois—WSIL-TV, Channel 3, 2:00 P. M., Tuesdays.

Kansas City, Mo.—WDAF-TV, Channel 4, 11:30 A. M., Sundays.

Pittsburgh, Pennsylvania—WTAE-TV, Channel 4, 10:00 or 10:45 A. M., Sundays.

This Traveling World

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." —Daniel 12:4

THE "time of the end" referred to in our text is an era in human experience during which the inability of fallen and selfish man properly to rule himself is demonstrated, and the people are prepared to welcome the authority of Christ's kingdom, that government which, in the divine plan, is destined to bring lasting peace, security, health, and happiness to "all the families of the earth." Our text indicates that when the "time of the end" came many would "run to and fro," and also that "knowledge" would be "increased."

It is the "increase of knowledge" that leads up to and makes possible the foretold running "to and fro." The evidence is overwhelming that we are now living in the time when this prophecy is being fulfilled. The traveling world of today is something dis-

tinctly new in human experience. Prior to this "time of the end" in which we are now living, the facilities for travel were definitely limited as compared with today.

Nor did our present methods of travel develop gradually throughout the centuries. Not until this foretold "time of the end" were men able to travel faster or more comfortably than Abraham did four thousand years ago—unless they had a better donkey.

This general period prophetically described as the "time of the end" is mentioned by the Prophet Nahum as "the day of his [God's] preparation," meaning the time when the peoples of earth are being prepared for the blessings of Christ's kingdom. Nahum foretold that in this time "chariots shall be with flaming

torches," that they would "rage in the streets," and "jostle one against another in the broad ways."—Nahum 2:3, 4

Nahum declares that these "chariots" would "run like the lightnings." The prophecy of Isaiah 66:20, after mentioning the limited methods of travel with which men were acquainted in ancient times, speaks of "swift beasts" which would be used when Israel and all the nations were gathered to behold the glory of the Lord.

While we are not able, definitely, to identify these "chariots" and the swift beasts, and to say that one represents automobiles and the other trains, or other specific means of rapid travel, it is evident that in these prophetic visions Nahum and Isaiah saw strange, fast-moving vehicles which were vastly different from anything with which they were acquainted. They had wheels, so Nahum called them "chariots," but what curious chariots! Their speed was so great that it seemed like "lightning"; and there was so much running "to and fro" that these "chariots" seemed to "jostle one against another in the broad ways."

A Rapid Development

Until the "time of the end" there had been no fundamental changes in modes of travel from the early days of the Egyptian

dynasties. Aside from the Ark, which was built according to specifications given to Noah by God, the Egyptians seem to have been the first to discover a way of travel by water. The same may be said concerning vehicles which move on wheels. The first mention of "wagons" and "chariots" we find in the Bible shows them being used by the Egyptians.

There is apparently no historical record to indicate who invented the wheel which made possible the first "wagons" and "chariots," but it was a discovery of fundamental importance. Without it, practically none of our modern means of travel would have been possible. However, the ancients did not apply the principle of the wheel to anything that could move faster than a chariot drawn by horses. So, while a pharaoh could ride in a chariot with a little more pomp and glory than Abraham enjoyed on the back of a donkey, neither kings nor peasants, rulers or slaves, could travel any faster up to one hundred and fifty years ago than did the ancients.

But following the invention of the printing press, and aided by the increasing knowledge made possible thereby, men began to experiment with sources of power other than beasts of burden and galley slaves. James Watt discovered the pent-up power of steam, and out of this discovery

came the steam engine. Later the power of steam was applied to travel.

In 1814 George Stephenson, of England, built the first locomotive. It was called "Puffing Billy." "Billy" didn't function too satisfactorily, and it was not until 1825 that Stephenson perfected an engine that would really travel and haul "wagons." (Freight cars in England are still called "wagons.")

In America, the development of railroads went on simultaneously with the achievements being attained in England. In 1827 the State of Massachusetts built a railroad from Boston to Albany. However, the "wagons" used on this road were not drawn by steam engines, but by horses and mules. Everyone who had a wagon with flanged wheels was privileged to use this "rail road."

In 1828 the Baltimore and Ohio Railroad was begun. But here again, to begin with, the cars were not drawn by steam power. Charles Carroll, the last living signer of the Declaration of Independence, opened the work of building the "B. & O." When he drove his spade into the ground, he said, "I consider this among the most important acts of my life." He was right!

In the United States, steam locomotives were first successfully used in 1831, in South Caro-

lina. But even then there was much doubt about the practicability of these mechanical horses. In the beginning they could travel only on the level, and many improvements were needed to make the roads safe. However, year after year trains went a little faster, and travel became easier and safer. At first the top speed of travel by railroad was fifteen miles an hour.

When a line was opened from Albany to Schenectady there was a dinner, with speeches. Among the sentiments applauded was the statement, "The Buffalo Railroad—may we soon breakfast in Utica, dine in Rochester, and sup with our friends on Lake Erie." This was tremendous speed for that day, and it was only a little more than a hundred years ago.

Travel by means of power other than of flesh and muscles had come to stay. The rapid development of railroads from that first crude beginning a little over a century ago is well known to all. Today we take the railroads for granted, although now their eighty to a hundred miles an hour speed is considered much too slow by a large portion of the traveling public, so sensational have been the developments within the century.

In the early days of railroad-ing, the general public did not take so kindly and enthusiastical-

ly to the new contraptions. The story is told of a small group of enterprising citizens of Lancaster, Ohio, who, being more alert to the advancing times than their fellows, and learning that a railroad was being built across the state, asked the school for the use of the schoolhouse in which to hold a promotion meeting to influence the builders of the new road to veer it in the direction of Lancaster.

The school board refused the use of the schoolhouse for this purpose, stating as their excuse that railroads were an invention of the Devil to "carry immortal souls down to hell." This was just a little over a century ago. The Bible alone foretold the change, and the reason for it, that has come in that century, when practically no progress in travel had been made in the nearly six thousand years which preceded this "time of the end."

Until recent years railroad trains were powered by steam produced by wood-burning furnaces, then coal, and finally oil. But now the improved "Puffing Billy" is almost obsolete, being replaced by the Diesel engine using oil. Eventually, perhaps, atomic energy will supply the needed power for virtually all travel, and the old steam locomotive, with its romantic glory, will be a relic of the past, although the recent past.

Other Modes of Travel

Hardly had railroads become established when the inventive mind of this new day of increasing knowledge began to think about the possibilities of a horseless carriage. This was about the beginning of the twentieth century. We all know the situation today. One of the major problems of the United States now is to build roads fast enough to accommodate the ever increasing number of automobiles. To a lesser degree, this also is a major problem in many other countries of the world. And the automobile today is a thing of beauty, comfort, and speed.

There has also been a tremendous advance in travel by water. Following the Flood, the Egyptians had boats which were propelled by galley slaves. Boats thus propelled, and those later powered by sails, were first used largely for commerce in the small world known to the ancients. However, through the centuries travel by ship became more customary, although it was hazardous. Even on the little sea of Galilee the lives of the disciples became imperiled when a storm arose. And the Apostle Paul nearly lost his life when traveling by ship to Italy. Even as late as the discovery of America by Columbus, ships were not really safe for sea travel, and they could move

over the water no faster than the wind would drive them.

The application of steam power to ships began to speed up this method of travel also. In 1790 John Fitch experimented with steam as a means of driving boats. But not until 1807 was the first steamboat successfully built. The builder was Robert Fulton, and the boat was named the "Clermont." This wonder of the modern world could move through the water at the unheard of speed of four miles an hour, and this against the current of the Hudson River!

On the day the Clermont was to be tested, crowds went to the river's edge, ready and almost anxious to jeer. When a defect stopped the boat for a moment, they cried, "Failure!" To their surprise, however, and probably chagrin, it soon was moving again, steaming its way toward Albany. Within four years there were similar boats on the Ohio and Mississippi Rivers; and in 1818 the "Walk-in-the-Water" plied its way over Lake Erie from Buffalo to Detroit.

Again this was but a beginning. Compare travel by ships of that time with what the world enjoys today and you get a striking example of the foretold "running to and fro" referred to in our text, and prophesied for this "time of the end" in which we are living. Atomic power has al-

ready been applied to ocean travel. Submarines can now travel around the world without refueling. They can even pass under the polar icecap. It is to the discredit of human wisdom that the development of the atomic submarine was brought about by the needs of war.

Air Travel

Meanwhile air travel has become not only a reality, but one of the world's largest activities. Considered from the standpoint of speed, traveling by train or by our present-day speedy automobiles seems like a snail's pace compared with the speed by which one can get from place to place by air. Regular travel by air to all parts of the world has now reached a speed of more than three hundred miles an hour, and "jet" travel is even faster.

Those who, in 1831, were so happy that it had become possible by means of the "rail road" to eat breakfast in Utica, dinner in Rochester, and supper in Buffalo—a total distance of about two hundred miles—could not then visualize the possibility of a time coming when one could eat breakfast in London, luncheon in New York, and dinner in Los Angeles or San Francisco, a distance of six thousand miles. The jet plane has now made this possible.

And the end is not yet! Recent

news dispatches reveal that there are already on the drawing boards plans for "flying machines" with speeds up to ten thousand miles an hour. How would you like to travel from New York to London in twenty minutes? Amazing, perhaps, but who will dare to say that it is impossible? We can see no practical value in traveling ten thousand miles an hour, but the fact that it is being talked about and being planned helps to emphasize that we are indeed living in the "time of the end" when, as our text points out, the people would "run to and fro."

Sir Isaac Newton, noted mathematician of his day, was an ardent student of the Bible. Commenting on Daniel's prophecy that in the "time of end" the people would "run to and fro," Newton predicted that the time would come when people would travel as fast as fifty miles an hour. Voltaire, the noted French infidel and contemporary of Newton, made light of his prediction. If Newton had predicted the present air speeds of from three to five hundred miles an hour, he probably would have been considered insane.

Not only is it now possible to "run to and fro," but people are doing this on a scale that is almost incredible. Millions of the earth's population are moving about by one means or another at all times of every day and

every night. For one to travel to Europe and back a hundred years ago made him something different from an ordinary person. But now it is the person who does not travel that is different. Yes, the "time-of-the-end-world" is surely a traveling world!

Day of Preparation

As we have noted, prophetically the "time of the end" is also referred to as the day of God's "preparation." (Nahum 2:3, 4) Naturally we inquire, For what is the world being prepared? Briefly stated, the ultimate purpose of God to which all details of preparation are leading is the establishment of the world-wide kingdom of Christ. It is through the agencies of this kingdom that God will fulfil all his wonderful promises to bless the peoples of the earth with peace, and health, and everlasting life.

Throughout the ages of the past, God's work in the earth has been limited in scope. He promised Abraham that through his "seed" he would bless all the families of the earth. In the New Testament we learn that the "seed" of Abraham through which the world is to be blessed is a faith seed, made up of both Jews and Gentiles who accept Christ as their Redeemer and Messiah, and who follow in his steps of sacrifice faithfully unto death.

The selection and preparation of this promised "seed" of blessing has been an important work, but it has not called for the enlightenment of the world. Nor has it involved dealing with the world in any general sense. Thus, ancient methods of communication and travel were quite adequate so far as the accomplishment of God's purposes was concerned. But now a change is near. The promised "seed" of blessing is nearly complete, and the long-promised blessing of the people of all nations is about to be accomplished.

This calls for a world-wide work through the agencies of Christ's kingdom—a work in which communication and transportation can play an important part. It will be a work of blessing, not merely of one community, or of one nation, but of all communities and of all nations. It will be a work of uplift and blessing, not of one race only, but of all races. This divine plan for the blessing of all the families of the earth through the "seed" of Abraham will call for global action by a world government, and that government will be the long-promised kingdom of Christ.

This government which, as Isaiah foretold, will be on the "shoulder" of Christ, in the sense that he will have the responsibility for its success, will displace and succeed all other govern-

ments of earth. The laws of that divine government will be binding upon all people, and its influence and authority will be felt and ultimately recognized in every nook and corner of the earth.

The Bible tells us that in the kingdom of Christ the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) Think of the herculean task this would imply, if only the ancient methods of communication and travel were available! True, the Lord could perform a miracle. He could write the message of his love and his glory on the sky. There, also, he could inscribe the laws of the kingdom where all could read, even as he once wrote Ten Commandments on tables of stone.

But God is already performing the miracles which will, in his own due time, bring about the fulfilment of his promises. Let it not be supposed that the puny mind of man has unlocked the secrets of nature which have made possible what is taking place in the world today. No, it was God's due time for these things to be known, and he has permitted man to discover to a limited degree how certain secrets of creation can be used as they are being used today.

It has been God's hand in the

affairs of man that has brought about the present increase of knowledge. This is in "preparation" for the time when, under the direction and authority of Christ's kingdom, communication and travel as we know them today, and greatly improved, will be used to enlighten the peoples

of the whole earth. It will be through these channels, not by trumpet blasts from the sky, that the "Spirit and the bride" will say, "Come," and when those who hear will say, "Come," and when "whosoever will" may come and partake of "the water of life freely."—Rev. 22:17

SCIENCE AND THE BIBLE

On the Creation of Man

IT IS claimed by some scientists that man has evolved from the morass of a myriad millenniums. They claim that billions of years had passed before life evolved to the point that it could survive on land, and more millions of years were required before there was a creature that demonstrated conceptual thought capable of reasoning and that ultimately evolved a social order called civilization. Was this claimed "evolution" of man from the state of the amoeba to the status of a social being a single process selected out of all the other forms of plants and animals?

It does not require much insight to see that it was neither a "single throw of the dice" nor a multibillion throws, but that a very selective process would have been required in the choice of discrete species of the plants and animals,

in contrast to the billion billion haphazard random processes, and the combinations that could have occurred. Furthermore, the "selection" would have to have been a precise chain of events since the beginning of time.

A glance at the physical world of matter and energy will reveal that one-way processes have dominated over the purely random or equally reversible phenomena. Out of the heterogeneous and apparently random states of primordial matter without form, have come the discrete though complex forms of constellations and crystals, nebulae and nuclei, meteors and molecules, planets and protons, and so on.

Have these things actually happened out of sheer chaos and random disorder? No, they follow a pattern of sequences, a prescribed order of cause and effect! Does this

not indicate that all things great and small, living and dead, come to pass in keeping with a Master Plan, a Master Intelligence, a Supreme Law?

Was man made up of a random mixture of molecules, or of a randomly tossed assortment of tissue? As different tissues are composed of various structures and assorted molecules, one would expect man to be made up of corresponding tissue in keeping with the physical and biological function that must be served, but this does not prove that he evolved from the lower animals. Two houses can be built of identical building materials and yet be different in size and shape. Because we find identical building materials in the two houses and a correspondence in plan, does it prove that one house was evolved from the other?

Man is a highly complex structure, biologically, physiologically, psychologically, intellectually, and otherwise. What is the mathematical probability that man evolved by chance from the great mass of mixed up molecules, and by accident acquired the thing called "life"? Science, even unto this day, has not been able to "evolve" life from very selective conditions, not to mention random conditions.

On a comparative basis alone one can see that the probability of the random evolution of man would be much less than that of taking all the pieces and parts of ten different makes of watches, and by placing all parts in a single box attempt to shake the pieces back into the assembly of the ten original watch-

es. However, under divine direction the elements of the earth, in the form of flesh, make a "ticker" that up to a point can repair itself.

It requires no great insight to see that the creation of man on the basis of sheer probability of events represents such a series of selective and multiple "one way" processes as to become most unlikely. One may observe, "But look at the eons and eons in which even a slim chance had a chance." The argument works both ways. These eons and eons gave all the greater chance that a misfit should occur, that a new "monkey" should have evolved instead of man.

If man is not a creature of chance, by very improbable evolutionary processes, it follows that he was created or formed out of the dust for a purpose, as a part of a plan. If created, then who should be his Creator? A god of chance? A god of misfits? A law of probability? The all-universal space? The sun that holds us in its eternal grip? An undefinable thing? A super intelligence? A father?

The Bible answers: "In the beginning God created the heaven and the earth." The Bible also says, "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:1, 27, 28

Samuel As Judge

GOLDEN TEXT: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."
—I Samuel 12:23

I SAMUEL 7:5-16

SAMUEL was the last to serve Israel as "judge" during what is usually referred to as "The Period of the Judges." Othniel, the brother of Caleb, was the first. During this period the Israelites had no central government, and no national leader, such as Moses, and later Joshua. During this time everyone did what seemed right in his own eyes. (Judges 21:25) Much of the time this proved to be the worship of false gods.

However, the Lord continued to overrule in the affairs of the nation. When the people transgressed against him he permitted them to be oppressed by one or another of the heathen nations with which they were surrounded. Then, when the Israelites cried to the Lord for help, he "raised up judges, which delivered them out of the hand of those that spoiled them." (Judges 2:16) Thus did the Lord care for his people throughout the entire period of the judges.

The Scriptures indicate that God's care for Israel through the judges was typical of certain arrangements in the kingdom of Christ. In Isaiah 1:25, 26 we read "I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning." The restoring of Israel's judges will be from death, and all of the ancient and faithful servants of God from righteous Abel to John the Baptist will be in this group. They will be "princes in all the earth," the human representatives of the divine Christ.—Ps. 45:16

Samuel, even as Israel's other "judges," delivered the Israelites from the sore oppression of their enemies—in this case, the Philistines. Properly enough, Samuel first called upon the people to "put away" their strange gods, and to prepare their hearts to serve the Lord only. Only upon complying with these conditions could Samuel promise the Israelites that the Lord would deliver

them from the Philistines.—
I Sam. 7:3

When the people did comply with Samuel's request, he then summoned them to gather "together to Mizpeh." There they fasted and acknowledged their sins before the Lord. The Philistines learned of this gathering and prepared to attack the Israelites, who were very much afraid and implored Samuel to continue praying for their deliverance.

Samuel did more than pray. He offered a lamb in sacrifice to the Lord. And the Lord heard him, so that when the Philistines mounted their attack there was a miraculous "thundering" against them, "and they were smitten before Israel." "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."—vss. 10-12

There is great inspirational value in the consideration of the wonderful, and oftentimes miraculous manner in which the Lord delivered his ancient people from the hand of their enemies.

And if we are to have our "Eben-ezers" to which we can look back, we must, like the Israelites, do our part. We must destroy the "idols which our wayward hearts" set up instead of God. And how easy it is for our fallen flesh to drift away into the worship of one "idol" or another!

An "idol" could be anything which we cherish so highly as to permit it to take that first place in our affections which properly belongs to God. We cannot expect God to help us fight our battles if we do not give him first place in our hearts.

As Samuel called upon the Israelites to purify their hearts, so also must we if we wish the Spirit of the Lord to dwell richly in our hearts. The Scriptures tell us that the "eyes of the Lord run to and fro throughout the earth to show himself strong in the behalf of them whose heart is perfect toward him." (II Chron. 16:9) No wonder we are given the admonition, "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23

Our Golden Text is from the account of another experience in Samuel's long life of faithful service. He was no longer serving as "judge" in Israel, for the people had asked for a king, and Samuel had anointed Saul. But he still loved his people, and continued to pray for them.

QUESTIONS

What office in Israel did Samuel occupy at the time of this lesson?

Who were foreshadowed by the judges in Israel?

What are the prerequisites to having the Lord help us fight our enemies?

Explain the setting of the Golden Text.

Israel's First King

GOLDEN TEXT: "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."

—I Samuel 12:24

I SAMUEL 10:17-27

SAMUEL had served the Lord and the Lord's people faithfully, so when they asked to have a king rule over them in his place, he took it very much to heart, and went to the Lord in prayer about it. The Lord answered, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—I Sam. 8:7

While the Lord instructed Samuel to yield to the demands of the people by letting them have a king, nevertheless he wanted them to be warned as to what to expect: that under a king they would lose much of their liberty and be subject to exploitation and oppression. (I Sam. 8:10-18) But the people did not choose to heed this warning and continued to ask for a king.—vss. 19, 20

Having, through Samuel, warned the people what to expect, the Lord directed in the

selection of the nation's first king, who was an outstanding member of the tribe of Benjamin. Today's lesson pertains to the selection of Saul to be king, and his presentation to the people.

Samuel called the people together at Mizpeh and emphasized that in asking for a king they had rejected the Lord, and were failing to take into consideration the marvelous manner in which he had cared for them as their King, their Ruler. But this did not change their minds, so the Lord allowed Samuel to proceed with the selection of their first king.

There is a timely lesson in this for all the Lord's people. We cannot assume that everything we insist upon doing is the Lord's will simply because he does not hinder us from having our own way. The Lord may well permit us to do things which he knows are not wise, and therefore not in harmony with his will, that we might learn needed lessons in patiently waiting upon him.

The Israelites were God's people, and while he knew that it

would not be in their best interest to have a king, he permitted them to have their way. Indeed, he overruled in their mistake so that their kings became his representatives. Thus the throne of the kingdom of Israel was the throne of the Lord, and used by him to foreshadow the rulership of Christ.—I Chron. 29:11, 23

Saul was the one chosen by the Lord to be Israel's first king. It is evident that Saul was not seeking this position, for when the choice fell on him he could not be found. But the Lord knew where he was, and said, "Behold, he hath hid himself among the stuff." (vs. 22) The Lord knows the whereabouts of all whom he chooses for special positions among his people, and he knows how to bring them forth when his own due time arrives. Those who attempt to place themselves in prominent positions are not thereby pleasing to the Lord.

Saul was "higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (vss. 23, 24) This was the first time the expression, "God save the king" was ever used, for it was the first time the people of God had a king.

It was proper enough that the

Israelites at that time should ask God to protect and bless their king, for Saul was the Lord's own choice. And Jehovah did bless Saul as long as he remained faithful to him. God has never continued to bless those who are not faithful to him, whether they be prominent or obscure in his service.

While today's lesson records the selection of Saul, and his presentation to the people, it was later, at Gilgal, that he was made king. (I Sam. 11:15) It was after this that Samuel again reminded the Israelites that they had sinned against God by asking for a king.

Then the people said to Samuel, "Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." (I Sam. 12:19) In response Samuel said that it would be a sin on his part not to pray for the Israelites. (vs. 23) Then follows the admonition of the Golden Text, admonishing them to serve the Lord with all their hearts.

QUESTIONS

How did the Lord overrule the sin of Israel in asking to have a king rule over them?

May we properly assume that we are doing God's will simply because he does not hinder us in what we are doing?

What sort of man was King Saul?

Saul's Tragic Failure

GOLDEN TEXT: "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 sacrifice, and to hearken than the fat of rams."

—1 Samuel 15:22

I SAMUEL 15:17-26

THE experience of Saul is similar to that of many servants of God in all ages. To begin with he was humble, but prominence and authority led to pride, self-sufficiency, and disobedience. When he was first made king, Saul was "little" in his own sight. This, doubtless, is one reason the Lord chose him. And God must have seen that Saul was capable of remaining humble and faithful.

The Lord never interferes with man's free moral agency. The choice to go contrary to the Lord's instructions originated with Saul, and the Lord did not hinder him from making this choice. It is so with all the Lord's people. We are free to choose the course we will take, and if that choice is to be faithful in the doing of God's will regardless of the cost, he will help us by giving of his strength in our every time of need.

One of the prerequisites to re-

maining faithful to God is the recognition that his ways are best, even though we may not always understand them. This was part of Saul's difficulty in the experience related in today's lesson. He was sent by God to destroy all the Amalekites, including their king. Their herds were also to be destroyed. Even now we may not understand fully why God required this. The Amalekites were a menace to the Israelites, and possibly they were a diseased people, which would pose a threat to God's people if they were merely taken prisoners.

With our limited knowledge of all the circumstances involved, we must trust the wisdom and love of God, for he is too wise to err and too loving to be unkind. We know that God intends to raise the Amalekites from the dead and give them an opportunity to turn to him and live. So, like the surgeon who puts his patient to sleep while he removes a malignant growth to save his

life, God asked Saul to put the Amalekites to sleep in death until his due time to give them the opportunity to gain health and everlasting life.

It is doubtful if Saul was much concerned with the humanitarian aspect of what he had been commanded to do as king of Israel, for he willingly enough slew the vast majority of the Amalekites, saving only the king and the best of the sheep and oxen. What Saul's real intention was in making these exceptions we may not know.

His explanation to Samuel was that the people had saved the best of the sheep and oxen with the thought of offering them in sacrifice to the Lord, and he feared the people. (vss. 21, 24) Those who do wrong often attempt to lay the blame on others. But the Lord could read the heart, and he held Saul responsible for the failure to obey his instructions.

Samuel said to Saul, "Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king." (vs. 23) All of God's appointments are conditioned upon obedience to the stipulations attached to them. For example, during the present Gospel age those who are called by God to follow in the footsteps of Jesus, to suffer and die with him in order that they might live and reign with him, are urged by

Peter to make their "calling and election sure." (II Pet. 1:10, 11) They do this by faithfulness to the terms and conditions of the call. The same class is described in Revelation 17:14 as "called, and chosen, and faithful."

The statement of the Golden Text that "to obey is better than sacrifice" must be understood in the light of the context. It is not a condemnation of sacrifice in the service of the Lord, nor does it imply that the typical sacrifices of bulls and goats as offered by Israel's priesthood were displeasing to him. Indeed, those sacrifices were offered in keeping with God's own instructions, so we could say of Israel's priests that in order to obey they had to offer sacrifice.

In the case of Saul, he was not instructed to offer sheep and oxen in sacrifice. His instructions were to destroy all these, together with the Amalekites and their king. To him, therefore, offering sacrifice was an act of disobedience, and it led to the loss of the divine right to be king of Israel.

QUESTIONS

What conditions are attached to God's appointments?

Was it unjust for God to order the destruction of all the Amalekites?

Under what circumstances is obedience better than sacrifice?

The Rise of David

GOLDEN TEXT: "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." —I Samuel 16:7

I SAMUEL 18: 5-16

AFTER God withdrew his favor from Saul he instructed Samuel to anoint one of the sons of Jesse, a resident of Bethlehem, to be king. The Lord's choice fell on David. Samuel's choice would have been otherwise, for as the Golden Text implies, his decision would have been based upon outward appearance. This, to him, would seem logical; for in the case of Saul, had not God chosen a man to be king who was head and shoulders above his fellows?

But God was concerned with the heart condition, rather than the outward appearance; and as great in stature as Saul was, he was "little" in his own eyes. He had humility of heart, but failed to maintain that proper appraisal of himself. David, as we know, throughout his reign as king of Israel committed many sins, but his heart was right before the Lord. Indeed, the Lord acknowledged him as being a man after his own heart.—Acts 13:22

David was the youngest of Jesse's sons, and a handsome boy—"withal of a beautiful countenance, and goodly to look to." (I Sam. 16:12) We are told that after his anointing by Samuel the Spirit of the Lord came upon David. We are also informed that the Spirit of the Lord departed from Saul. (vss. 13, 14) Thus the Lord was preparing for the change of rulership, although he did not forcibly remove Saul from being king.

David was very young when anointed by Samuel, but he was a brilliant young man, and in the Lord's providence Saul's attention was called to him. This was through one of Saul's servants who, when requested to provide him with a skilful harp player, said to the king, "I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters [margin, speech], and a comely person, and the Lord is with him."—I Sam. 16:18

Saul sent for David, and when he saw him he loved him, and made him his armor bearer. All went well until David accepted the challenge to fight the mighty giant of the Philistine army, and slew him. This led to a signal victory over the Philistine army for which the Israelites were most grateful, and for which the women gave David the glory, joyfully singing, dancing, and shouting that while Saul had slain his "thousands," David had slain his "ten thousands."—I Sam. 18:7

This at once stirred up a spirit of jealousy in Saul, "and Saul eyed David from that day and forward." (vs. 9) He attempted to kill David with a javelin, or spear, but failed. "And Saul was afraid of David, because the Lord was with him, and was departed from Saul." (vs. 12) Evidently Saul was beginning to recognize the change that was taking place, but instead of being reconciled to the inevitable, he carried on a continuous campaign against David, seeking by any and every means possible to destroy him.

David exercised commendable restraint. Saul's opposition at first was not open. In fact, he appointed David to be "his captain over a thousand." (vs. 13) Perhaps this was in order to watch him more carefully, hoping thereby to find some excuse against him. But "David behaved himself wise-

ly in all his ways; and the Lord was with him."—vs. 14

God's favor was no longer upon Saul. He was now caring for and blessing David, and there was nothing that Saul could do that could harm David. On the other hand, there was nothing that David needed to do against Saul. His part now was to wait on the Lord, and this he did with patience and dignity. When jealousy against another enters the heart it leads to evil thoughts and efforts to injure him. But, like David, the one being attacked, if he has the right spirit, leaves all in the Lord's hands. He sees no need for returning evil for evil, but is willing to wait on the Lord to reveal the right.

If the Lord is not blessing us as we think we deserve, let us not become jealous of others, but examine our own hearts to make sure that we are fully obedient to his will so that the Lord might use us. It is so easy to stand in our own way.

QUESTIONS

- What important qualification does God look for in those he chooses to serve him?
- What evil spirit entered Saul's heart because of David's popularity?
- Do those whom the Lord is blessing need to promote their own interests to the detriment of others?

Immortality and the Human Soul

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7

TRADITION holds that man possesses an immortal soul which can and does live apart from the human body, in which it resides until the body dies. According to this tradition, when the body dies, the soul escapes. Being immortal it cannot die, so it continues alive either in a state of happiness or of suffering, depending on how well it managed the human body in which it once resided.

Science does not agree with this tradition, for no trace of this claimed separate entity has ever been discovered in the human body. There is no microscope powerful enough to reveal it. Some have weighed a human body just before and immediately after death, but without conclusive proof that a soul weighing even as little as an ounce had escaped.

To overcome the objection that a separate entity, living and vigorous, has never been found in a human body, one Methodist bishop defined the human soul as being without interior or exterior, without body, shape, or parts, and so small that a million of them could be put into a nutshell, and yet there would be room for more. As is often true with respect to traditions, some will go to extreme lengths in order to prove their validity. But we are not particularly interested in traditions, either the immortal soul tradition, or others, except to discover the extent to which they may be in harmony with, or contrary to, the inspired Word of God.

It is generally supposed that the Bible teaches that man possesses an immortal soul, but actually the Bible says nothing at

all about an immortal soul. The expression, "immortal soul," or any equivalent thereof, does not appear anywhere in the Bible. The King James Version does not contain it, nor do any of the more modern translations.

But this, of course, is a negative approach to the subject. It is more important to discover what the Bible does teach concerning the human soul, and we think that a good place to start is with the text which appears at the head of this article. This is a very important text, for in it we are informed as to how God created the first human soul, and of exactly what it consists. While the microscope fails to reveal the traditional "immortal soul," which is so small that you could put a million of them in a nutshell and still have room left, the soul revealed by God's Word is quite visible.

In our text we are told that man "became a living soul." The body was formed from the elements of the earth, but it had no life; it was not a soul. God breathed into this body the breath of life. But the breath of life was not the soul. The body was lifeless until animated by the breath of life. The brain could not think; the eyes could not see; the ears could not hear; the tongue could not taste. It could neither smell nor feel. But all the organs of that perfect body

at once became alive when God breathed into Adam's nostrils the breath of life. Man "became" a living soul. From this explanation which the Bible furnishes, we learn that man does not possess a soul, but that he IS a soul, which means simply that man, when alive, is a living being.

Nor is the "breath of life" which animates the human organism any different than the breath of life given to the lower animals. Referring to the "beasts and every creeping thing" which perished in the Flood, we read, "All in whose nostrils was the breath of life, of all that was in the dry land, died." (Gen. 7:21, 22) In Ecclesiastes 3:19-21 we are informed concerning man and beast that they "have all one breath, so that a man hath no pre-eminence above a beast."

Since the word soul simply means living being, we find the Bible referring to the lower animals as souls. Numbers 31:28 reads, "Levy a tribute unto the Lord of the men of war which went out to battle: one SOUL of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." From this we see that we could just as properly speak of "sheep souls" as of human souls. Also, in Genesis 1:20, the expression, "the moving [margin, creeping] creature that hath life [margin, soul], and fowl that may fly," shows that the low-

er creatures are souls," and that the words, "life" and "soul" are synonymous.

A sheep soul is not inferior to a human soul because its body is different or because its body is animated by a different breath of life. The difference is in the construction of the organism, particularly in the formation of the brain. In some respects the organisms of some of the lower animals are superior to man's. A dog, for example, has a much keener sense of smell and hearing. An eagle's eyesight is far superior to man's.

But God in his great wisdom was able to create man in his own image, in the sense that he gave him ability to reason, and the ability to know right from wrong. It is impossible for us to understand how a dog is able to smell and to hear. Much less are we able to know and to explain why the human brain can function on such a pre-eminently higher plane as to have a moral sense of right and wrong. Since man can thus reason on a moral plane he possesses what we call a conscience. He is ill at ease when he does wrong, and is happy when he has attempted faithfully to live up to that which he knows to be right.

Souls Die

When God said to Adam, "thou shalt surely die," he meant that as a living soul Adam would

cease to exist. In Ezekiel 18:4 the Lord says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." This simply means that the person who sins shall die, and since all are born in sin, the entire human race is dying.

But God in his great love has provided redemption from death for all sinful souls, or persons. This is through the gift of his beloved Son, Christ Jesus, who died that the dead world might have an opportunity to live. Concerning Jesus' sacrificial death on behalf of the sin-cursed and dying race, the Prophet Isaiah wrote that his "soul" was made an offering for sin, and also that he "poured out his soul unto death."—Isa. 53:10, 12

It was the living soul Adam that was condemned to death, and all his descendants as living souls lost life through him, because all inherited sin and imperfection. Paul wrote that "in Adam all die," adding to this, "even so in Christ shall all be made alive." And again, "Since by man came death, by man came also the resurrection of the dead."—I Cor. 15:21, 22

John 3:16 reads, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Adam and all past generations of his children have fallen asleep in death, but they have not "perished," because through the redemption which is in Christ Jesus, and by the exercise of divine power, they are to be awakened in the resurrection and given an opportunity to believe, and upon the basis of their belief and obedience, to live forever.

Some are given this opportunity in the present life. These are the ones who are called to discipleship. Accepting Jesus as their Redeemer and responding to the invitation to take up their cross and follow him, they gladly lay down their lives with him, being planted together in the likeness of his death. (Rom. 6: 3-6) These are referred to in Revelation 20:4 as the "souls" which are "beheaded for the witness of Jesus, and for the Word of God."

In connection with those who die "in Christ," and emphasizing the importance of the resurrection, Paul wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (I Cor. 15: 17, 18) Because there is to be a resurrection of the dead, Paul speaks of Christians who die as merely being asleep. If there were to be no resurrection of the dead, then even those who faithfully lay down their lives in serv-

ing the Lord would "perish" in death.

Jesus emphasizes this same important truth in an admonition to his disciples to meet courageously any and all opposition that might be pitted against them, even though they might be persecuted unto death. He said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell [Gehenna]."—Matt. 10:28

This does not imply that the soul can live apart from the body, for actually the body is the organism of the soul. Rather, Jesus is speaking from the standpoint of the divine plan to awaken the dead in the resurrection. It was from this standpoint that Paul could say that Christians who fell asleep in death had not "perished." If an enemy puts a Christian to death, he has not perished as a soul. The body dies, but the person, the soul, merely "sleeps" until the resurrection. But if a Christian becomes a wilful sinner and is not worthy of a resurrection, then death means extinction of that person, or soul, forever.

Jesus explained this from another standpoint, as recorded in Luke 20:37, 38. We quote: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac,

and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Jesus did not say that Abraham, Isaac, and Jacob had gone to heaven to live with God. He simply explained that because there is to be a resurrection of the dead, and these faithful servants will be restored to life, God does not consider them as having gone out of existence—they "live unto him," or, to him they are alive.

So it is with all God's faithful servants of the past. They may have been "sawn asunder" by their enemies; they may have been thrown to the lions, or beheaded, or burned at the stake, but to God they still live, they have not "perished," for he has the power and will use that power to awaken them from the sleep of death.

The "souls" which are "beheaded," as mentioned in Revelation 20:4, are brought forth in the "first resurrection" to live and reign with Christ a thousand years. The "souls" that died serving God during the ages preceding Jesus' first advent will come forth to a "better resurrection," to serve as "princes in all the earth."—Heb. 11:35; Ps. 45:16

The Hope of Immortality

As we have already noted, the expression "immortal soul" is not found anywhere in the Bible. The

word "immortal" appears only once in the entire Bible, and in that one instance it is applied to the Lord, and not to man. The text reads, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."—I Tim. 1:17

Also in this letter to Timothy, Paul wrote concerning the Lord, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."—I Tim. 6:16

These two texts of Scripture prove beyond doubt that man does not inherently possess immortality. They reveal that immortality is a quality of the divine nature. Jehovah, the Creator, alone originally possessed immortality, but when Jesus was raised from the dead it was given to him as a reward for his faithfulness in laying down his humanity, his human nature, for the sins of the world.

And now the hope of attaining immortality is held out in the Scriptures to all those who follow faithfully in the footsteps of Jesus, laying down their lives in sacrifice even as Jesus did. It is in this connection, and with reference to Jesus' true disciples, that Paul wrote: "To them who by patient continuance in well-doing seek for glory and honor

and immortality." (Rom. 2:7) We do not seek for that which we already possess.

The Christian's hope of immortality will find fruition in the resurrection. Writing concerning this Paul said, "For this corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. 15:53) Yes, immortality is a quality which, by divine power, must be "put on" in the resurrection. It is not an inherent quality of humans, or human souls.

I Corinthians 15:54 reads, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Notice how clearly the apostle states that Christians are now "mortal," not immortal. It is in the resurrection that they "put on" immortality.

It is also interesting and revealing to notice Paul's reasoning in connection with his use of "shall have" and "then shall be." Taking his position after the true disciples of Christ have been raised from the dead and exalted to immortality he explains that when this "shall have" been accomplished "then shall be brought to pass the saying . . . , Death is swallowed up in victory."—vs. 54

The "saying" that "death is swallowed up in victory" which

Paul explains will be "brought to pass" after the disciples of Christ are brought forth in the resurrection and exalted to immortality, is found in Isaiah 25:6-9. This is a prophecy of the kingdom of Christ and the blessings it will bring to the people of all nations. In this kingdom, the followers of Jesus who prove worthy of the "first resurrection," will "live and reign with Christ." In this kingdom, symbolized by a "mountain," the Lord will "make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

And in this kingdom the Lord will also "destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Here is a marvelous prophecy assuring us that through the administration of Christ's kingdom, death, with all its attendant evils, will be destroyed. And, as Paul explains, this glorious work of

the kingdom follows the resurrection and exaltation of the followers of Jesus to glory, honor, and immortality. It is in this exalted position that they will reign with Christ for the purpose of sharing with him in the dispensing of health and life on earth to the millions of mankind who have died, and are dying, as a result of Adam's sin.

The Apostle Peter refers to the period in the plan of salvation when the work of restoring mankind to life is to be accomplished as "the times of restitution of all things, which God hath spoken by the mouth of his [God's] holy prophets since the world began." (Acts 3:19-21) Just as the Apostle Peter declares, all the Old Testament prophets, speaking as the mouthpieces of God, foretold this coming time of blessing, when, through Christ, all will be given an opportunity to believe, obey the laws of the kingdom, and live forever.

However, Peter points out that this will not necessarily mean universal salvation. All will be released from the original condemnation which came upon the race through Adam. But after that, each individual will need to prove his worthiness of everlasting life. Concerning this Peter says, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed

from among the people."—Acts 3:23

Notice, Peter in telling us that those who are enlightened by "that Prophet" and refuse to obey, will be destroyed, refers to them as "souls." This agrees with Ezekiel 18:4 which declares, "The soul that sinneth, it shall die." In these texts, as throughout the whole Bible, the word "soul" applies to the entire being. It is not a separate entity which dwells within the human body and escapes when the body dies.

While, as we have seen, the Bible does hold out the hope of immortality as a reward for faithfulness in Christian discipleship, it nowhere makes mention of the traditional "immortal soul." Seemingly this particular tradition had its origin with the Babylonians, although many give credit to the ancient Greeks. In the year 1946, a committee of eminent churchmen in Great Britain, five of them bishops of the Church of England, issued a report on the need of converting Great Britain to Christianity. In this report, these men, who had been appointed to the committee by the Archbishop of Canterbury, set forth what they believed to be the Gospel which should be preached, or re-preached to the British people. In this connection the committee said:

"Ultimately all that is found valueless in God's sight must and

will be abolished, that that which he can use may be set free, that God may be 'all in all.' Revelation and reason alike point to this inevitable consummation. The idea of the inherent indestructibility of the human soul (or consciousness) owes its origin to Greek, not to Bible sources."

We are glad for this forthright statement of fact by these eminent men of the Church of Eng-

land. We are glad, even as they say, that all things out of harmony with God, including these misleading human traditions, are to be destroyed. This will be accomplished by the reign of Christ, at the conclusion of which, God's will shall be done in earth even as it is in heaven. Then the true knowledge of God will fill the earth as the waters cover the sea.—Isa. 11:9

IN REMEMBRANCE OF THEE

O Jesus Lord, thou camest to earth
To pay the price for man's release,
To give your pure humanity
That man might be restored to life.

O Master, Worthy Lamb of God,
O Bread of Life, from heaven sent;
By faith if man partake thereof
Eternal life he may obtain.

We now recall, when with thine own
Of paschal lamb thou didst partake
And that same day on Calv'ry's hill,
Thou, Lamb of God for us wast slain.

And thou didst bless, and emblems give
Of broken bread and fruit of vine;
And asked that we commemorate
The sacrifice which thou shouldest make.

So on the anniversary
Thy sacrifice was consummate
We meet together and partake
In manner thou didst indicate:

Of bread symbolic of thy flesh,
Of wine to picture thy shed blood,
And of our being dead with thee,
As we do thus remember thee.

The Mysteries of God

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

—Deuteronomy 29:29

TWO important considerations are emphasized by Moses in our text. (1) We are reminded that "secret things belong unto God," which by implication teaches that it is folly on our part to undertake to pry into aspects of his plans and purposes which he has not revealed clearly through his Word. And (2) that his purpose in revealing certain things pertaining to his plans and purposes is "that we may do all the words of this law," or to us, all the words of the Gospel.—Rom. 1:16

The Lord says, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud,

that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:8-11

Here, also, it is emphasized that the Lord's purpose in sending forth his Word to reveal whatever portion of his "high thoughts" he desires his people to know, is that something might be accomplished thereby, and he assures us that his Word will accomplish that which he pleases. So far as the individual child of God is concerned the important accomplishment of the Father's Word is in his own heart and life—"Sanctify them through thy truth: thy Word is truth."—John 17:17

David wrote, "The secret of the Lord is with them that fear [rev-

erence] him; and he will show them his covenant." (Ps. 25:14) The marginal translation reads, "and his covenant to make them know it," suggesting that one of God's covenant promises is to reveal the secret of his plan to those who reverence him.

This does not imply that the Lord reveals to his faithful people all that they might like to know, for he does not. When the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6, 7) Here was a "secret" which God did not then reveal to his people.

"Mysteries" Revealed

JESUS said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) This does not mean that all the mysteries pertaining to the kingdom are revealed to the followers of Jesus during the present age, but only those which they need to understand in order to know and to do the will of God.

In I Corinthians 4:1 Paul speaks of himself as one of the "ministers of Christ, and stewards of the mysteries of God." To this he adds, "It is required in stewards, that a man be found faithful." (vs. 2) Thus an under-

standing of the mysteries of God's plans imposes responsibility, and only by being faithful in the discharge of those responsibilities can we be pleasing to the Lord. Faithfulness as "stewards of the mysteries of God" calls for self-sacrificing zeal in making known those mysteries to others.

Paul wrote, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:7-10

Regardless of how faithful we may be in declaring these mysteries of God, none will be able to understand them except those to whom they are revealed by God. We may proclaim these secrets from the housetops, yet they will remain secrets to all but the one here and one there, in all, a "little flock," to whom it is the Father's good pleasure to give the kingdom. Since it is God's will to give these the kingdom, he is pleased to reveal some of

the mysteries of the kingdom to them.—Luke 12:32

Many Mysteries

IN I Corinthians 13:2 the Apostle Paul speaks of understanding "all mysteries," meaning, of course, "all" that the Lord had been pleased to reveal to him. This expression, nevertheless, indicates that there is more than one "mystery of the Gospel." (Eph. 6:19) Important among these is "the mystery which hath been hid from ages and from generations, but now is made manifest to the saints." To this Paul adds, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27

Through his prophets of the Old Testament God had set forth the "hope of glory" for the Messiah, who is Christ of the New Testament. Peter mentions this, explaining that it was the Spirit of God in and through the prophets which "testified beforehand the sufferings of Christ, and the glory that should follow."—I Pet. 1:11

Prior to the resurrection of Jesus and the outpouring of the Holy Spirit at Pentecost, the "sufferings of Christ" constituted one of the mysteries of the divine plan. The disciples expected Jesus immediately to set up the

messianic kingdom, not realizing that it was necessary first that Christ should suffer and die.—Luke 24:26, 27

The hearts of two of the disciples burned within them as Jesus unfolded this "mystery." Doubtless all his followers experienced the same joy when they realized that the death of Jesus was not a miscarriage of the divine plan, that it was necessary so that mankind might be redeemed from death.—Luke 24:31, 32

But there was a further aspect to this "mystery" which the disciples did not understand prior to Pentecost, which was that the foretold sufferings of Christ were not completed at Calvary. It was this further feature of the "mystery" that Paul wrote about, saying, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24) It is because those who are a part of his "body" have the privilege of suffering with Christ that they have the same "hope of glory" which enabled him to endure the cross and despise the shame heaped upon him by his enemies.—Heb. 12:1-3

Concerning this mystery Paul further wrote, "We are members of his body. For this cause shall a man leave his father and moth-

er, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." (Eph. 5:30-32) This relationship of the now glorified Jesus to his body members still in the flesh is so vital that he said to Saul of Tarsus, who was persecuting the disciples, "Saul, Saul, why persecutest thou me?"—Acts 9:4

For those to whom this "mystery" has been revealed it is not complex or difficult to understand. Indeed, it explains many things. It explains, for example, why the faithful people of God throughout the age have been permitted to suffer. It explains why the kingdom of Christ was not established at the first advent. It explains why the world has not yet been converted to Christ. By understanding this mystery, we know that the divine purpose for this age has not been the conversion of the world, but the gathering out from the world those who, in the divine providence, hear the call to discipleship, accept it, and prove their faithfulness by suffering and dying with Christ.

The Gentiles Also

THERE is another aspect to the mystery of "Christ in you, the hope of glory." It is that in this blessed and vital relationship with Christ, believing Gentiles

share even as do believing Jews. Paul wrote to the brethren at Ephesus concerning this, which we quote:

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel."—Eph. 3:1-6

Paul was very appreciative of the fact that God had selected and empowered him to preach this great mystery of the divine plan to the Gentiles. He wrote, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. 3:8, 9

To us there is nothing mysterious about the fact that Gentiles

(Continued on page 34)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

should be accepted into the fellowship of the body of Christ. But the situation was quite different at the beginning of the age. Prior to that time the natural descendants of Abraham were considered to be, and were, the chosen people of God. God had said to these, "You only have I known of all the families of the earth."—Amos 3:2

When Jesus sent his disciples into the ministry he specifically told them not to go to the Gentiles. (Matt. 10:5) Even though after his resurrection Jesus broadened his commission to his disciples, telling them that they were to be his witnesses unto the uttermost parts of the earth, it was difficult for the Jewish disciples to grasp the "unsearchable riches of Christ," which included the opportunity for believing Gentiles to be fellow-heirs with them.

To assist Peter in grasping the broadening of the "mystery," the Lord gave him that wonderful vision of the sheet let down from heaven filled with all sorts of "unclean" animals. Later, by the Lord's further providence, he went to the home of Cornelius, a Gentile, where he presented the Gospel. There he witnessed a manifestation of the Holy Spirit coming upon the believing Cornelius and his household. Concerning the significance of this,

Peter said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

—Acts 10:9-35

This revelation to Peter that now Gentiles, through belief and dedication, could be fellow-heirs with Jewish believers, was a great help to him in his ministry of the truth. Throughout his first epistle he not only continued to emphasize that the true disciples participate in the foretold sufferings of Christ, but also that Gentile believers share this opportunity to prove worthy of the promised messianic glory.—I Pet. 2:20, 21

He wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2: 9, 10

"In time past were not a people, but are now the people of God." This is, or was, one of the mysteries of the Gospel, a mystery closely associated with the mystery that Christ is not one member, but many, the mystery of Christ in you, the "hope of

glory.”—Col. 1:27; I Cor. 12:12-14, 27

Mysteries, But Not Mysterious

THE mysteries of the kingdom which are revealed to the Lord's people are to them no longer mysteries, but understandable facts concerning the divine plan for the salvation of the world of mankind from sin and death. It is important to realize this, and to rejoice in the fact that things which are revealed now belong to us to understand and to be our inspiration and joy.

These revealed mysteries are not mysterious. It does not require specially trained minds to understand these simple truths. Some have the mistaken notion that these “deep things of God” are deep, in the sense of being complex and difficult to grasp. But this is not true. If it were true, then the Lord would have called only those with brilliant minds.

However, while God's revealed mysteries are easily grasped by those to whom the Lord has given his Holy Spirit, there are almost limitless opportunities in the Word of God for study in order to become more familiar with all the “exceeding great and precious promises” pertaining to the glorious truths which he has now supplied for us as “meat in due season.” But the fact that every point of revealed truth is estab-

lished by many promises of God does not make that truth mysterious, or more difficult to understand.

Over and over again the Bible assures us that those who suffer and die with Jesus will live and reign with him, but the simple fact remains that those who share in the sufferings of Christ will, if faithful even unto death, partake of the promised “glory to follow.” Over and over again the Bible assures us that believing Gentiles are “fellow-heirs,” and, together with believing Jews, are members of the body of Christ; but this repetition does not complicate the simple truth that believing Gentiles and believing Jews are all “one in Christ Jesus.”—Gal. 3:27-29

All the glorious truths of the divine plan which God has revealed to his people in this harvest period at the end of the age are simple, and easily understood. Actually, a few sentences are all that are required to set forth the entire plan of God. But how marvelously these simple truths shine forth in their lustrous beauty as one after another the appropriate promises of God are associated with them!

Jesus said to his opponents, “It is also written in your law, that the testimony of two men is true.” (John 8:17) It is in keeping with this detail of his own Law that our Heavenly Father,

through his Word, has established every point of truth with respect to his plan of salvation, not by two "witnesses" only, but by many. How many times we are told, for example, in one form of words or another, that "the wages of sin is death," and that "the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

And think of the number of "witnesses" the Lord has provided, to give us a firm foundation for faith in that glorious truth that Jesus Christ "by the grace of God tasted death for every man," that he "gave himself a ransom for all, to be testified in due time." (Heb. 2:9; I Tim. 2:3-6) So we might mention one after another of the vital doctrines of the divine plan and note how substantially each one is supported by God's "witnesses," the Holy Scriptures.

And not only so, but the Lord has furnished an almost endless array of types, "shadows," and illustrations, all of which help us to understand the simple doctrines of his Word more clearly, and make the study of them ever more refreshing and stimulating. But here we should guard against the common mistake of considering all the personalities and happenings of the Old Testament as types. Certain ones in the Old Testament are referred to in the New Testament as types. Moses,

for example, was a type of Christ. (Acts 3:22) David was a type of Christ. (Luke 1:32) Isaac was a type of Christ and his church.—Gal. 4:28

But this does not mean that all the personalities of the Old Testament are typical of individuals or groups with whom the Lord deals at a later time. But they are examples of faithfulness to the Lord, if they were faithful; and those who were unfaithful serve as warnings against following their example.

How beautiful and inspiring is the devotion to God's people reflected by Ruth when she said to her mother-in-law, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."—Ruth 1:16, 17

We think at the moment of that long list of faithful ones mentioned in the 11th chapter of Hebrews. Some of these we know were typical, and they all serve as that "cloud of witnesses" by which, as we meditate upon their faithfulness, we are inspired to greater diligence as we endeavor to be faithful to the truth by

which we are guided in the doing of God's will.

How wonderful that the Lord has provided us with all these aids to faithfulness! They do not complicate the simple truths, but are designed to help us apply them in our daily lives, and thus to be conformed more and more to the image of God's dear Son. Let us not get the notion that complicated, indefinite, and hard-to-understand explanations of the truth are "deep," or, to use another expression of the Bible, the "strong meat" of the Word.

It is this mistaken idea that, throughout the ages, led to many of the unreasonable and contradictory traditions with which the professed Christian world today is plagued. Ask the proponents of these fanciful theories for an explanation, and they demur with the excuse, "That is one of the mysteries which we are not supposed to understand."

We freely grant that among the "high thoughts" of God there are many things our finite minds are unable to understand. These are the "hidden things" which belong to God. But those things which he has revealed to his people belong to us, and they are simple and understandable, so much so that frequently we find that even children are able to grasp and appreciate them.

In Isaiah 1:18 the Lord asks us

to reason together with him, but not on a level that is beyond our comprehension. In extending this invitation God states the subject, saying, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Here the Lord is assuring us that our sins, "red" though they may be, can be made white through the arrangement which he has provided for this purpose. Our "reasoning" with the Lord on this point reveals that this great blessing comes to consecrated believers through the merit of the shed blood of Christ. This is not mysterious.

Let us avoid the mistaken notion that there is a "deep," "hidden" meaning attached to nearly every word and incident in the Bible. This erroneous viewpoint leads to all sorts of fanciful guesses and "interpretations," and often to spiritual pride on the part of those who indulge in this sort of Bible "study."

May our rejoicing in the revealed truths of the Bible increase, as day by day, through our study of the Word, we discover texts and promises which give us additional assurance of the veracity of one or another of the precious doctrines of the divine plan of the ages. The "precious Bible" is indeed a "boon most sacred from the Lord." It

is given to us as the channel through which he reveals those otherwise hidden things of his plan which he wants us to know.

Just as the poet has said, the Bible is a "mine" deeper than any mortal can go; for we will never cease to find nuggets of simple truths which harmonize with, and support, the great fundamentals of the divine plan. These "new rich gems" of truth are usually precious promises of God which we hadn't noticed before, or perhaps had forgotten.

If our "digging" for "treasures" in the Word of God is properly

conducted, we will be built up more and more in our most holy faith. But if we spend our time searching for the mysterious, in the mistaken idea that such constitute the "deep things" of God," we are apt to find ourselves more and more confused, and far from being established in those revealed truths, the "mysteries of the kingdom of heaven," which have been so graciously made known to us in this end of the age. These revealed and simple truths constitute the "Gospel of Christ" which is "the power of God unto salvation."—Rom. 1:16

THE COCKCROWING

PROF. Benjamin Wilson, who gave us the Emphatic Diaglott translation of the Bible, has this to say concerning the crowing of the cock at the time Peter denied the Lord: "It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark 13:35 alludes to this division of time. The last two watches were both called cockcrowings. The Romans relieved guard at each watch by sound of trumpet; the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is that the trumpet of the third watch sounded, which always happened at midnight."

Deliverance

"Casting all your care upon Him; for He careth for you."—I Peter 5:7

WHEN the resurrected Jesus appeared to his disciples on the shore of Galilee he said to Peter, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." John commented on this prophecy, saying, "This spake He, signifying by what death he should glorify God."—John 21:18, 19

In the Master's prophecy concerning Peter, he pointed out the marvelous transformation of viewpoint and character he would experience as he grew to maturity as a "new creature" and appreciated the great privilege of laying down his life sacrificially in the great cause of the Gospel. That Peter would stretch forth his hands and permit another to gird him suggests his full surrender to the will of God, and that he would willingly serve the truth and the brethren even though the Lord's providences led him to places and into situations from which his flesh might shrink.

And Peter did attain to this high degree of maturity as a Christian. It was from the heart, and not merely as a theory, that he wrote, "Humble yourselves therefore under the mighty hand of God, that

he may exalt you in due time." (I Pet. 5:6) It is in the verse following this that Peter admonishes us to cast all our care, or anxiety, on the Lord, with the assurance that he is caring for us, overruling in all our affairs.

In giving us this admonition, Peter was not unaware of the difficulties with which all true followers of the Master are faced. In the next verse he wrote, "Be sober, be vigilant because your adversary the Devil as a roaring lion, walketh about, seeking whom he may devour." The roar of the lion is designed to paralyze the intended prey with fear, thus weakening its resistance to capture. So our great adversary, the Devil, endeavors to fill our hearts with fear, that he might wield a more destructive influence over us.

But God is our refuge and strength, and we can safely cast all our anxieties upon him. We have surrendered to him. We are allowing him to lead us in the way of sacrifice, and we are looking to him to give us courage and strength to be faithful until our sacrifice is complete—"faithful unto death." If our surrender to the divine will is wholehearted and complete, we will not attempt to dictate how we are to lay down our lives, nor will we

decide how long it should take. We will simply leave it all with him.

In Peter's own life of devotion we have a revealing example of this principle of full surrender to the will of God, particularly in connection with his experience in prison, as recorded in The Book of Acts, chapter 12, verses 1 to 12. This imprisonment was brought about by our "adversary the Devil," working in this instance through "Herod the king."

We are informed that "Herod stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." Herod noted that this pleased the Jews, and wishing to court favor with them, he arrested Peter. According to the standards of this "present evil world" Herod was wise; for he realized that although the religious leaders of the Jews hated the disciples, they would not exactly relish having Peter murdered during their pass-over holy days. So Peter was kept in prison until after the passover. And now he was, the next day, to be brought forth from the prison to be put to death, simply to please the Jews. The brethren, meanwhile, knowing these circumstances, were gathered in the home of Mary, the mother of John Mark, to pray for Peter. It was all that they could do, and what a wonderful thing it was to do!

We are not informed as to the exact nature of the brethren's prayers for Peter. It is hardly likely that they were petitioning the Heavenly Father for his release from prison, and deliverance from

death except as this might be God's will. This was after Pentecost, and the Holy Spirit, through the apostles, had revealed to the brethren that it was the privilege of all Jesus' disciples to suffer and to die with him.

Jesus, their Head and Master, had been crucified. He was not delivered from the hands of his enemies. Stephen had been stoned to death. And now that Herod had embarked on a campaign of persecution, James had been killed. With Peter already in prison, and plans made for his execution, the brethren would have no way of knowing that God's will would be any different for him than for the others.

But Peter needed the prayers of the brethren, not for his deliverance, but for strength to endure, and humbly to submit to the Lord's providences. He needed the prayers of the brethren that his faith might be strong, sufficiently strong to enable him to cast all his care upon the Lord, a faith that would enable him to say from the heart, even as did Job, "Though he slay me, yet will I trust him."—Job 13:15

The prayers of the brethren were heard and answered. That last night in the prison, Peter was chained to two guards, a chain firmly securing each wrist. From the human standpoint the situation was absolutely hopeless, and Peter knew it. But what was Peter's attitude? Was he rebellious? Did he complain against the providences of the Lord? Did he reflect on his past faithfulness and wonder why the Lord had permitted this to happen to him?

We think not. The evidence which substantiates the fact that Peter had no misgivings at all, that even in this experience he was completely resigned to God's will, is that he was "sleeping between two soldiers." Could anything better reveal the complete resignation of this once obstinate fisherman?

While Peter was sleeping, "the angel of the Lord came upon him, and a light shined in the prison." (vs. 7) David wrote that "the angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) But deliverance by "the angel of the Lord" does not always imply the same thing. It could, at times, and often does, mean strength to endure, wisdom to understand, or faith to accept with resignation even though we cannot understand.

When "the angel of the Lord came upon" Peter, a "light shined in the prison." On the whole, not many of the Lord's true disciples throughout the age have been incarcerated in literal prisons, but probably nearly all, at one time or another, have been bound by circumstances over which they had no control. These circumstances may have prevented activity in the Lord's service, or attendance at the meetings of the Lord's people. The restraining circumstances in a Christian's life are often many and varied.

Do we feel that we are bound with chains which hinder us from doing what we would like to do? Are we surrounded by the "walls" of circumstances which separate us from the liberties and privileges

enjoyed by our brethren? Are we so wholly resigned to these restraints that we are "sleeping," or completely resting in the Lord, as Peter was?

When the angel of the Lord "came upon" Peter "a light shined in the prison." Symbolically speaking, often the deliverances of God's people which are wrought by the angels are in the fact that light is shed on our experiences so that we are able the better to understand the situations in which the Lord has permitted us to become involved. The Lord has promised not to permit us to be tested above that which we are able to bear, and oft-times it is possible to bear much more when a "light shines in the prison."

With the light shining, the angel aroused Peter from his sleep, saying to him, "Arise up quickly. And his chains fell off from his hands." (vs. 7) There are times when all we can do is to quietly wait on the Lord, as illustrated by Peter's sleeping. There are other times when, while still trusting in the Lord, it is essential to "rise up quickly" if the "chains" are to fall from our hands.

Jeremiah wrote, "It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. 3:26) Peter was quietly waiting on the Lord, but now the time had come for him to actively wait. The angel said to him, "Gird thyself and bind on thy sandals," "cast thy garment about thee, and follow me." (vs. 8) Knowing the power of God, and the extent to which it is employed by the holy angels, we

realize that Peter could have been removed from the prison without any co-operation on his own part. Sandals and a garment could easily have been provided for him. Usually, however, this is not the method God uses in dealing with his people, even though his mighty power is employed for their deliverance.

The Lord expects us to do what we can for ourselves, and meanwhile exercise faith that he will do for us the needed things which go beyond our own abilities. Now that the angel of the Lord had removed the chains which bound Peter to the guards, he could gird himself, he could bind on his sandals and put on his garment. And he could follow the angel. All these things he did, although as yet he was not fully aware of just what was taking place. He thought he saw a "vision," or was having a dream.

So in our "prison" experiences, when the time comes for the angel of the Lord to deliver us, there are things for us always to do. Often, like Peter, even though the "light" shines in our "prison," and we comprehend that the Lord is dealing with us, we only understand in part the meaning of the little things he sets before us to do. Even so, it is necessary that we be obedient. We may see no point in binding on our "sandals," but if the Lord indicates this to be his will, let us not hesitate to obey, and to "follow the angel."

"First" and "Second" Wards

PETER obediently followed the angel. How important that we also follow the "angel" who may be

leading us. Peter followed "past the first and the second ward." Finally they came to the "iron gate that leadeth unto the city." (vs. 10) The record indicates that the way out of the prison was not a simple one, but we are also impressed with the fact that the angel of the Lord knew the way.

Applying this figuratively to our own experiences, how true it is that the "way" is not always a simple one. God's great plan of salvation is simple enough, but the experiences which he permits his people to have as they endeavor to do his will are oftentimes permitted to be of such a nature as to test our faith and confidence in the Lord. This is in order that we may learn to follow the "angel of the Lord" which he provides for our deliverance.

And even when we follow the "angel," we are at times confronted with "iron gates" which seem to block our progress. It was true with Peter. But the reassuring thing is that the iron gate "opened to them of its own accord." Of course, the "iron gate" did not actually open of its own accord. It just seemed that it did. It was the angel of the Lord, or shall we say, the power of the Lord, that opened the "iron gate."

Peter followed the angel through that "iron gate" to freedom, and to further opportunities to lay down his life in the service of the Lord, the truth, and the brethren. So it is with our "iron gates." How often the way seems blocked, and yet, in the Lord's own due time and way the "iron gate" opens, although

waiting on the Lord to open the "gates" is often a very severe test of faith.

Delivered from the prison, Peter realized that the Lord had sent an angel to set him free. It often happens that not until after the "iron gates" open and we pass through to a new vista of experiences, do we realize the full meaning of the divine providences through which we have passed. Looking back, and noting the marvelous providences of the Lord which we only partially understood when we were experiencing them, we are able to "praise the way he has led us day by day."

After his deliverance from prison, Peter made his way to the home of Mary, where the brethren were praying for him. They were greatly surprised to see him. Apparently they did not realize that God's will for him would be different than it was for Jesus, for Stephen, and for James. But it was. The Lord had further service for Peter to render, so he sent his angel to deliver him from prison and from death.

Although Peter was resigned to having his life taken away by Herod, we may be sure that since the Lord overruled otherwise, he was glad in his heart, and in essence said to the Lord, "If I may, I'll serve another day." Should this not be the attitude of all who are fully consecrated to the Lord, and who are endeavoring to prove faithful even unto death?

All of the Lord's true people realize that only by proving faithful unto death will they receive the "crown of life." (Rev. 2:10) But

we may have preferences as to how we will meet death. There would be a certain degree of glamour, and therefore compensation, attached to a martyr's death. Often the most severe test of faith is simply to grow old and die. And yet, this is the very way the Lord has permitted the vast majority of his people to finish their course in death.

And "growing old" is fraught with so many distressing and tragic possibilities. Some who perhaps could "sleep" while chained to a prison guard, might well be agitated, and perhaps even rebellious, at the thought of being allowed simply to become sick and die. But let us realize that "the angel of the Lord" knows the way, the best way for us. Because the angels who guard and assist us "always behold the face" of the "heavenly Father," they know exactly what his will for each one of us is, and are fully capable of overruling in all the affairs of our lives in order that the Lord's will might be done.

Thus, in our "prison" experiences, when "chained" to circumstances which restrict our activities in the Lord's service, whether we see ourselves approaching the end of the way in the manner of all flesh, or facing precipitous action by our enemies, may we ever and always "cast all our care" upon the Lord, knowing that he is too wise to err and too good to be unkind, and that he will faithfully care for us until we reach the end of the way. Truly, we can say to our Heavenly Father, "Great is thy faithfulness"!—Lam. 3:23

Letter from Britain

AT THE time of this writing, conditions in Britain and, for that matter, in Europe generally, are reasonably quiet except for the tension engendered by the Berlin situation. The uneasiness which prevailed even a few months ago as the "cold" war between East and West blew hotter, seems to have given place to a philosophical acceptance of things as they are and a determination to get the best out of the present and let the future take care of itself.

"Ever So Good"

PRIME Minister Macmillan has assured the people of Britain that they have "never had it so good," by which he implies that under the benign rule of a Conservative Government everything—or nearly everything—is all right. Wages are up, profits are up, dividends are up—and, of course, the cost of living is up, but no one appears anxious to take responsibility for that.

Across the Channel

IN FRANCE a new saviour has arisen in the person of General de Gaulle, who has completely re-written the constitution of the country and reorganized its economy. As the first President of the Fifth Republic, de Gaulle is the man to whom the vast majority of the French people look hopefully for a solution of their multitudinous problems and for the speedy introduction of that elusive era of peace and prosperity for which they so ardently long.

Russia Again

NEVER content to let "sleeping dogs lie," Russia has again shaken the very foundations of science and invention by projecting a rocket into outer space, bypassing the moon in the process, and setting this latest satellite in orbit around the sun. This feat has called forth from scientists everywhere a chorus of praise, and has renewed their hopes that before the turn of another century the conquest of the universe may well be complete, with man the master of all he surveys.

Not to be outdone, our American friends promise a "Space Capsule" costing over five million pounds, which will put a man into

orbit round the earth and (they hope) bring him back alive and well. But we have to wait two years for that, they say.

Where To?

BY THE time these notes are in print all the above happenings and prognostications will probably be out-of-date, and supplanted by a new set of conditions even more in keeping with the fantastic onward rush of a world set upon the broad road to self-destruction and, in the main, oblivious to the divine will and to the only "name under heaven, given among men, whereby we must be saved."—Acts 4:12

Well might thinking men and women ask the question, Where are we going, and what does the future hold for us and for our children? Many earnest and sincere Christian people are acutely conscious of the inadequacy of their beliefs in these perilous days. The conflicting claims of various schools of religious thought do not inspire confidence, but cause bewilderment and fear in the minds of those who look to the churches for guidance, and who believe (rightly) that God's Word should be a "lamp to our feet and a light to our path."—Ps. 119:105

The Harvest

JUST as nearly two thousand years ago our Lord taught his

disciples to recognize in the signs of the times the coming judgment upon the Jewish nation, saying to them, "Look on the fields, for they are white already to harvest," so today the "vine" of the earth is ripe, and is being gathered and "cast into the great winepress of the wrath of God." (Rev. 14:19) This is not for the destruction of the people themselves but for the complete elimination of those false systems and institutions which have masqueraded as God's appointed representatives for all too long.—Rev. 14:18, 19

During the six thousand weary years since God created our first parents, the human race has laboured unceasingly under a burden of sin and consequent alienation from divine favour and fellowship. With minds blinded by the "god of this world," and hearts hardened by the bitterness of experience with sin and its dire consequences, humanity has steadily trod the downward path to death, with complete destruction a certain destiny unless some provision is made for its rescue from this tragic plight. Paul states this, saying, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."—Rom. 5:12

Provision Made

THANK God provision has

been made for man's salvation from sin and its consequences, by the gift of his Son, our Saviour and Redeemer who, as the Scriptures so clearly point out, was "made in the likeness of man, . . . and became obedient unto death, even the death of the cross." (Phil. 2:7, 8) What a wealth of comfort and hope is to be found in that well-worn text, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

The Apostle Paul states the thought succinctly when he says, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) Yes, indeed, through the precious blood and merit of our Lord Jesus Christ all will have an opportunity of obtaining everlasting life in the "world of tomorrow."

For a Purpose

MEANWHILE it is an important part of the divine purpose that those who now, under evil conditions, seek to follow in the Master's footsteps, shall be given an opportunity to prove their faithfulness and loyalty by suffering for righteousness' sake, walking in Jesus' footsteps and laying down their lives in the Lord's

service. These followers of our Lord have been gathered out from the world, beginning with the outpouring of the Holy Spirit at Pentecost.

To these apply the words of Psalm 50:5—"Gather my saints together unto me, those that have made a covenant with me by sacrifice." To these is to be given the wonderful opportunity of reigning with their Lord during the thousand years of his kingdom, for the purpose of uplifting and instructing a chastised and repentant world to fit them for that "new earth wherein dwelleth righteousness."—II Pet. 3:13

The Dawn Magazine and the "Frank and Ernest" radio broadcasts at 11:15 each Monday night from Radio Luxembourg, are devoted to the task of preaching the message of the coming kingdom, and strengthening the faith and enlarging the hope of Christian people everywhere in these perilous times. To all who sincerely desire to understand the tremendous implications of world happenings in these eventful days, we commend the injunction of the Apostle Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

Yes, the fields of human en-

deavor are indeed "white to harvest." The seeds of sin and selfishness, of cruelty, tyranny, oppression, lust, and hatred, have flourished long enough. The time

of reckoning is here. The "vine of the earth" will be harvested and "burned." "Therefore, let us not sleep, but let us watch and be sober."—I Thess. 5:16

"The clouds hang low, and human hearts are breaking,
O'er all the earth today;
Yet through the gloom, a low sweet song awaking,
Breaks through the shadows grey.

"Gladness will come! Hallelujah, it is coming;
Gladness is on the way.
God will unveil the fulness of his mercy
Gladness will come to stay."

SPEAKERS' APPOINTMENTS

C. A. CORNELL			Dewsbury	April 18/19
Southend	May	10	Oxford	April 26
A. BOYCE			Yeovil	May 3
Latchford	April	12	Portrush	May 16/18
E. HALTON			E. TERRY NADAL	
Portrush	May 16/18		Luton	April 5
T. R. LANG			Portrush	May 16/18
Portrush	May 16/18		Guildford	May 31
J. LESLIE MC KEOWN			E. G. ROBERTS	
Belfast	April	19	Portrush	May 16/18
Portrush	May 16/18		<hr/> CONVENTION AT PORTRUSH, NORTH IRELAND, Whitsun, May 16-18. Write to Mr. T. R. Lang, 41 Clooney Terrace, Waterside, Londonderry, North Ireland, for accommodations and other details.	
W. J. MERCER				
Portrush	May 16/18			
J. H. MURRAY				
Southend	April	12		

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

Hope for the Unsaved Dead

According to the teachings set forth in your radio and television programs, and in your literature, it is your opinion that those who die in unbelief are not necessarily lost. Does not the Bible teach that no opportunity to believe will be given to sinners after death?

NO, THE Bible does not thus limit the opportunity to believe! This restricted viewpoint of God's grace is based solely on human tradition. From God's standpoint, those who die merely fall "asleep," and from this "sleep of death" there is to be an awakening. Falling asleep in death does not change God's attitude toward a person any more than going to sleep at night.

"As in Adam all die, even so in Christ shall all be made alive," wrote the Apostle Paul. (I Cor. 15: 22) The vast majority of the adam-ic race have died in unbelief, yet they are to have the opportunity of being made "alive in Christ." Those who do believe in this life, and undertake to follow in the footsteps of Jesus, are the only ones who will not have a further opportunity beyond the grave. This

is because they are sufficiently enlightened to make them responsible.

The Bible assures us that even such wicked people as the Sodomites are to be awakened from death and given an opportunity of entering into covenant relationship with God. (Ezek. 16:53-63) Jesus said that it would be more "tolerable," or favorable, for the Sodomites in the day of judgment than for those of the Jewish nation who rejected him.—Matt. 11:23, 24

The Apostle Paul, writing concerning those who rejected Jesus, assures us that mercy will be shown to them when they are awakened from the sleep of death. He said that "God hath concluded them all in unbelief, that he might have mercy upon all." (Rom. 11: 32) In this chapter Paul wrote of the time when God's favor will again be upon Israel, and he explained that this will involve the resurrection of the dead.—vss. 15, 25-27

Thus the Bible clearly teaches that both Gentiles and Jews who have died in unbelief will have mercy shown to them when they are resurrected. No wonder the Apostle Paul wrote, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

The Gates of Hell

Jesus said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) What are the "gates" of hell? Does this language imply that hell is a literal place where the wicked are tormented?

JESUS' mention of the "gates" of hell does not imply that hell is a place of torment. The Greek word here translated "hell" is *hades*. In his pentecostal sermon the Apostle Peter used the word *hades* to translate the Hebrew word *sheol*, which appears in Psalm 16:10. This text reads, "Thou wilt not leave my soul in hell [*sheol*]; neither wilt thou suffer thine Holy One to see corruption." Peter applied this to Jesus, to confirm the fact that he had been raised from the dead.—Acts 2:25-32

The Hebrew word *sheol* which is translated "hell" in this prophecy of Jesus' resurrection is translated "grave" in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest." Here we are told distinctly that *sheol*, the Bible hell, is a state or condition of unconsciousness, not a place of torment.

Gates are used either to bar entrance or to prevent exit. Surely the church would not be storming the "gates" of hell to gain entrance.

And if hell were a place of torment in fire and brimstone we could hardly imagine the church being in such a place and seeking release, or exit. It is time that we lay aside the tradition of the Dark Ages that hell is a place of torment, and accept the truth of the Bible that it is the state or condition of death. When we do this, there is no difficulty in understanding what Jesus meant by the "gates" of hell.

In the Old Testament the state of death is likened to a prison, and the dead to prisoners. The resurrection of the dead is spoken of as the coming forth of the prisoners of death. (Job 3:18; Isa. 24:22; 42:7; 49:9) All prisons have gates, or doors, and it is the "gates" of the "prison" death that Jesus said would not prevail against the church. This, of course, is figurative, or symbolic language.

After his own resurrection Jesus said to John on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) The "keys" here mentioned are also symbolic. They symbolize the authority and power of Jesus to open the "gates" of hell and set its captives free.

The first to be released from the prison of death are the followers of Jesus, who constitute the church spoken of by Jesus in our text. These are brought forth in the "first resurrection," to live and reign with Christ a thousand years. (Rev. 20:6) And then, with the kingdom of Christ fully established and

operative in the earth, the "gates" of death's prison will again be opened and all its prisoners released. That is why we read in Revelation 20:13 that "death and hell delivered up the dead which were in them."

The "Letter" and the "Spirit"

II Corinthians 3:6 reads, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Will you please explain this text, particularly what is meant by the "letter" killing and the "spirit" giving life.

THE lesson presented by Paul in this chapter begins in verse 3, which reads, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Here Paul contrasts the work of the Holy Spirit in the hearts of Christians with the writing of the Ten Commandments on tables of stone.

Those ancient tables of stone were the mediums used by the Lord to present the basic Law of the old Law Covenant to Israel. That Law promised life to the Israelites, but Paul wrote, "The commandment which was ordained to life, I found to be unto death."

(Rom. 7:10) There was nothing wrong with God's Law, as epitomized in the Ten Commandments. It was simply that fallen man could not live up to the high standard of righteousness which it set. Those who undertook to do so were brought under condemnation.

The "letter" that "killeth," therefore, was that "ministration of death" which was "written and engraven in stones." (II Cor. 3:7) The "spirit" that "giveth life," on the contrary, is the ministration of the "new testament," or New Covenant, the law of which is written, not on tables of stone, but written by the "Spirit," on "fleshy tables of the heart."

The "new testament," or New Covenant, referred to by Paul is the one promised by God in Jeremiah 31:31-34, which will first be made with "the house of Israel and with the house of Judah," and ultimately extended to all mankind. This will be during the thousand-year reign of Christ, when all who are brought into covenant relationship with the Lord will obtain everlasting life.

Jesus, together with his faithful followers, the "epistles of Christ" of the present age, will mediate that New Covenant, or be its "able ministers." Thus, the ministry of the Holy Spirit in the hearts of these, preparing them for that future work of establishing covenant relationship between God and men, will lead to life—to everlasting life for all who accept Christ and yield wholeheartedly to the terms of the New Covenant.

The Memorial Supper

"As they were eating,
Jesus took bread, and blessed it,
and brake it, and gave it
to the disciples, and said,
Take, eat; this is my body.
And he took the cup, and
gave thanks, and gave it to them,
saying, Drink ye all of it."

—Matthew 26:26, 27

THIS year, Tuesday evening, April 21, is the correct anniversary of Jesus' death as the Redeemer and Savior of the world. It is the Passover date established by Jewish reckoning, for it was at the Passover time that Jesus was crucified. Ordinarily the Passover date is established by counting fourteen days from the new moon following the Spring Equinox, which is March 21. In 1959 this fourteenth day is April 22, but since the biblical day begins at sundown, the evening of the 21st would correspond to the night that Jesus and his disciples partook of his last Passover before he died, and instituted the memorial of his death.

It was appropriate that Jesus should die on the anniversary of the slaying of the typical passover lamb, because he was the antitype of that lamb. John the Baptist said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29, 36) The Apostle Paul wrote, "Christ our passover is sacrificed for us: therefore let us keep the feast."—I Cor. 5:7

The slaying of the original passover lamb was the basis of deliverance from death of Israel's firstborn, which was followed the next day by the deliverance of all the Hebrew children from Egyptian slavery. So, as a result of the slaying of the antitypical Passover Lamb, there is brought about the deliverance of the "church of the firstborn" during the present Gospel age, and in

the next age, or "day," the deliverance of all mankind from bondage to sin and death.

My Flesh, My Blood

IT WAS when Jesus was assembled with his apostles to partake of the passover supper that he invited them to eat of the unleavened bread, and drink of the "cup," explaining that they represented his broken body and his shed blood. The Apostle Paul quotes Jesus as saying to his disciples, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—I Cor. 11:26

While every devoted follower of the Master thinks daily of his sacrificial death on the cross and what it means in terms of life for both the church and the world, a formal commemoration of his death seems most appropriate only on the proper date. It is in keeping with this viewpoint that throughout the world on Tuesday evening, April 21, small and large groups of earnest Christians will assemble to partake of what we like to think of and call the "Memorial Supper."

At each of these gatherings consideration will be given to the significance of the "bread" and the "cup," which Jesus explained represented his body and his blood. Previous to that night, when he assembled with his disciples in the "upper room," Jesus had told his disciples that he would give his "flesh for the life of the world." (John 6:51) Jesus also said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."—John 6:53-55

Jesus enlarged upon this thought, saying, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." (John 6:56-58) When the disciples heard these words, many of them remarked, "This is an hard saying; who can hear it?" Or, who can understand it?

Jesus knew that his disciples "murmured" over this "hard" saying, so he explained to them what it meant. He said, "It is the spirit that quickeneth [or giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63) "The flesh profiteth nothing." Thus Jesus explained that he did not mean that anyone should literally eat his flesh, for this would be of no value. As Jesus explained, it was the words which he spoke that would give life to those who were obedient to them—"They are spirit, and they are life."

The words of Jesus would be the teachings of Jesus, and it is only through the acceptance of and obedience to his teachings that anyone can have life. When Satan suggested to Jesus that he use supernatural power to turn stones into bread so that he might satisfy his hunger, Jesus, quoting Moses, said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) From this it is evident that eternal life is dependent upon obedience to all the instructions which God has set forth in his Word through Jesus, and through the prophets and apostles.

Since the entire plan of God for salvation from sin and death centers in Jesus as the Redeemer and Savior of the world, it means that "every word" to which it is necessary to be obedient is related directly or indirectly to Jesus, and to the place he must occupy in our hearts and lives. Thus, as we "eat" the Word of God, and "drink" of the life-giving waters of truth which emanate from that Word, we are in reality partaking of Jesus' flesh and blood, that "living Word" which came down from heaven.

The Way of Life

IN ORDER to receive life through Jesus it is first of all necessary to recognize that by nature we are sinners, alienated from God through wicked works. A humble recognition of this fact leads to repentance. As repentant sinners it is essential to realize that we can have no standing before God in our own righteousness, that he has provided the blood of Christ to be the "propitiation," or satisfaction, "for our sins."—Rom. 4:23-25; I John 2:2; 4:10

Humbly, and with appreciation, we accept this provision of divine love, not merely by giving mental assent to it, but with wholehearted belief, for it is "with the heart that man believeth unto righteousness." (Rom. 10:10) A heart belief is one which takes hold upon and influences the whole course of life. A heart belief involves the acceptance of Jesus as one's personal Savior, and a dedication to the doing of God's will as expressed through him. It means becoming a disciple of Christ, to learn of him and to follow in his steps. Only such a "heart" belief leads to righteousness, for only to such is the merit of his shed blood imputed to cover inherited imperfection, and to give life.

The "words" of Jesus which are "spirit" and "life" are very comprehensive in their effect upon us as his disciples. Jesus said to his disciples, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' (Matt. 16:24) To "eat" these words means to renounce all our own ways and preferences and accept the headship of Christ. This means to follow him into sacrificial death.

And think of all that is implied in accepting Christ as our Head and guide in life! Consider the way of life outlined by him in his Sermon on the Mount. This sermon calls for humility, for the quality of sympathy, for meekness, for a genuine "hunger" for righteousness, for the exercise of mercy, for purity of heart, for the disposition to make peace, and for the willingness to endure persecution for righteousness' sake.—Matt. 5:3-12

In this Sermon on the Mount Jesus also taught that we should love our enemies, and forgive those who trespass against us. He said, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." (Matt. 5:43, 44; 6:1) We are not to pray to be seen of men; nor should we resort to "vain repetitions" in prayer. We are not to lay up treasures on earth, but in heaven.—Matt. 6:5-8, 19-21

In this sermon Jesus reminded us that "no man can serve two masters," adding, "Ye cannot serve God and mammon." (Matt. 6:24) He emphasized that our first and chief consideration in life should be to seek the "kingdom of God, and his righteousness." (Matt. 6:33, 34) And we are not to judge, "for with what

judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."—Matt. 7:1

Jesus also pointed out the necessity of entering the "strait gate," saying, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14) "Strait" means difficult. To enter the narrow way which leads to life costs all that we have, and are, and hope to be. And that way is "narrow," circumscribed at every step by a "thus saith the Lord." It is, of course, also a way of joy. Jesus said to his disciples the night before he was crucified, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11) Paul wrote, "Rejoice in the Lord alway: and again I say, Rejoice."—Phil. 4:4

Jesus also said to his disciples, "Ye are the light of the world," and explained that we should not keep our light "under a bushel." (Matt. 5:14-16) He said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." These "words" of Jesus are also "spirit" and "life." When Paul wrote that "with the heart man believeth unto righteousness," he added, "and with the mouth confession is made unto salvation." (Rom. 10:10) We cannot feed upon the words of the Lord and derive life from them unless we are faithful in bearing witness to those words. There must be an outflow of the truth as well as an inflow.

To repeat Jesus' quotation from Moses, "Man shall not live by bread alone," but by "every word" of God. We have called attention to just a few of these "words" which, as Jesus said, are "spirit" and "life." It is through the acceptance of these "words" wholeheartedly into our hearts, and by permitting them to control our lives, that, symbolically speaking, we "eat the flesh and drink the blood of the Son of man."

So, when the brethren in the various parts of the world come together on the evening of April 21, it will be to partake of the emblems which represent the "blood" and "body" of Jesus, and what these signify to us as his disciples. One of the thoughts uppermost in the minds of all will be thankfulness for the loving provision made by the Heavenly Father whereby we can return to him, enjoy his fellowship, and be workers together in the

carrying out of his glorious plan of salvation. As we partake of the "bread" and the "cup" may it be with a "Thank you, Father," in our hearts.

Nor should we ever cease to be thankful for Jesus, and for what he gladly endured in laying down his life that we might have life. Surely this thankfulness should abound as we think of Jesus before the high priest, and before Pilate; of his stripes and of the crown of thorns upon his head; of his suffering upon the cross, and of the sarcasm that was hurled against him—the "contradiction of sinners—by those who watched him suffer and die.

And how our hearts will rejoice as, by faith, we again hear him utter those words, "It is finished." (John 19:30) Yes, "finished" was the humiliation, the weariness, the toil, the weakness, and the suffering. "He bowed his head" and gave up his life—that perfect life, that life which was "holy, harmless, undefiled, and separate from sinners," that life which, in the sight of God, had the right to continue living because it was uncondemned by the law of God. That life Jesus gave up that we, in and through him, might have life.

So we will partake of the "bread" and of the "cup," and thus we will say with appreciation that we accept this "gift of God," and on the conditions upon which it has been offered. We accept it as a propitiation for our sins, and in faith believing that it gives us "justification to life," if in turn we are willing to devote our justified lives to the doing of the Heavenly Father's will. Yes, we will gladly partake of the "bread" and the "cup," thankful that the love of Christ has constrained us, "because we thus judge" that if Christ died for all, "then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15

Our Partnership with Christ

THE Apostle Paul wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) The Greek word here translated "communion" includes

the thought of "partnership." When two of the disciples asked Jesus if they might sit, one on his right hand, and the other on his left hand, in his kingdom, he asked them if they were able to drink of his cup, and to be baptized with his baptism. (Matt. 20:20-23; Mark 10:35-38) Paul explained that this baptism is into the likeness of Jesus' death, which was a sacrificial death. (Rom. 6:3-6) Paul also wrote that our old man is "crucified" with Christ. —vs. 6

Simply stated, this means that the condition upon which we receive life through Christ is that we lay down our justified lives as co-sacrificers with him. We are "planted together" in the likeness of Christ's death. We have the privilege of suffering and dying with him. Paul wrote, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service."—Rom. 12:1

Thus, when we partake of the "bread" and the "cup," may it be with appreciation for the privilege we have of taking up our cross and following Jesus into death, of suffering and dying with him, this blessed partnership being made possible through the merit of Jesus' shed blood. It is a privilege to suffer and to die with Jesus, because it means that if we are faithful—faithful unto death—we will live and reign with him. We can depend upon this. Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2:11, 12

Unselfish Joy

PARTAKING of the "bread" and the "cup" should also remind us that our joy in the Lord, and in our partnership with him which he has made possible, is not a selfish joy. We rejoice to realize that our partnership will extend into the kingdom, and our joy is increased when we realize that through the agencies of that kingdom all the families of the earth are to be blessed. They will all be blessed with the opportunity of believing on Christ, and partaking of the life which is provided for them through his death, for he is the propitiation, not only for our sins, but also "for the sins of the whole world."—I John 2:2

How we should rejoice to realize the rich blessings which are

in God's due time to reach the whole world of mankind because Jesus gave himself a "ransom for all." (I Tim. 2:3-6) It is through Jesus that God fulfils his promise, "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."—Hosea 13:14

Yes, because Jesus died as the world's Redeemer, death is to be destroyed. Thus will be fulfilled the promise that God "will swallow up death in victory; and the Lord God will wipe away tears from off all faces." It will be then, and through the kingdom of Christ in which we, if faithful, will live and reign with him, that the people will say, "We will be glad and rejoice in his salvation."—Isaiah 25:6-9

On April 21 we will commemorate the death of Jesus as the antitypical Passover Lamb, the Lamb that was slain from the foundation of the world. And we will be able to rejoice that soon will be fulfilled that prophetic vision given to John on the Isle of Patmos, which he described, saying, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:1, 2, 17

The Memorial Supper Service

EACH year we receive many letters asking how the Memorial Supper service should be conducted. Above all it should be simple and reverential. There can be one or two appropriate hymns at the opening, followed by a prayer, either by the chairman or other capable person. Often in such services there is a reading of the account of the slaying of the typical passover lamb, the sprinkling of its blood upon the door posts and lintels of the house, and the passover feast which followed. (Exod. 12: 1-11) There should also be a reading of the account of the institution of the Memorial Supper by Jesus.—Matt. 26:26-30

Briefly, the chairman, or other capable person, should explain the significance of the Memorial Supper, and exhort to worthiness in partaking of the "bread" and the "cup." Then, after seeking the Lord's blessing upon the "bread," it should be broken and served to all present who wish to partake. "Likewise also the cup." The Lord's blessing should be sought in prayer upon the "cup," and it also should be passed to all who wish to partake. It is more reverential, we think, to partake of the emblems in silence. Thus each one can meditate upon the significance of the event, and resolve anew to follow faithfully in the footsteps of Jesus, even unto death.

After partaking of the emblems, an appropriate closing hymn should be sung. The record of the first Memorial Supper states, "And when they had sung an hymn, they went out into the Mount of Olives." (Matt. 26:30) Prior to this, the disciples had spent a sacred evening together with Jesus. He had taught them, he had admonished them, he had comforted them, and he had prayed with them and for them. And now it was over. They sang a hymn and went out, out into the Mount of Olives and Gethsemane.

Every year there are many new readers of The Dawn who previously may not have understood the significance of the Memorial Supper as we have presented it. In the light of this new understanding these may wish to meet with others of "like precious faith" thus to commemorate Jesus' death. If you are one of these, and would like to know the address of the group nearest to you, we will be glad to furnish it.

On the other hand, if there are no others with whom you can meet on the evening of April 21, we are confident that the Lord will bless you as you partake of the emblems in your own home, alone or with your family. The outline of service we have suggested would, of course, need to be modified to suit the circumstances. But if you are rejoicing in the truth, and have consecrated yourself to do God's will, you will be richly blessed by partaking of the "bread" and "cup" on the evening of April 21. In doing so, while you may be alone, or with your family only, or a small group, you will not actually be alone. The Lord will be with you.

LETTERS OF APPRECIATION

Loves the Truth

Dear "Frank and Ernest": We are writing with respect to The Dawn Magazine, which we have been receiving for the past year. We can hardly wait from one issue to another, and each one we read over and over again. We have searched for the truth, and thank God we have found it. We are happy to know the truth, and thank God for it. May God bless you in your work.
—Missouri

Traditions Gone

Dear Sirs: I am writing to renew my subscription to The Dawn Magazine. I have enjoyed it so much throughout the year. You have certainly outlined the truth to me in a wonderful way. It is so wonderful to see the truth as you present it, with all man made traditions swept away.—Ohio

Appreciates Truth

I wish to thank you for the enjoyment I have received each

month from The Dawn Magazine. I look forward to its coming, and am richly blessed by each issue. It was through a friend, who gave me The Dawn and Pastor Russell's books, that I have learned the truth, and I am so very thankful. I long for more fellowship for I feel that it is necessary in building us up in the Lord's most holy faith.
—Oregon

No Longer Sad

Dear "Frank and Ernest": I have listened to your programs on the radio and enjoy them very much. I am seventy-three years old and have read the Bible all my life. I always left church sad, and feeling blue, when I would hear the preacher say, "This may be your last chance." Finally I prayed to God to help me find in his Word hope for all people. God let me find it, and I have been happy ever since. I have no more doubts and worries.—Tenn.

Faith Increased

Dear Sirs: Please forward your "Keys to the Bible." Your "Divine Plan of the Ages" has been most enlightening. We have studied a great deal the last few years, and not only have gained much knowledge, but also have gained a lot in faith. We are interested in doing some kind of work for the truth. Perhaps you could get us started.—Texas

Asks Help

Dear "Frank and Ernest": Could you please send me your booklet, "Hope Beyond the Grave." Also can you kindly let me have any books or booklets that will be of help to me in a Bible study course I am now taking. Listening to your programme last night I was very happy. I found out a lot of things I never knew or thought of before. It was the first time I heard you, but it shall not be the last. God bless you.—Northern Ireland

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

PATERSON, NEW JERSEY, April 4, 5—YWCA Building, 185 Carroll Street. Mr. Nick Kasper, 615 Chestnut Street, Washington Township, Westwood, New Jersey. Speakers: Brothers J. Bednarz; Eugene Burns; Orlando D. Deifer; David Dinwoodie; Levi Jacobs; Raymond Luke; Adam Miskawitz; and Frank Shallieu.

FLORIDA BIBLE STUDENTS CONVENTION: Lakeland, April 4-6. All sessions of this convention will be held in the Civic Center Theatre, in Lakeland. This gathering of the brethren is sponsored jointly by the Miami, Orlando, and St. Petersburg Ecclesias. It takes the place of the two conventions which for a number of years have been held in Florida during the winter months. Full details as to cost of rooms, etc., can be obtained by writing to Mr. George O. Jeuck, 1436 Wilton Avenue, Orlando, Florida. Speakers: Brothers J. Y. MacAulay; Everett Murray; William Roach; C. A. Sundbom; J. H. L. Trautfelter; and W. N. Woodworth.

FORT WORTH, TEXAS, April 11, 12—YWCA Building, West Fourth and Burnet Streets. Mrs. G. B. Wilmott, 2359 Rodeo. Speakers: Brothers Norman Coats; Edward Lorenz; Bert Lowther; John A. Meggison; and Henry E. Tiemeyer.

SALEM, OREGON, April 11, 12—Veterans of Foreign Wars Hall, 630 Hood Street, N. E. Mrs. Jerry Andrus, 3697 June Avenue, N. E. Speakers: Brothers W. A.

Baker; C. Chambers; Edward E. Fay; D. Canell; Hugh Hanham; W. A. McNee; W. Price; August Swanson.

COLUMBUS, OHIO, April 12—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin Avenue. Speaker: Brother Samuel Baker.

MINNEAPOLIS, MINNESOTA, April 12—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, April 12—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

FRESNO, CALIFORNIA, April 18, 19—Odd Fellows Hall, 1915 Merced Street, corner of Broadway. Mrs. H. W. Ostrander, 5326 East White Avenue.

***WILMINGTON, DELAWARE, April 18, 19—**Pre-Memorial Convention to be held in the Blue Rock Community Club, 314 Brandywine Boulevard, Bellefont, Mrs. Peter Kolliman, 404 West 31st Street. Speakers: Brothers W. S. Geisinger; A. H. Krumpolt; R. J. Krupa; C. S. Livermore; M. C. Mitchell; D. J. Morehouse; Leo B. Post; K. W. Rawson; and Stephen Roskiewicz.

CLEVELAND, OHIO, April 19—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genesee Road, Euclid, Cleveland 21.

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER		BERTRAM C. COOPER		DANIEL KAZIAK	
Allentown, Pa.	March 31	Santa Ana, Calif.	April 26	Flint, Mich. (a.m.)	April 5
Philadelphia, Pa.	April 1			Saginaw, Mich. (p.m.)	5
Pottstown, Pa.	2	ORLANDO D. DEIFER		ARTHUR H. KRUMPOLT	
Reading, Pa.	3	Paterson, N. J.	April 4, 5	Catawissa-	
Pittsburgh, Pa.	5	Wilmington, Del. (Even.)	11	Quakake, Pa.	April 12
West Newton, Pa.	6	Philadelphia, Pa.	12	C. STUART LIVERMORE	
Connellsville, Pa.	7, 8	New Haven-		Wallingford-	
Monessen, Pa.	9, 10	Waterbury, Conn.	19	Hartford, Ct.	April 12
Columbus, Ohio	12	Wallingford, Conn.	20	LUDLOW P. LOOMIS	
Newark, Ohio	13	Hartford, Conn.	21	Detroit, Mich.	March 30
Piqua, Ohio	14	Agawam, Mass.	22	Rochester, N. Y.	31
Dayton, Ohio	15	North Brookfield, Mass.	23	Syracuse, N. Y.	April 1
Cincinnati, Ohio	16	Worcester, Mass.	24	Pulaski, N. Y.	2
Indianapolis, Ind.	17	Boston, Mass.	25, 26	EDWARD G. LORENZ	
Muncie, Ind.	19, 20	Lynn, Mass.	27	San Diego, Calif.	April 12
South Bend, Ind.	21	New Bedford, Mass.	28	JOHN Y. MAC AULAY	
Gary, Ind.	22, 23	Providence, R. I.	29	Orlando, Fla.	
Batavia, Ill.	24	New London, Conn.	30	Mar. 31, Apr. 1	
Chicago, Ill.	26	New York, N. Y.	May 3	Lakeland, Fla.	4-6
Clinton, Iowa	27	IRVING C. FOSS		Dunedin, Fla.	8, 9
Grand Island, Neb.	29	Bakersfield, Calif.	April 5	St. Petersburg, Fla.	10, 12
Lincoln, Neb.	30	Tehachapi, Calif.	5	Tampa, Fla.	13, 14
Kansas City, Mo.	May 2, 3	THEODORE HACK		Miami, Fla.	17, 19
WILLIAM A. BAKER		Gary, Ind.	April 19	Ft. Lauderdale, Fla.	20
Salem, Ore.	April 11, 12	JOHN G. HULL, JR.		West Palm Beach, Fla.	
Denver, Colo.	29	Riverside, Calif.	April 19	22, 23	
Kansas City, Mo.	May 2, 3	Ontario, Calif.	19	Ft. Pierce, Fla.	24
JOHN BARACOS		EDMUND M. JEZUIT		Orlando, Fla.	26
Steubenville, Ohio	April 12	Pittsburgh, Pa.	March 29	New Smyrna, Fla.	27
Washington, Pa.	19	Minneapolis, Minn.	April 12	St. Augustine, Fla.	28
Monessen, Pa.	26	GORDON F. JUDSON		Jacksonville, Fla.	29
FRED A. BRIGHT		Groton-		Mobile, Ala.	May 3, 4
York-		New London, Conn.			
Lancaster, Pa.	April 12		April 18, 19		

CLIFFORD R. MILES Fresno, Calif. April 12	HARRY PASSIOS Akron, Ohio April 12	J. I. VAN HORNE East Liverpool, Ohio April 12
MARTIN C. MITCHELL Reading, Pa. April 12	G. R. POLLOCK Ventura, Calif. April 12	CLAUDE R. WEIDA Nanticoke-Hazleton, Pa. April 12
ROY E. MITCHELL Paterson, N. J. April 26	LEO B. POST Milwaukee, Wis. April 12	W. N. WOODWORTH Detroit, Mich. April 12 *Newburgh, N. Y. 19, 26
DANIEL J. MOREHOUSE La Salle, Ill. April 5	RAYMOND RAWSON London, Ont. Can. April 12	ERNEST G. WYLAM Chicago, Ill. March 22
EVERETT MURRAY St. Louis, Mo. Mar. 29, Apr. 9 Birmingham, Ala. Mar. 31, Apr. 7 Jacksonville, Fla. 2 Lakeland, Fla. 4-6	ALFRED L. SMITH Baltimore, Md. April 12	HOWARD YOUNG Duquesne, Pa. April 5
HOWARD W. OSTRANDER Stockton, Calif. April 4 Sacramento, Calif. 5	CHESTER A. SUNDBOM Cincinnati, Ohio April 1 Lakeland, Fla. 4-6 East Point, Ga. 7 La Salle, Ill. 30 Kansas City, Mo. May 2, 3	LOUIS ZBIK Toledo, Ohio (a.m.) Apr. 19 Adrian, Mich. (p.m.) 19 *Hotel Newburgh, 107 Broad Street, 3 p.m.

WEEKLY PRAYER MEETING TEXTS

APRIL 2—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10 (Z. '03-121 Hymn 309)

APRIL 8—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—I Corinthians 9:24 (Z. '95-93 Hymn 125)

APRIL 16—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth

his own son that serveth him."—Malachi 3:17 (Z. '03-223 Hymn 58)

APRIL 23—"That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15 (Z. '03-408 Hymn 198)

APRIL 30—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9 (Z. '03-165 Hymn 280)

CONVENTIONS—Continued From Page 61

BOSTON, MASSACHUSETTS, April 25, 26—Saturday services at Arlington Street Church Chapel, 355 Boylston Street. Sunday services will be held in Sheraton Plaza Hotel (Venetian Room, 138 St. James Avenue. Miss Helena Buravich, 130 Circuit Road, Medford 55.

CHICAGO, ILLINOIS, April 26—912 North La Salle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue.

DETROIT, MICHIGAN, April 26—Macca-bees Building, Woodward Avenue at Putnam. Mr. Raymond Rawson, 19050 Addison, Detroit 41.

KANSAS CITY, MISSOURI, May 2, 3—YMCA Building, 404 East 10th Street. Mrs. H. E. Brink, 4236 Antioch Road, Kansas City North 16, Mo.

PIQUA, OHIO, May 3—YWCA Building, 418 North Wayne Street. Mrs. Eva Pedemors, 222 Walker Street. Speakers: Brothers L. P. Loomis; and Daniel J. Morehouse.

AKRON, OHIO, May 10.

WALLINGFORD, CONNECTICUT, May 10.

VANCOUVER, B. C. CANADA, May 16-18—Vancouver East Community "Y," 788 Commercial Drive, Corner of Adanac. Mrs. W. A. McNee, 6569 Argyle Street.

CINCINNATI, OHIO, May 17.

PHILADELPHIA, May 17.

ROCHESTER, NEW YORK, May 17.

STEUBENVILLE, OHIO, May 24.

SAN FRANCISCO, CALIFORNIA, May 28-31—Asilomar Convention Grounds, Asilomar, California. Miss Nannette Kiddoo, 3010 Fulton Street, Son Francisco 18.

CHICAGO, ILLINOIS, May 30, 31—All sessions in the Masonic Temple, 912 N. La Salle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue. Speakers: Brothers Jens Copeland; W. S. Geisinger; George O. Jeuck; and W. N. Woodworth.

NEW ALBANY, INDIANA, May 31.

FOURTH OF JULY CONVENTIONS: Detroit, Michigan, and Los Angeles, California.

"MAN A LIVING SOUL"

To be discussed by

"FRANK AND ERNEST"

KFRC—610 kc.—10:30 A. M.
Sunday, April 19

Was man created mortal or immortal? Is there life after death? How does the bible answer these questions? Hear them discussed by "Frank and Ernest," and send for a free copy of the April Dawn Magazine. Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. The outline is designed for two inches in one column.

MAY TOPIC: On Sunday, May 17, "Frank and Ernest" will discuss the topic, "God's Remedy for a Suffering World." This is a timely subject, and it should appeal to the hearts of many. An abundant supply of circulars will be available to advertise it, and you are invited to send for as many as you can use. They are free.

Those Egyptian Tombs

THE ancient kings of Egypt, and other notables of that remote era, made elaborate preparation for their continued existence after death. And no wonder, for as the article in this issue, "Immortality and the Human Soul," brings out, the tradition that man possesses an immortal soul which continues to live after the body dies, and will one day be reunited with the body, originated with the ancients. The Egyptians wanted the soul to find the body well provided for when the time for reunion came.

But this, as well as other traditions, leads to confusion of thought, and bars the way to an understanding of the simple truths of the divine plan of salvation as set forth in the Word of God. The Dawn Magazine is dedicated to separating traditions from the truths of God's Word, that we may rejoice the more in its simple and straightforward truths of redemption through Christ, and the resurrection of the dead. See the article in the May issue entitled, "The Heavenly Inheritance."

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- . The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- . The Time Is at Hand, cloth, 50 cents each.
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- Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; 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; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II 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 the 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; Isaiah 35