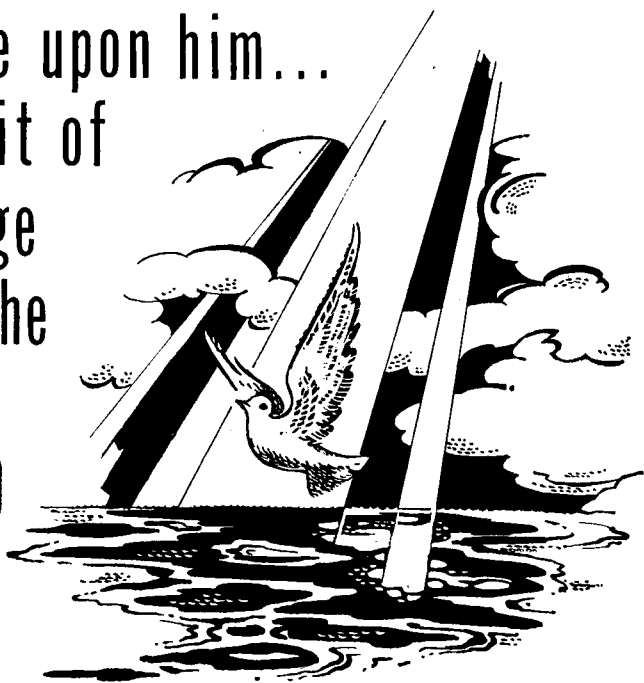


The DAWN

The Spirit of the LORD
shall be upon him...
the spirit of
knowledge
and of the
fear of
the LORD

ISAIAH 11:2



A HERALD OF CHRIST'S PRESENCE

March 1953

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



Vol. XXII MARCH 1953 No. 3

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Haravgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Dagry Forlaget, Hyldebaervej 13, Copenhagen F.

SWEDISH BRANCH: Dagningen, Postl. 2016 Vinslov, Sverige.

GERMAN BRANCH: Tagesanbruch-Verlag, g. G. m. b. H., Berlin-Friedenau, Menzelstr. 2.

SUBSCRIPTION RATE: United States and Canada, \$1.00 a year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries—money orders only.

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 a year. The Dawn is published in Dan-Norwegian; Swedish; French; Greek, and German languages. Subscriptions may be sent direct to foreign branches as listed above.

In This Issue

THE MEMORIAL SUPPER

The Memorial Supper date for this year will be after six o'clock on Sunday, March 29. In "Talking Things Over," beginning on page 43, there is an article which presents the salient facts pertaining to this year's commemoration of Jesus' death. We trust that it will be found helpful.

Also in "Talking Things Over" this month is a brief report of the radio work which indicates that the Lord is still blessing this phase of the ministry. The report begins on page 51.

On page 53 there is a short account relating to the plan of a number of classes in the Middle West to sponsor a series of public meetings in the city of Fort Wayne, Indiana. Perhaps other groups of ecclesias may wish to put forth similar united efforts.

On page 54 we report as now ready a previously mentioned recorded lecture service. We trust that this will be of interest to many.

SPECIAL EASTER GREETINGS

THIS year again, a special Easter Greetings folder, with envelopes to match, will be available. These contain a timely message of truth. By using them, your Easter greetings will also be a witness for the kingdom. The price is one cent each, in any quantity desired. Address, Dawn Publications, East Rutherford, New Jersey.

THE GENERAL CONVENTION—We remind the brethren everywhere that the General Convention dates for this year will be August 1-7. The place will be Bloomington, Indiana, where the facilities of the Indiana State University have been made available to us. Begin now to make plans to attend. The location is central, and the accommodations will be excellent. Full details later.

An Administration Of Righteousness

"The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." —Isaiah 11:2-4

THERE is a new administration in Washington. "It is time for a change," argued the Republicans during the presidential election campaign last fall. The majority of voting citizens in the United States agreed with this slogan and voted for a change. Now that Mr. Eisenhower has picked up the lines of government control, they are hopeful that he will be able to resolve many of the distressing problems blighting the peace and happiness of the people, and destroying their sense of security for the future.

However, in his inaugural address the new President was careful not to make definite promises, for the reason that he realizes that the task is too great to be handled by one man, and the problems too deep-seated and world-wide for even the Republican party to resolve. Wisely, he avoided placing

the blame for present world conditions on the Democratic Party, but pointed out that the distress of nations today is the result of an awakening of the people which has been taking place for at least the last fifty years. The President said:

"Since this century's beginning, a time of tempest has seemed to come upon the continents of the earth. Masses of Asia have awakened to strike off shackles of the past. Great nations of Europe have fought their bloodiest wars. Thrones have toppled and their vast empires have disappeared. New nations have been born.

"For our own country it has been a time of recurring trial. We have grown in power and in responsibility. We have passed through the anxieties of depression and of war to a summit unmatched in human history. Seeking to secure peace in the world, we have had to fight through the forests of the Argonne to the shores of Iwo Jima, and to the cold mountains of Korea.

"In the swift rush of great events, we find ourselves groping to know the full sense and meaning of these times

HIGHLIGHTS OF DAWN

in which we live. In our quest of understanding, we beseech God's guidance. We summon all our knowledge of the past and we scan all signs of the future. We bring all our wit and all our will to meet the question:

"How far have we come in man's long pilgrimage from darkness toward the light? Are we nearing the light—a day of freedom and of peace for all mankind? Or are the shadows of another night closing in upon us?"

These are dramatic words, but void of any real assurance that the Republican Administration—despite campaign promises and pledges—will be able successfully to lead the United States and the world into and along the road to peace and security. Mr. Eisenhower outlined what he called "certain fixed principles" which would guide the new administration "in pleading our just cause before the bar of history and in pressing our labor for world peace," but regardless of how sound or unsound these principles may be, the questions still remains, "Are we nearing the light, . . . Or are the shadows of another night closing in upon us?"

Having said that the United States, despite wars and depression, has attained "a summit unmatched in human history," the President raised a question as to how worthwhile this exalted place in the world might actually prove to be. Speaking again of the dangers facing the nations and the world, he said:

"This trial comes at a moment when man's power to achieve good or inflict evil surpasses the brightest hopes and the sharpest fears of all ages. We can turn rivers in their courses, level mountains to the plains. Oceans and

land and sky are avenues for our colossal commerce. Disease diminishes and life lengthens.

"Yet the promise of this life is imperiled by the very genius that has made it possible. Nations amass wealth. Labor sweats to create—and turns out devices to level not only mountains but also cities. Science seems ready to confer upon us, as its final gift, the power to erase human life from the planet."

Surely the President was not unjustified in asking the question, "Are the shadows of another night closing in upon us?" Yet some of the reasons he cited for hoping that this is not so are among the contributing causes of present world chaos and distress. We quote him again:

"The men who mine coal, and fire furnaces, and balance ledgers, and turn lathes, and pick cotton, and heal the sick, and plant corn—all serve as proudly and as profitably for America as the statesmen who draft treaties and the legislators who enact laws."

So far as the United States is concerned, this is not a new concept. Theoretically, this was the basis upon which the nation was founded, and doubtless it has been actually practiced to a larger degree here than anywhere else in the world. But the ideology of liberty and equality as proclaimed and practiced in America has contributed greatly both to the awakening of "Asia to strike off shackles of the past" and to the toppled thrones of Europe and the disappearance of their vast empires, concerning which the President reminded us.

Can this uprising be stopped? Can the Asiatic nations be put back into their slumber so that they will

not continue to threaten the peace of the world? Can the remaining thrones of Europe be "frozen" by American dollars so there will be no more toppling, and no more disintegrating of empires? Will not the President's acclamation of the freedom and equality for which the American people stand, help to arouse other peoples to a greater determination than ever to continue the world revolution until all—nations as well as individuals—are free and considered equal?

And since it is the awakening of the masses throughout the last fifty years, or even more, that has brought the world to its present fear and insecurity, should we expect that the reaffirmation of human rights by the presidential head of the most powerful and influential nation on earth will suddenly put the world at ease and usher in universal peace?

The Failure of Human Wisdom

The failure of human wisdom to solve the problems of the world is becoming increasingly manifest, although many of the wise and great of this world are sincerely trying. The greatest of all hindrances is human selfishness. Man is probably no more selfish today than in ages past, but in the disintegration of a social order which has occurred in our time, religious and moral restraints—which, by increasing millions of people in every part of the world, are now considered to be "shackles"—are being thrown off, allowing the selfish propensities of man to have free rein.

Self-interest, uncontrolled by ethical standards or religious restraints, manifests itself in all levels of national and international affairs. The people are "shocked," but it continues and increases. Even in a free country, freedom is used to exploit the helpless. It cannot be expected, therefore, that in seeking adjustments in the international field which will satisfy all and start the world on the road to peace, selfishness will not continue to throw up road blocks to progress.

Human wisdom has no cure for selfishness. This malady, which is so potent in creating world disorder, can be dealt with only by divine power. And this is the real hope of the world today, for the very circumstances which baffle an Eisenhower and an Einstein are clearly in fulfillment of biblical prophecies which assure us that we are living in the time when a divine administration is taking over in world affairs.

The time has indeed come for a "change," and that change is being made in the very midst of the most crucial period of all history. It is the time foretold by the Revelator, when the sovereignty of this world has become God's and his Christ's. The first result of this is that the nations have become angry. They are angry at one another, and angry at the "shackles" which have bound them.—Rev. 11:15-18

The President has given us a wonderfully clear description of a changing world, and of how important man is at such a time to con-

trol his own destiny. He asks God to give him and others wisdom to find and apply the solution. If he could only take a look at the prophetic explanation of what is occurring, he would know that God is already directing the outcome, not through the Republican Administration, but through his beloved Son whom he has enthroned to be King of kings, and who is already displacing the kingdoms of this world in order that his own righteous government might rule in the hearts and lives of men.

Prophetic Evidences

One of the prophecies descriptive of the coming and work of earth's new King reads, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." (I Thess. 4:16) The Greek word here translated "shout" literally means an incitement to action. The thought in the Greek text also is that the Master's return would be accompanied by this "shout," that it would parallel his return, not that he necessarily would give the shout.

However, it is forces set in motion by the prophetic "increase of knowledge," and which have been providentially timed for these last days, that have brought about this "shout" on the part of the masses everywhere, and produced what the President describes as a "tempest" which has come upon the continents of the earth. To the onlooker who fails to see the prophetic meaning of this incitement of the people, it seems like some

evil influence at work. Concerning it the Prophet Jeremiah wrote:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." (Jer. 25:32) No wonder the President called it a "tempest," for such it is, symbolically speaking, and it is this symbolic language that the prophecies also use to describe the events of our day.

In Paul's prophecy, he also said that the Lord would return with the "voice of the Archangel." This identifies the prophecy with Daniel 12:1, where the "Archangel" is given the title "Michael," with the explanation that when Michael "stands up" there would be "a time of trouble, such as never was since there was a nation."

The "trump of God" was also to be sounded at the time of our Lord's return to take over the rulership of the nations. This, too, symbolizes a message—God's message pertaining to the fact that the time has arrived in his plan for the peoples of earth to be brought under the control of his promised righteous government.

This "trump of God" was symbolized in the Old Testament by Israel's jubilee trumpet, which at that time announced the incoming jubilee year for Israel when debts were to be canceled, slaves set free, and when those disinherited were to have their homes restored to them. This was designed by God to foreshadow the restoration of the entire human race to its lost

inheritance of life on a perfect earth, and to freedom from sin and death.

Together with the restoration of life itself, that antitypical jubilee age will witness the liberation of the people from economic and other forms of slavery against which the backward nations of earth are now in revolt. Thus we see that the "shout" of incitement and the "trumpet" tones of freedom are closely related; and it is because, through the "increase of knowledge," the nations have been hearing these proclamations that the prophetic "whirlwind" has been stirred up from the coasts of the earth.

Mr. Eisenhower stated that this great "trial" has come upon the nation and upon the world at a time "when man's power to achieve good or to inflict evil surpasses the brightest hopes and the sharpest fears of all ages." How true this is to the prophetic picture! The foretold "increase of knowledge" has indeed placed the world in a position to provide an abundance for all, and it has enlightened all nations to their realization of their lack of earth's bounties. But it is also a time of fear, a dreadful fear, lest man will use his knowledge for destruction rather than production.

Thus is fulfilled Jesus' prophecy concerning the time of his return, that then men's hearts would fail them for fear as they looked ahead to the things coming upon the earth. (Luke 21:24-26) Describing the attitude of the Lord's en-

lightened people at this time, the Prophet David wrote, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Ps. 46:2

"Earth" is used here to symbolize a social order, and the "mountains" are kingdoms, or governments. The "sea" pictures the restless, discontented condition of the masses. How graphic is the picture, and how true to present conditions as described by the President and as recognized by all discerning men and women. Mr. Eisenhower's "tempest" has stirred up the "sea" into foaming waves of discontent and anger. Already many kingdoms have toppled over into this "sea," and more will follow as the "shout," and the "voice of the Archangel," and the "trump of God" continue to inform the people that the Lord's time of "jubilee" is here, that it is "time for a change."

True, the masses do not yet know what the real change is which is taking place. That's why the President is frank to admit that he doesn't know whether or not another and darker than ever night is about to settle down over the earth. He sees the foaming waves of discontent. He and others in strategic positions know that basically man has a right to freedom, and they are all willing to continue their fight for freedom regardless of the consequences.

Beyond this determination, and the terrible eventualities to which it might lead, they see nothing.

That's why they are fearful. That's why they wonder whether or not science has made its final contribution to human progress, a contribution that will lead to the destruction of the human race itself.

But despite their fear, they see no way out except to "fight it out" with those pagan forces who, in the name of liberty, oppose liberty, and who also, in the pretense of providing abundance for the backward and starving peoples of earth, often reduce them to a more cruel serfdom and existence of starvation than before. So the best plan the brightest minds can devise to save the world in the midst of this "tempest" is the war plan. The best conclusion they can reach, and the most comforting, is that a "soldier's pack is not so heavy a burden as a prisoner's chains."

God Has a Plan

The prophecies of God's Word which so accurately and so graphically describe these conditions of our day and explain the divine purpose back of them, also assure us of their glorious outcome. It is not without reason that the great men of earth—no matter how sincere they may be—fear of their ability to calm the "tempest" and direct the international ship of state to a quiet haven of peace and safety.

They cannot! The issues have been removed from human hands, except as the Lord permits them to move and act in keeping with his designs. Human wisdom will not be able to establish lasting

peace, but the King of kings will, although not until the "tempest," the "whirlwind," the "storms," the "earthquakes," and the "fires" of the prophecies have further levelled the proud and haughty governments of earth and taught the nations that, apart from God, they must perish.

God not only has a plan, but he guarantees its success by miracle-working power. Jesus is the Ruler in that plan, not elected by the people, but chosen by God. His enemies killed him when he was here on earth more than nineteen centuries ago, but divine power raised him from the dead. After his resurrection Jesus announced to his disciples, "All power is given unto me in heaven and in earth." —Matt. 28:18

By the use of this "all power" Jesus will have no difficulty in establishing divine control over the peoples of earth. Associated with him in that government will be his faithful followers who, throughout the age, have suffered and died with him. They, too, are raised from the dead in what the Scriptures describe as the "first resurrection." This is in order that they may share with Jesus in his divine administration.

These will be the invisible rulers in the new social order. They will have human representatives who will be the ancient worthies of past ages, of whom righteous Abel was the first and John the Baptist the last. These also must, and will be, raised from the dead ere the new kingdom is ready to function for

the actual liberation of the people from their bondage to sin and death. But the important consideration is that divine, miracle-working power guarantees the success of the divine plan for solving the present problems of the nations.

Governed by Divine Wisdom

All the associate rulers in the Lord's kingdom, or government, will be directly under the headship of Christ, and will be wholeheartedly in harmony with all the righteous principles by which he will judge and govern the people. And how wonderful are those principles! Our text reminds us of some of them.

"The Spirit of the Lord shall rest upon him," we are told, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." If we had no other assurance than this, we would know that Christ's kingdom will be gloriously successful, that it will victoriously fulfil all the gracious promises which the Creator has made concerning it.

Without questioning the sincere desires of many of earth's rulers to find a solution for the dilemma of the people, there is no assurance that the Spirit of the Lord rests upon them to give wisdom and sound judgment. They are governed at the best by constitutions and principles evolved by fallen human wisdom; while at the same time laboring under tremendous pressure from all sides, and often from expediency, to deviate from

what they accept and proclaim as guideposts to action.

But how different it will be with the King of kings! He will be guided and empowered by the Spirit of the Lord. His spirit of reverence for the divine will and laws will prevail throughout the entire framework of his administration. He will not be under the necessity of placating various conflicting elements and divergent interests of those who will work with him in that divine government.

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." In other words, earth's new King will be able to read the hearts of men. He will know and understand their innermost thoughts, and, through his representatives, will deal with the people according to what they really are at heart, and not upon the basis of what they profess to be. Can we imagine what changes this will make in governmental administration!

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The "shout," the "voice of the Archangel," and the "trump of God," which, accompanying the Master's return, have resulted in such a "tempest" throughout the earth, are not designed merely to arouse the backward peoples of earth to a sense of their needs, and then not satisfy the heart hunger thus awakened; for, under the rulership of this righteous King, the legitimate desires of all mankind will be satisfied.

HIGHLIGHTS OF DAWN

The "poor" and the "meek" will then have someone to speak for them. David wrote concerning him, "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."—Ps. 72:12-14

"All kings shall fall down before him: all nations shall serve him." (Ps. 72:11) The great and mighty, as well as the meek and humble of earth, will recognize the virtues and qualifications of this new King. He will not pamper the rich and exploit the poor. Neither will he exalt the poor and destroy the rich.

One of the symbolisms descriptive of the effect of his rulership pictures the valleys being exalted, and the hills made low. (Isa. 40:4; Luke 3:5) This indicates a just distribution of all the bounties of the earth, and a recognition of the fact that God has made of one blood all nations of the earth, and that in reality, and from God's standpoint, there are no dukes and lords and there should be no peasants and paupers.

But beyond this, and even more wonderful, is the fact that his government will give health and life to the people—everlasting life. This is why God allowed Jesus' enemies to put him to death. Indeed, this is why Jesus voluntarily gave himself up to die, for it was in the divine plan that his ruler-

ship should not be over a dying race, but over one being restored to life. It was therefore necessary that first of all he should die to redeem mankind from death. Paul wrote that Jesus gave himself "a ransom for all," and then added, "to be testified in due time."—I Tim. 2:4-6

Jesus gave himself as a ransom at his first advent. It will be during his second presence that the glorious truth concerning this will be testified, or made known to all. And all who, when they learn of this provision, accept of God's grace through Christ and obey the laws of that "government" which will then be upon "his shoulder," will not need to die. They will be restored to perfection of being and live happily forever.

As for the immediate future under the new administration in Washington, we know not what may develop in America and throughout the world. We know from the prophecies, however, that only the Lord will be able to speak peace to the nations with an authority which will accomplish the divine design. This he will do, and in his own due time. Without doubt that time is near, so we will continue to watch and pray and wait, knowing that ere the human race is permitted to destroy itself completely, there will be heard throughout the earth the divine command:

"Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."—Psalm 46:10

Jesus Condemns False Leadership

LESSON FOR SUNDAY, MARCH 1

GOLDEN TEXT: "Whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted."
—Matthew 23:12

MATTHEW 23:1-12, 37-39

JESUS condemned the false leadership of the scribes and Pharisees, but at the same time admonished the people to be obedient to them for the time being, for, as he explained, they "sit in Moses' seat." However, the time allotted for them to occupy this responsible position was fast running out. Later in the same chapter Jesus pronounced "woe" upon them, and gave many reasons why they were not qualified to continue as the Lord's ambassadors. In the closing verses he said to the whole nation, under their leadership, "Your house is left unto you desolate."

The scribes and Pharisees, as the religious leaders of the people, were guilty of many sins. They exploited the poor, heaping crushing burdens upon them. They were hypocritical in their worship of God and in their attitude toward the people. Maintaining themselves in power was more important to them than knowing and doing the will of God.

In addition to these sins they were also proud and arrogant, and endeavored to impress the people with their importance. It is this sin which is especially stressed by Jesus in today's lesson. "Whosoever shall exalt himself shall be abased," says our Golden Text. Because the scribes and Pharisees had exalted themselves they were about to be abased, for they were to be cut off from being the representatives of God. No longer was God to recognize them as sitting "in Moses' seat."

This sin of pride of the scribes and Pharisees has flared up throughout the entire age since, in the experiences of the professed people of God. One of its manifestations in Jesus' day, he indicated, was the various titles which those religious leaders took to themselves such as "rabbi," "master," and "father." Jesus gave specific instructions that none of his followers should recognize such titles among themselves—"All ye are brethren, and one is your Master, even Christ."

But how flagrant has been the violation of this command! To-day millions of professed Christians address their religious leaders as "father." Others have taken the titles, "doctor of divinity," "reverend," and "most reverend." This is quite contrary to Jesus' instructions, and has served to create the unscriptural division of the nominal church into clergy and laity.

This, in turn, has led to another evil in that it has tended to discourage church people generally from individual study of the Word of God. To be a clergyman has become a profession, and the laity look to their professional leaders to tell them whatever they need to know about the Bible and its teachings.

True, there are exceptions to this. Through the services of the Sunday schools a certain percentage of church members receive limited instructions in the Word of God, but on the whole the result of the clergy-laity division in the nominal church has led to a diminishing of genuine Bible study.

But we would fail to get the full value of this lesson if we neglected to look into our own hearts to make sure on the one hand that we are not aspiring to a position of honor among our brethren in Christ, or on the other hand placing human leadership above our loyalty to God and to Christ.

We might at first shrink from openly displaying our desire for

QUESTIONS

What did Jesus mean when he said that the scribes and Pharisees sat in Moses' seat?

Which sin of Israel's religious leaders is particularly emphasized in today's lesson?

How has Jesus' command concerning headship in the church been violated throughout the age?

In what manner can we apply the spirit of today's lesson to ourselves?

honor among the brethren, yet secretly harboring such an ambition. We might profess wholly to follow the leadership of Christ, and recognize him only as our Head, yet in our hearts be looking up to human headship and depending to this extent on the arm of flesh.

It is true, of course, that while we are all brethren, there are diversified opportunities of service in the church. The Apostle Paul explains this in Romans 12:3-8 and I Corinthians 12:4-31. Paul says that God has "set" the members in the body according to his own will, and he has made Jesus our Head and Master.

One brother might be better qualified to serve as teacher than another, but this does not mean that he should be revered, or looked up to as a head or chief one, in the church. If he has the spirit of Christ, he will use his teaching ability humbly, and whenever necessary remind his fellow brethren that all are one in Christ, who alone is Head.

Jesus Urges Alertness

GOLDEN TEXT: "Watch ye, stand fast in the faith, quit you like men, be strong."
—I Corinthians 16:13

MATTHEW 25:1-13

THE Parable of the Virgins constitutes a part of Jesus' reply to the question, "What shall be the sign of thy coming [Greek, presence], and the end of the world [Greek, age]?" (Matt. 24:3) We know, therefore, that the opening word of the parable—"then"—locates the time of its fulfilment at the end of the age, and in relation to the return of Christ and his second presence. This being true, the parable is of special interest to the Lord's people today.

As is usually the case, Jesus himself makes the intended and principal application of the parable. He said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." On various occasions throughout the age well-meaning followers of the Master have set dates when they claimed the Lord would return, but the experience of all these has been that they "knew not," for all their predictions failed.

If the Bible had revealed in advance the exact day for Christ's return, it would not have been necessary for any of the Lord's people to watch, to be on the alert

in their study of the prophecies and the signs of the times. On the other hand, there is a thought contained in the admonition to watch which many have overlooked; namely, that only the faithful watchers would become aware of the Master's return and second presence. This is significant, for if, according to traditional belief, the Lord suddenly appears in the sky in full view of all mankind, the faithful watchers would have no advantage over the worldly and unbelievers, for all would know of his return at the same time.

"The Bridegroom tarried." In every age the Lord has tested the faith of his people from the standpoint of time. Abraham, the father of the faithful, waited almost a lifetime for the birth of Isaac, and then died in faith without seeing God's promise to bless all the families of the earth fulfilled.

The first disciples of Jesus were similarly tested. They thought Jesus was immediately to establish the promised kingdom of God, and were greatly disappointed when he was taken from them and crucified. Their faith was revived by his resurrection, but they still wondered about the seeming delay

in the plan of God. When Jesus met with them the last time they inquired, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

In Habakkuk 2:1-4 we are told of a "vision" which was to be made plain on "tablets," and then the admonition, "Though it tarry, wait for it; because it will surely come, it will not tarry." In the next verse we have that well-known statement, "The just shall live by his faith." The Apostle Paul quotes from this vision and applies it to the time of Christ's second coming.—Heb. 10:36-38

We think it is quite possible that Jesus had Habakkuk's prophecy in mind when he related the Parable of the Virgins. The disciples had asked Jesus concerning the sign of his presence and of the end of the age. By means of this parable he told them that one of the signs would be a tarrying, and that the virgin class as a result would all "slumber and sleep." Since the parable states that the virgins went out to meet their Lord, its fulfilment is indicated to begin before his actual presence became a reality.

One of the outstanding events of the nineteenth century in the religious world was the "going out to meet" the Bridegroom by thousands of earnest Christians who had been aroused to expect his coming through the teachings of a Brother William Miller. But "the Bridegroom tarried," and meanwhile interest lagged in the

QUESTIONS

Of what great sermon by Jesus is The Parable of the Virgins a part?

What is the chief lesson of this parable?

Explain how this parable has been in process of fulfilment for many years past.

When will all mankind know that Christ has returned?

subject of the Lord's return and in prophecy generally. In other words, there was a period of slumbering.

A little more than forty years later some of the virgin class began to arouse themselves. They searched the prophecies, compared them with events in the church and the world, and discovered that the Bridegroom had, just as he foretold would be the case, returned "as a thief in the night." From that time until now, the cry has been going forth, "Behold, the Bridegroom!"

Only the virgin class know about it as yet, but in due time his presence will be revealed to all mankind; for the Lord has promised to "make bare" his "holy arm in the eyes of all the nations," and then "all the ends of the earth shall see the salvation of our God." (Isa. 52:10) Meanwhile it behooves us to be faithful watchers, and as our Golden Text admonishes, be strong in the Lord, and faithfully contend for the faith once delivered unto the saints.

Accountable to God

GOLDEN TEXT: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

—Matthew 25:40

MATTHEW 25:31-46

THE Parable of the Sheep and the Goats is the conclusion of Jesus' reply to the disciples' question concerning the sign of his second presence and the end of the age. (Matt. 24:3) In the reply Jesus speaks of conditions that would exist among the Lord's people at the end of the age, and also of the "distress of nations, with perplexity" which would be experienced by the world in general. (Luke 21:25, 26) He also indicates that to begin with it would be a time for the rewarding of his servants. Finally, in the parable we now have before us, he projects his prophecy into the future to include the entire thousand years of his presence.

The parable begins with the assertion, "When the Son of Man shall come in his glory, and all the holy angels with him." This refers to a different phase of his presence than when he comes as a Bridegroom. When he comes, or manifests himself in his glory, his "holy angels" are with him. In the Greek text, the word is "messengers," and the messengers who will then be with him will be his glorified church.

When Christ first returns it is for the purpose of "receiving" his church unto himself. (John 14:3) They could not appear with him in glory until after this. (Col. 3:4; 1 Thess. 4:14-18) In fact, those who are "alive and remain" after he returns, continue in the flesh for a while, and are served "meat in due season" by their then present Master and Bridegroom. (Luke 12:42-44; Rev. 3:20) He reckons with them as his servants, and it is after they are all rewarded and glorified with him that he comes in his glory and his "messengers with him."

The promise to all the faithful followers of the Master is that they shall live and reign with Christ, that they shall "appear with him in glory." Paul asserts, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) In view of these promises, the parable which depicts the work of the thousand-year judgment day appropriately shows the saints with Jesus when he begins the work of judging.

At the same time, this emphasizes the fact that the "sheep" and the "goats" in the parable do not represent Gospel-age Christians and non-Christians, but in-

stead, two classes of people in the next age—one which proves worthy of eternal life, and another which does not. Faithful Christians of this age will not appear to be judged at that time, but will be with Jesus participating with him in the work of judgment. Jesus said, "He that heareth my words and believeth on him that sent me, . . . shall not come into judgment." —John 5:24, Revised Version

Two expressions are used in the parable to describe the reward of the "sheep"—eternal life, and "the kingdom prepared from the foundation of the world." It should be noted that they are not rewarded with "immortality," promised to the church of the Gospel age. Nor is the kingdom "prepared from the foundation of the world" the one in which the church is joint-heir with Jesus.

The "kingdom" received by the "sheep" is the one given to our first parents. (Gen. 1:28) This was a dominion over the earth. In order to continue in the enjoyment of that kingdom, it would be necessary to have eternal life. But because of their sin, they lost both life and their dominion. The sentence fell, "Dust thou art, and unto dust shalt thou return." They were also driven out of their garden home, and the penalty pronounced, "Cursed is the ground for thy sake."—Gen. 3:17-19

But through the redemptive work of Christ the lost dominion was purchased back, and eternal life again made available. It will be during the thousand years of

QUESTIONS

Explain the setting of the Parable of the Sheep and the Goats.

Who are the angels who are with Jesus in this parable?

What two classes are represented by the "sheep" and the "goats"?

Explain the reward of the two classes.

What is the essential difference between them?

the judgment day that humanity will be given a full opportunity to demonstrate their worthiness of inheriting the lost dominion.

To the "goats," who then prove unworthy, two assertions are also made—they go into "everlasting fire," and into "everlasting punishment." Fire is used here as a symbol of destruction. The wages of sin will continue to be death. Peter wrote concerning that time that those who will not hear "that Prophet, shall be destroyed from among the people." — Acts 3:23

The word "punishment" is translated from a Greek word which means a "cutting off." The language is most appropriate. The "sheep" enter into their inheritance, but the "goats" are cut off.

The difference between the two classes as shown by the parable is in their attitude toward others. The "sheep" take an interest in those in need, while the "goats" do not. Basically, this makes the difference between love and selfishness which, in addition to belief in the redeeming blood of Christ, will determine worthiness or unworthiness of life.

In the Shadow of the Cross

GOLDEN TEXT: "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."—John 10:17, 18

MATTHEW 26:6-13, 26-30

IT SHALL "be told for a memorial of her," said Jesus concerning the woman who anointed his body with the precious ointment while at a feast in Bethany. This has been true, for those who know anything at all about the life of Jesus and his teachings are acquainted with this story of the great devotion of Mary to her Lord, a devotion which prompted her to lavish the best that she had upon his person as a token of her love.

The disciples called this outpouring of costly ointment a waste. It could have been sold, they said, and the money given to the poor. But Jesus saw it differently. Jesus saw in this a similar devotion to that which was manifested by the widow who cast her mite into the treasury of the temple. In both cases it was the wholehearted, unpretentious spirit of sacrifice which Jesus admired and commended. Both did all they could to show their love, and that was the important consideration.

Jesus used the incident as an opportunity to inform his disciples

that he expected soon to die. "She did it for my burial," he explained. Not that Mary necessarily had this in mind, for she probably entertained the same hope as the disciples; namely, that Jesus was to become a powerful ruler in Israel and deliver the nation from the Roman yoke; and that his kingdom, beginning at Jerusalem, would extend its sphere of influence until it embraced the whole earth. Jesus knew that they were to be disappointed, so gradually, and with understanding, he endeavored to prepare them for the shock of his death which was so near at hand.

The disciples seemingly made no reply to Jesus' explanation of the purpose that would be served by the precious ointment which Mary had poured upon him. It is doubtful if they understood clearly its full implication. The record does say that Judas went out from them and made contact with the chief priests and bargained with them for the betrayal of Jesus into their hands. This might indicate that Judas grasped the meaning of Jesus' statement, and reasoned

that if he were to die in any event he might as well profit by it.

Shortly after this Jesus was with his disciples in the upper room, partaking of the passover supper. Jesus knew that he was about to die as the antitypical passover Lamb, and that this would be the last time he would eat the typical supper with his disciples. So he took advantage of the occasion to institute one of the only two ceremonies enjoined upon his followers; that is, partaking of the emblems which symbolize his shed blood and his broken body. The other ceremony is water baptism, which symbolizes the burial of the Christian's will into the will of God through Christ, and his rising to walk in newness of life.

The "bread," Jesus said, represented his body, and the "cup" symbolized his shed blood. Partaking of these emblems indicates that we have accepted Jesus as our Redeemer and Savior, and that we recognize in order to have life we must appropriate to ourselves the merit of his shed blood and broken body.

The Apostle Paul gives us a further thought concerning the significance of these emblems. (I Cor. 10:16, 17) He explains that they also represent our "communion" or, as the Greek text indicates, our "partnership" in the broken body and shed blood of Christ. Many scriptures reveal that as followers of Jesus we have the privilege of suffering and dying with him, of being "planted together in the likeness of his

QUESTIONS

Why was Jesus so pleased with Mary's act of kindness?

What is represented by the "bread" and the "cup"?

How do we share in the suffering and death of Jesus?

death." (Rom. 6:3-8) When we partake of the memorial emblems we should have this thought also in mind.

What is the "likeness" of Jesus' death in which it is our privilege to share? Our Golden Text answers this question. In it Jesus explains that his death was a voluntary one, that no man could take his life from him, that he laid it down of himself. This is not true of mankind in general. Their life is taken away because of sin. They die under condemnation, and because the "wages of sin is death." —Rom. 6:23

But Jesus was not a sinner. Being "holy, harmless, undefiled, separate from sinners," he had a right to live. (Heb. 7:26) But he chose not to live, but to die for the sins of the world. The Heavenly Father loved him for this, and so do we.

In the next age those who accept Christ will not die at all. But the plan of God for believers during this age is that they die sacrificially with Jesus. No one is compelled to do this. It is voluntary, and like Jesus' death, sacrificial, our offering being made acceptable through the merit of his blood.

Jesus Is Crucified

GOLDEN TEXT: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
—Romans 5:8

MATTHEW 27:32-44, 54

THE story of Jesus' crucifixion never grows old. But to appreciate its full significance in the plan of God it is necessary to remember that it was voluntary. As Jesus explained in our Golden Text for last Sunday, no man took his life from him; he laid it down of himself. He had the power, or the authority, from his Heavenly Father to do this, and the assurance that it would be an acceptable offering for the sins of the world.

"They gave him vinegar to drink mingled with gall," the record states, but he refused to drink it. This mixture was used to deaden pain, and apparently Jesus reasoned that he had no right to do anything which would decrease the amount of suffering involved in being the sin-bearer of the world.

After they hung Jesus upon the cross, the guards and a few others waited for the Prince of Life to die. "And sitting down they watched him there," the account reads. What a scene to watch! Little did they realize that they were watching the most outstanding manifestation of divine love that will ever be known to man. Nor did they realize that the death of the One whom they watched

while he died provided an opportunity of everlasting life for them.

The two principal charges against Jesus which led to his crucifixion were both made prominent during his dying hours. These charges were related to his claims to kingship and sonship. The inscription at the head of the cross called attention to one—"This is the king of the Jews." Those who sat and "watched him there" also ridiculed his claim to being the Son of God.

"If thou be the Son of God, come down from the cross," they cried. It was undoubtedly Satan who inspired this challenge, for it was the same sort of thing that Satan presented to the Master at the beginning of his ministry. Then the devil said, "If thou be the Son of God, cast thyself down" from the pinnacle of the temple. (Matt. 4:5-7) It was a challenge to prove his claim of sonship, and this same challenge was hurled at him when he was hanging on the cross.

"He has saved others; himself he cannot save," the crowd shouted. How little did they know that by his refusal to save himself Jesus was providing salvation for them; and not only for them, but for all the families of the earth!

These challenges and jeers which

were hurled against Jesus while hanging on the cross climaxed what the Apostle Paul later described as great "contradiction of sinners" against the Master, and which finally resulted in his death. (Heb. 12:3) But only because he voluntarily surrendered to his enemies. In reality, Jesus is the One who conquered.

Mob action has a way of influencing about everyone within reach. It was thus when Jesus was crucified. The two thieves who were crucified with the Master could hardly have had any personal prejudice against him. Under the circumstances, we might suppose they would have been inclined to manifest sympathy; but not so, for we read, "The thieves also, which were crucified with him, cast the same in his teeth."—vs. 44

Luke's account (ch. 23:39-43) indicates that only one of the thieves or malefactors, as he calls them—joined sarcastically in the jeering. This is not necessarily out of harmony with Matthew's record, which indicates that both joined with the crowd in saying, "He has saved others; himself he cannot save." Luke's record includes the challenge, "If thou be the king of the Jews, save thyself."

Luke's account says that the one malefactor "railed on him, saying, If thou be the Christ, save thyself and us." The other malefactor rebuked his companion for this, but finally himself asked, "Lord remember me when thou comest into thy kingdom." Thus both asked

QUESTIONS

What is one of the important things to remember in connection with Jesus' death?

Why did Jesus give himself up to die?

What was the difference in the attitude of the two thieves who were crucified with Jesus?

When will paradise be restored?

that Jesus help them, their requests being based upon the supposition, sincere or otherwise, that he did possess such power.

One, however, recognized that Jesus was being crucified without a just cause. He had heard the clamor, "If thou be the King of the Jews, save thyself," and he saw the inscription over the cross, "This is the King of the Jews." This is why he asked to be remembered in the kingdom over which Jesus was the King. It was an impassioned cry in the darkness of approaching death. So far as the onlookers were concerned, it was little different from their jeers.

But Jesus noted the difference, and said to the malefactor, "Verily I say unto you today, Thou shalt be with me in paradise." It may be that the malefactor was unable to believe this, but it serves to reveal Jesus' full confidence in his Heavenly Father's plans. He knew why he was dying, and that he would be raised from the dead. He knew that at his second advent he would be the greatest of all Kings, and would be able to reward the thief in the restored paradise.

Questions on the Bible

PART III

Who was Job, and what important fact was demonstrated by the calamities which God allowed to come upon him?

Who were Job's comforters, and what did they attempt to prove to him?

Who finally spoke to Job in his adversity, and what did Job learn from him?

Explain how the experiences of Job illustrate those of the human race, beginning with man's transgression of divine law in Eden.

What did Job mean concerning God when he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee"?

What vital truth do we learn concerning the state of the dead from Job's prayer for God to let him die?

Who was the principal author of the Book of Psalms?

State briefly the subject matter of Psalms 2; 8; 16; 23; 46; 72; 91; and 96.

What is one of the principal themes of this book, as mentioned in the opening psalm?

Who wrote most of The Proverbs, and what characteristic of the author is frequently displayed throughout the book?

Who did Solomon claim was the source of all wisdom?

How many "proverbs" can you memorize, and then restate in your own words?

Who wrote chapters 30 and 31 of The Proverbs?

What does the word "Ecclesiastes" mean, and who wrote the book which bears this name?

What is the background theme of Ecclesiastes?

To whom does Solomon appeal in the last chapter of Ecclesiastes?

Mention some of the incidental points of truth found in Ecclesiastes.

What is the divinely intended purpose of "The Song of Solomon"?

(To be continued)

The Bible

Trial, Praise, and Wisdom

IN LAST month's examination of the books of the Bible, we concluded with the Book of Esther. This is the last which is devoted largely to history; although, as we saw, even the historical portions of the Bible contain many helpful assurances of God's care for his people, as well as revealing statements pertaining to his plan for human redemption and restoration.

Next is the Book of Job. It contains the story of a wealthy and godly patriarch who stood high in the esteem of his fellow-man, and was greatly blessed by God. As the story unfolds, we find Satan accusing Job before God, insisting that this rich man's piety and his loyalty to God was based wholly upon self-interest—that if God's blessings were taken away he would curse God.

The narrative reveals that Satan was permitted an opportunity to try to prove his accusation by bringing calamity upon Job. His flocks and home were destroyed and his children killed. He was stricken with a loathsome disease, and then his wife, thinking that God had withdrawn his favor from her husband, turned against him.

But in spite of all this, Job maintained his integrity before God. The question raised by Satan was answered, proving that it is possible to serve God without material reward, and in spite of great loss and severe pain.

With Satan's accusations proved false, three friends of Job visited him—Eliphaz, Bildad, and Zophar. Finally a fourth appeared—Elihu. These first three are sometimes referred to as "Job's comforters," although they said little to console him. As a matter of fact, they endeavored to convince the patriarch that the calamities which had befallen him were proof that he had committed some gross sin for which he was being punished.

Job argued with his comforters that this was not true. The eloquence of Job and those who reasoned with him has no parallel in literature for beauty, style, and the clever use of words. While the discussion is based upon the personal trials of Job, in reality it points up the larger question as to why any of God's intelligent creatures are permitted to suffer; or why evil is permitted.

Job refused to admit that he was guilty of any special sin. Never-

theless, neither he nor his friends succeeded in reaching a definite conclusion as to why so much evil had befallen him. The story relates that then God spoke to Job out of a storm, and set the real facts before him. This part of the book—chapters 38 to 41—is superb in its style. In language of incomparable grandeur God silences Job, making him realize that while he was able to refute the charges of his comforters, he actually was a sinner and stood in need of God's grace.

The lesson learned, Job was restored to health, and again became a rich man. One of his calamities was the loss of his children, but God gave him another family, and at the end he was far richer in every way than he was before Satan asked for the privilege of testing him.

Many Bible students see in this wonderfully interesting narrative a beautiful illustration of the permission of evil as it relates to the experiences of the entire human race. All mankind has suffered because of sin, but in God's providence, and as a result of the loving provision he has made through the Redeemer, Christ Jesus, they are to be restored to health and life. This means that ultimately the human race will be in a much more favorable position than our first parents were before they transgressed God's law.

After God spoke to Job, and he realized more clearly the meaning of his trials, Job said to him, "I have heard of thee by the hear-

ing of the ear: but now mine eye seeth thee." (ch. 42:5) This will be true in the experiences of the human race. Millions have heard about God, but when the lessons are learned from the experience with evil they will "see," that is, truly know and appreciate, their Creator and loving God. This, the Bible reveals, will be at the close of the thousand-year reign of Christ.

Even while passing through his great suffering, Job expressed full confidence in his God, and in so doing gave us one of the most sublime expressions of trust to be found in the Bible. He said concerning God, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—ch. 23:10

At one stage in his experience Job, although still trusting God, wondered if life under such painful circumstances was really worth living, so he asked God to let him die. In the Lord's providence Job used language on this occasion which has served to help reveal the state of the dead. He prayed, "O that thou wouldest hide me in the grave . . . until thy wrath be past."—ch. 14:13

The Hebrew word here translated "grave" is *sheol*. This is the only Hebrew word in the Old Testament which is translated "hell." Job's use of it in this connection proves that the righteous go to the Bible hell at death, as well as the wicked. It is simply the state of death from which the Lord has promised a resurrection.

Job stated his faith in the resurrection saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—ch. 14:14, 15

The Book of Psalms

Next in order comes the Book of Psalms, the major portion of which was written by King David. It is sometimes called the songbook of the Bible. Many of these psalms were set to music and used in the ancient temple services. In fact, some of the psalms are still used in Jewish religious services, and also in Christian churches.

Due to the nature of his writings, David is usually referred to as a psalmist, although in the Bible this title is applied to him only once. The writings of David are frequently quoted in the New Testament, and there he is described as a prophet. The two titles, psalmist and prophet, are quite in keeping with the two outstanding characteristics of the Book of Psalms, for many of the psalms are poetic and devotional in nature, while others contain some of the outstanding prophecies of God's Word.

The 2nd Psalm contains a prophecy which is being fulfilled in our day, describing the dashing to pieces of the kingdoms of this world by earth's new King, Christ Jesus.—vss. 1-9

The 8th Psalm refers to the original creation of man in the image of God, and of his being

constituted king of earth. It prophesies a "visit" to earth by a messenger from heaven. The New Testament refers to this, and identifies Jesus as the visitor, and explains that the purpose of his visit is to restore man's original dominion.—vss. 3-8

The 16th Psalm is a prophecy concerning the suffering, death, and resurrection of Jesus. The prophet personifies Jesus, and expressing his hope in a resurrection, writes, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (vs. 10) Here the Hebrew word *sheol* is used, and is translated "hell." It is the only hell of the Old Testament, and this prophecy shows that Jesus' soul went there when he died.

The 23rd is the beautiful shepherd psalm in which David, a former shepherd boy, draws from his background of experience in tending sheep, to pen a beautiful and reassuring description of God's care for his people. "The Lord is my shepherd; I shall not want," writes David. Then he enumerates the needs of the people of God as a shepherd sees the need of his sheep, and expresses confidence that God will supply those needs.

The 46th Psalm is another prophecy of our times, combined with the promise of God's presence with his people to care for them in this time of the world's distress and trouble. "God is our refuge and strength," writes the prophet, "a very present help in

trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (vss. 1, 2) The word "earth" is here used to symbolize a social order, or what is styled today as civilization.

The 72nd Psalm is a marvelous prophecy of the kingdom of Christ and the rich blessings of peace and security which it will assure to all nations. Concerning Jesus, the new King of earth, David wrote in this psalm, "All kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."—vss. 11, 12

The 91st Psalm is a song of assurance that God will care for his people regardless of the strength and cunning of enemies who may seek to injure them. It is couched in beautiful, symbolic language, the opening verses reading, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—vss. 1, 2

The 96th Psalm is one of thanksgiving to God for the establishment of righteousness and judgment in the earth through the medium of Christ's kingdom. In this psalm we have one of the many assurances given us in the Bible that the future judgment day of the world is not to be a doomsday, but one of rejoicing and

deliverance. The last two verses of the psalm read, "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

The opening psalm in this song-book declares, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doeth he meditate day and night."—vss. 1, 2

This theme is reiterated in various ways throughout the book, and associated with songs of praise for the marvelous manner in which God blesses those whose delight is in his law. The whole book rings with thanksgiving and glory to God, closing with the grand hallelujah crescendo:

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltry and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

The Proverbs

NEXT of the Old Testament books is "The Proverbs." The greater portion of this book was written by King Solomon. To Solomon is attributed the possession of much wisdom, which he received when very young as a special favor from God, in response to his personal request. This wisdom is well displayed throughout The Proverbs.

There seems to be no special theme running through the book, unless it be the wisdom of obeying God's law, and living a just, honorable, and peaceful life. Many of the proverbs emphasize the importance of wisdom, declaring that it is much more valuable than gold or other riches. Perhaps the best conception of the contents and style of the book can be had by quoting some of its sayings and admonitions:

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."—ch. 1:5

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."—ch. 2:6

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."—ch. 3:3

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—ch. 3:5, 6

"Wisdom is the principal thing; therefore get wisdom: and with all

thy getting get understanding."—ch. 4:7

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—ch. 6: vss. 16-19

"The righteous shall never be removed: but the wicked shall not inhabit the earth."—ch. 10:30

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—ch. 11:24

"Lying lips are abomination to the Lord: but they that deal truly are his delight."—ch. 12:22

"A soft answer turneth away wrath: but grievous words stir up anger."—ch. 15:1

"Better is little with the fear of the Lord than great treasure with trouble therewith."—ch. 15:16

"How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?"—ch. 16:16

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."—ch. 17:28

"Every way of man is right in his own eyes: but the Lord pondereth the heart."—ch. 21:2

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—ch. 22:1

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."—ch. 25:21

"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth."—ch. 26:20

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—ch. 29:25

Chapter 30, from which the last quotation is taken, was written by "Agur the son of Jakeh," and chapter 31—the last in the book—lists "King Lemuel" as its author. Agur is an unknown Hebrew sage; nor is the identity of Lemuel very certain; but both are generally accepted as being among the Lord's inspired writers.

Ecclesiastes—The Preacher

ECCLESIASTES means "the preacher," and this title was probably given to the next book in the Old Testament because of its opening verse: "The words of the Preacher, the son of David, king in Jerusalem." David had but the one son who reigned as king in Jerusalem, who was Solomon. Although Solomon's name is not mentioned in the book, he is evidently its author.

During his reign Solomon became very rich, and he surrounded himself with much glory and pomp. God had blessed him with great wisdom, yet he was most unwise in his personal life. He writes much in the Book of Ecclesiastes to indicate that in his latter years he

realized the folly of his ways, so seeks to admonish others not to follow his foolish example.

The book is a reminder that despite riches, pleasure, honor, and glory, life is vain without God. Solomon had learned this, and wrote, "In the multitude of dreams and many words there are also divers vanities: but fear thou God."—ch. 5:7

The last chapter opens with an admonition for the young: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Then follows a symbolic description of approaching old age, and finally of death, concerning which Solomon writes: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—ch. 12:7

The word "spirit" in this text translates a Hebrew word which simply means the breath of life. In Solomon's description of death he is telling us that every part of man, both his body and his breath, returns to its original condition, which leaves one who has died exactly as before he was born.

Incidental to his general theme of regret for the wrong course he had taken, Solomon furnishes valuable information concerning the earth and the estate of man. In chapter 1, verse 4, he declares that "the earth abideth forever." This is in full keeping with the plan of God, as revealed throughout his

entire Word, to restore the human race to live on the earth forever. It refutes the traditional theory which has come down to us from the Dark Ages that the earth was to be destroyed by fire at the second coming of Christ.

Solomon must have heard of the theory, even in that ancient time, that man does not really die at all, that when he seems to die he is merely being translated into a spiritual realm—the claim being that man has a “spirit” which is immortal and cannot die—for in chapter 3, verses 19-21, he writes, “That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [who can prove that] the spirit of man that goeth upward, and the spirit of the beast that [it] goeth downward to the earth?”

In chapter 9, verse 10, Solomon furnishes us with a concise definition of the Hebrew word **sheol**, which, as we have previously noted, is the only word in the Old Testament translated “hell.” This same word, however, is in many places translated “grave,” but the meaning is the same. In his use of the word **sheol** Solomon wrote: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowl-

edge, nor wisdom, in the grave **sheol**, whither thou goest.”

In Solomon’s day all writing was done by hand, and on parchment scrolls—a tedious procedure. Reading these scrolls was also difficult and laborious, so “the preacher” concludes his “book” with a summary of his findings, saying:

“And further, by these my son, be admonished: of making many books there is no end; and much study is a weariness to the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” —ch. 12:12-14

The Song of Solomon

This book is the last of Solomon’s writings which appear in the Old Testament. It is sometimes called “Canticles.” The entire book may be styled a drama. Some scholars claim that it is the story of Solomon’s love for, and marriage to, either Pharaoh’s daughter or an Israelitish woman, the Shulamite.—ch. 6:13

But we think it is more likely that the Lord directed it to be a general picture of the love of Christ for his church, which ultimately becomes his “bride.” In keeping with this, how beautifully stated is the adoration of the church, when she says concerning Christ that he is “the chiefest among ten thousand,” the one “altogether lovely.”—ch. 5:10, 16

Our "Iron Gates"

"They came unto the iron gate that leadeth unto the city; which opened to them of his own accord."—Acts 12:10

WHEN Jesus met the mob at Gethsemane which had come out from Jerusalem to arrest him, Peter drew his sword, and in an effort to rescue Jesus from his enemies, cut off the ear of a servant of the high priest. Jesus commanded Peter to put up his sword, and then indicated that he had merely to ask the Father and twelve legions of angels would be sent to protect and deliver him.—Matt. 26:51-53

Later, when Jesus was before Pilate, charged with claiming to be a king, this Roman governor was somewhat irritated because the Master was so uncommunicative. He asked Jesus if he did not realize the authority of his position, and what it would mean to get a favorable decision from him. But Jesus answered, "Thou couldst have no power at all against me, except it were given thee from above."—John 19:11

These two statements, by which Jesus affirmed his complete confidence in his Heavenly Father's overruling providence in his life, should be a great source of confidence to us who are following in his steps. While Jesus did not ex-

pect that his Heavenly Father would deliver him from all trouble, he had no doubt of divine ability to do this. He knew that he was to die for the sins of the world. If he should be spared from suffering and death, how then, as he himself asked, would "the Scriptures be fulfilled, that thus it must be?"—Matt. 26:54

Shortly after Jesus began his ministry, the religious rulers of Israel commenced to show their opposition. They would like to have done away with him long before they did. Jesus knew this and avoided situations which would give them their coveted opportunity. His Heavenly Father co-operated with him in this, and we may be sure that all the powers of the Roman Empire enlisted on the side of the Master's jealous enemies could not have touched so much as a hair of his head until the "due time" came.

But there was a due time in God's plan for the Redeemer to give his life for the sins of the world. Jesus knew when that time had come. He told his disciples, even before he went to Jerusalem to celebrate the passover with

them for the last time, that he would there be arrested and put to death. He knew that this was God's will for him.

True, twelve legions of angels were ready to protect him from harm. These were more powerful than all the legions of Rome. Pilate would have been helpless to do anything against the Master had it not been permitted by God. But Jesus knew that it was the Father's will that he should die, so he did not ask for the twelve legions of angels to protect him from his enemies. His only way of escape from trial, now that his hour had come, was through death.

We Walk in His Steps

AS JESUS was, so are we in this world. We have covenanted to walk in his steps, to be "crucified" with him. That is a hard word! We know what it meant for Jesus to be crucified, and we freely use the word to describe our own experiences as we endeavor to walk in his steps, yet at the same time we may wonder why we have such severe trials, why the Lord does not deliver us from fiery-furnace experiences and allow us to enjoy the apparent joy and peace which seemingly fill the lives of other Christians.

There are many promises to assure us of God's ability and of his willingness to protect us from harm. "He that dwelleth in the secret place of the most High," says David, "shall abide under the shadow of the Almighty." (Ps. 91:1) Yes, the Almighty is just as capable today of sending those

"twelve legions" of angels to protect us as he was when Jesus was delivered into the hands of his enemies.

But with us, as with Jesus, there is a "due time" as well as a "due way" of deliverance. So the lesson we need to learn is simple trust in our God, and humble submission to his will. Jesus said, "If it be possible, let this cup pass from me." (Matt. 26:39) Nevertheless, Jesus desired that his Heavenly Father's will be done more than he desired release from suffering. This should be our attitude in every trial, in every hardship, in every perplexity, in every disappointment, in every faith-trying experience with which we are confronted.

God's Will for Peter

OUR text brings before us a marvelous providence of God in the life of the Apostle Peter. The miraculous power of God was employed through an angel to deliver the apostle from prison and from death at the hands of Herod. This deliverance was accomplished, not because it was the general plan of God at that time to protect all his consecrated people from bodily harm, but because he had further service for Peter to perform, and further lessons for him to learn.

In the beginning of the chapter 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." (Acts 12:1, 2) No

angel was sent to prevent this killing. We cannot believe that this was because James was not faithful to the Lord. It was simply that God had another way for him to "escape." God's providential care for his people is not always manifested in the same way.

As Herod "stretched forth his hands" further, Peter was caught and imprisoned. In doing this, Herod was seeking to please the Jews over whom he ruled as the representative of Caesar. It was the passover season, and he was sufficiently acquainted with Jewish customs to realize that until these special days were over the interests of the Jews would be well taken up; so he decided to hold Peter in prison until afterwards, and then bring him forth and make a public demonstration of his killing.

But meanwhile the church prayed. We cannot imagine that these consecrated Christians "demanded" of God that he use his power to protect Peter. They no doubt also prayed on behalf of James, who was "killed . . . with the sword." Jesus also prayed while in Gethsemane—"If it be possible, let this cup pass from me." But in Jesus' case it was not "possible," that is, it was not the Lord's will for him.

Nor was it the Lord's will that James be spared from death at the hands of Herod. But the disciples did not lose their faith. They prayed for Peter also. It was the Father's will that Peter should also die as his Master did. Jesus had

prophesied this. See John 21:18, 19. But, as with Jesus, so with Peter, and so with every one of us, there is a "due time" for all our experiences, and this was not the due time for Peter to finish his course in death.

Peter was "kept in prison," we read, "but prayer was made without ceasing of the church unto God for him." (vs. 5) What a picture this conjures up in our minds! Peter in prison, the church outside—in the home of Mary, the mother of Mark—praying. These devoted disciples had no assurance that the hands of Herod would not reach them also, but they prayed for Peter.

Meanwhile Peter, chained between two soldiers, was "sleeping." What an example of faith! Chained between two guards, held in prison with a threat of execution hanging over him, yet Peter slept. He had such confidence in the Lord that he was able to leave everything completely in his hands, knowing that whatever his will might be for him, it would be the best.

Peter, who was so greatly disturbed when Jesus was arrested, and who attempted to use his sword to deliver the Master from his enemies, had learned his lesson. He had learned it so completely that now, when similarly held in custody and threatened with death, he could lie down and sleep, leaving the outcome of his experience wholly with the Lord. This circumstance reminds us of David's attitude. When his en-

emies were pressing hard against him, he wrote:

"Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."—Ps. 3:1-5

So it was also with Peter. He knew that the Lord was his shield and his salvation, so he "slept." Peter also "awaked" because the Lord sustained him. An angel of the Lord appeared before him "and smote Peter on the side." The angel raised Peter up and said to him, "Arise up quickly."

What a startling, and at the same time, happy awakening this must have been! When, in faith, Peter fell asleep chained between the two guards, there may have been a fleeting thought pass through his mind that possibly he would be smitten by them, awakened, and hurried to his execution; but little did he realize that he would be awakened by an angel.

And not only awakened, but his chains also fell off, and he was bidden to arise. He was told to gird himself, put on his sandals, and follow the angel. Peter obeyed. This indicated that he was to leave the prison. But how? True, he was no longer bound by chains

to his guards, but he was still locked up within the prison. How was he to escape? Would he not be apprehended by other guards, and could he hope to get through the doors of the prison to freedom on the outside?

These questions may have occurred to Peter, but the account does not record them. We only know that Peter "followed the angel," being unaware of just what was happening. He was not sure that he was actually awake. Perhaps, thought he, I am only having a dream, or seeing a vision. But the important thing is that he "followed."

Yes, Peter followed the angel of the Lord, and did exactly as he was instructed. There is a lesson in this for all of the Lord's people when they are passing through their severe trials. The Lord always sends an angel to conduct us through those trials. As "ministering spirits" they are always near to help and direct us. Happy are we if we follow their leadings!

These "angels" do not now speak to us audibly, nor do they appear in visible form, but they are able to overrule in our experiences in such a manner as to be a positive and directing influence in our lives. We often speak of the providences of God, but do we realize that our "ministering spirits" are shaping those providences? They may not always lead in the direction of lighter burdens, or less

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"Think on These Things"

"The Grand Old Book"

"Thy Word is truth."—John 17:17

THE Bible is the oldest Book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth; they have hidden it, burned it, made it a crime punishable by death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its preserver. It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writers upon religion

and the various sciences have done good and have ennobled and blessed mankind to some extent; but all other books combined have failed to bring the joy, peace, and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a Book to be read merely; it is a Book to be studied with care and thought; for God's thoughts are higher than our thoughts, and his ways than our ways. And if we would comprehend the plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

The Basis of God's Love

"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."
—John 3:16

THE Scriptures assure us that the great difficulty with mankind is that they are weak, fallen, ignorant, under bonds of superstition and misled by the Adversary. It is because God saw that the hearts of humanity are not really in that deplorable condition in-

tentionally or deliberately that he has provided the way of escape. If we were wilfully, intentionally wicked, then the Lord would have no sympathy for us at all. When God looks at us as a race, he perceives that only very few have any knowledge of him and of his character of justice, wisdom, mercy, and love, and of the principles of his government. And so God said, I will see what can be done with these creatures; I will make a plan by which every one of them may be recovered through the gift of my beloved Son, the Logos. They shall be lifted up out of sin and degradation, and it will be the only lesson of the exceeding wickedness of sin that they will need throughout eternity. I will make the provision broad enough to include Adam and all his race. The first feature of this plan began to be manifested when our Lord Jesus came into the world. So the Scriptures say that Christ "brought life and immortality to light through the Gospel." What good tidings did he bring? Blessings for all of humanity who would seek him in honesty and earnestness of heart! He brought the good tidings that all who would manifest their love for him should have eternal life; and that a special class who would manifest special love for the Lord might become heirs of God and joint-heirs with Jesus Christ his Son. "So great salvation... began to be spoken by the Lord."—II Tim. 1:10; Heb. 2:3

The Value of Prayer

"The effectual, fervent prayer of a righteous man availeth much."

—James 5:16

THE poet has well defined prayer as being "the soul's sincere desire, uttered or unexpressed." Another has well declared that it is the "Christian's vital breath"—that is to say, Christian character cannot be maintained without prayer, any more than a human life could be maintained without breathing. Who has not noticed that all the great Bible characters used by the Almighty were accustomed to go to him regularly in prayer, and to seek for guidance from him in respect to every matter. Even the great Redeemer, holy, harmless, undefiled and separate from sinners, needed to pray to the Father—needed his fellowship and communion—needed to be in touch with the Infinite One. Several of his prayers are recorded, and we are told that he spent the entire night in prayer on more than one occasion. Some may ask, Would the Almighty change his plans in answer to our petitions? Assuredly he would not. Indeed, on the contrary, we are cautioned in the Scriptures to ask only according to his will. We are warned that if we ask amiss our petitions will not be answered. Hence the necessity for studying God's Word and being enlightened thereby respecting the divine program that we may ask in harmony with every feature of it.

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fiery trials, but if we follow them they are sure to lead us finally to victory and glory.

"His Own Accord"

Peter followed the angel "past the first and the second ward." Thus far there was no interference. Who or what could interfere with the angel of the Lord? Then they came to the iron gate which led to the city. This apparently was the last barrier, but it was a formidable one. Probably Peter was thoroughly awake by now, and fully understood what was taking place. Did he wonder how, or by whom, that iron gate would be opened?

We do not know. The account simply tells us that the gate opened of "his own accord." In this enlightened day of modern inventions, gates and doors are opened by means of "electric eyes." The person approaching the door passes through a magnetic circuit, thus breaking it. This sets an electrical mechanism into motion which opens the door.

No such man-made device opened the iron gate of that Roman prison in which Peter was incarcerated. The Lord had his own "electric eye" which, as the angel and Peter approached the iron gate, went into action and swung it wide open. Yes, it was a miracle, but only by a miracle could the Lord deliver his servant and make him available to render further service to his people.

Peter and the angel passed through the iron gate into freedom, and then the angel departed, leaving Peter to find his way to the home of Mary, and to his friends and brethren who were praying for him. The direct services of the angel were no longer needed, reminding us that the Lord gives us help only to the extent actually necessary. He furnishes us with our "daily bread" a day at a time, not for a year in advance.

Past the iron gate and out of prison, the angel no longer with him, Peter meditated on the meaning of what had happened. He came to the definite conclusion that there was no other explanation than that the Lord had sent an angel to deliver him. Fortified by this knowledge, he sought out the house of Mary, the mother of Mark. It was here that the brethren were praying for him. He knocked at the gate, attracting the attention at first of only a "damsel," a girl probably too young to be taking a serious interest in the prayers of the brethren.

But she recognized Peter, and quickly reported it to the others, too excited to even think of opening the gate to permit Peter to enter. When she told the brethren that Peter was out by the gate they said to her, "Thou art mad." This does not necessarily indicate that these brethren lacked faith in the efficacy of their prayers. One of their number had already been killed by Herod. Perhaps they had concluded from this that Peter would also be killed.

Probably their prayers were more in the nature of the one offered by Jesus, "If it be possible let this cup pass" from Peter. The main burden of their prayers was probably that Peter be given grace and strength to meet this severe test. And how wonderfully these prayers were answered! It may well have been because of such prayers that Peter was able to lie down and sleep while chained to the two guards.

God's providences are not always the same for all his people. James was killed by Herod, but Peter was saved from death at that time—saved for further service; saved to continue feeding the Lord's sheep as he had been commissioned by Jesus; saved in order that through his continued faithful ministry he might further "strengthen the brethren" as Jesus had also told him he would have the special privilege of doing.

Our "Iron Gates"

We look back upon the experiences of Jesus and the apostles, noting the miraculous manner in which God dealt with and blessed them, and almost wish that we could have been there and shared in some of those thrilling episodes. Sometimes our walking with the Lord may seem void of many outstanding evidences that he is actually by our side, that his angels are encamped round about us, that every detail of our lives is being supervised by his wisdom, that we are protected by his power, and spiritually enriched by the abundance of his grace and love.

But has it occurred to us that it requires greater faith to trust in the Lord when the outward manifestations of his keeping power are difficult to discover? Peter could always look back upon his experience of being delivered from Herod's prison as a proof of God's overruling providences in his life. It was so definite, so outstanding, that there could be no mistaking its blessed and reassuring implications. The opening of his "iron gate" was a lasting memorial of God's power to deliver him from evil.

However, we all have our "iron gates" to pass. And if we are following the Lord's leadings, putting our trust fully in him, our "iron gates" may also open as we approach them—and when they do, they will seemingly open of their own accord. We do not need to force the opening of these "gates" in an attempt to escape from trials which the Lord in his wisdom sees that we need.

"In Pleasant Places"

Of Jesus it was prophetically written, "Lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Ps. 16:6) The thought here is of proscribed limitations of action or experience. Jesus had a measured course in which to walk, and to be pleasing to his Heavenly Father it was necessary for him to keep within those boundaries.

So it was with Peter, and so it is with us. This is well illustrated by the manner in which Peter was

led out of the prison. He followed the angel, who led him past the first and second wards, and then to the iron gate which opened of its own accord. Had Peter decided that he knew a better way out of that prison, and had not followed the angel, he would not have been delivered. Let us suppose that Peter knew the location of the iron gate, and realizing that the angel was leading directly to it, decided to take another route, hoping to find an exit not so firmly closed. We know what the result would have been.

That short journey from the prison dungeon, past the wards and through the iron gate to freedom, might well illustrate our entire walk in the narrow way. In this "way" our "lines" of direction and limitations have "fallen." They are the "lines" contained in our covenant by sacrifice. With Jesus, these lines had "fallen in pleasant places" because he delighted to do his Father's will. The Father's will was not in itself always pleasant. On one occasion he prayed, "If it be possible" let this cup pass from me. But even that "cup" became pleasant in the certain knowledge that it was what the Father had outlined for him.

And so it should be with us. We start out in our consecrated life with the determination that we want only the Lord's will to be done. The "lines" which mark out his will are clearly traceable in his Word. We claim his promises to lead us, and to give strength for every time of need. We are con-

scious of the fact that his "angel" is by our side, so we have no need to fear.

But how often we wonder about the experiences which loom up before us! Is it not true that frequently when we awaken in the morning we wonder, perhaps almost fear, how we will get through certain experiences which we know we will have to face that day? They are sometimes only little things, but nevertheless, they are our "iron gates." But if we follow the "angel," and do not attempt to go in some other direction which for the time may seem better to us, they will frequently open of their "own accord" as we approach them.

If we are noting well all the little experiences of our lives, we will find that many "iron gates" open for us every day. Every Christian should be able each night to look back and praise the way the Lord has led him that day. He should be able to discern the opening of the "iron gates" and give thanks for the abundance of the Lord's strength, wisdom, mercy, and love.

In the case of Peter, the "iron gate" stood between him and freedom. But even more important, it also stood between him and service to the Lord and the brethren. We also have this type of "iron gate." No consecrated follower of the Master is contented when not doing everything possible in the service of the Lord. But with all of us there are hindrances, "iron

gates" that keep us back from doing as much as we would like.

With some it may be family ties which the Lord in his wisdom does not deem best to change. You may try, as it were, to peer beyond this "iron gate" and think how wonderful it would be if it would only "open" and permit you to go out into the service of the Lord as Peter did. But, evidently the Lord's "lines" have not thus "fallen" for you; not yet, at least.

Perhaps there is a service you can render within the confines kept closed by your "iron gate." Remember the case of Paul. From the time he was taken into protective custody in Jerusalem by the Romans, throughout his long and tedious experiences en route to Rome, and then for years as a prisoner in Rome, he was inside his "iron gate." The angel of the Lord did not lead him immediately to freedom as was the case of Peter.

But Paul found service nevertheless. He witnessed to princes and to rulers, to prison guards, and to many who called on him. From behind the "iron gate" in Rome he sent letters to the brethren to comfort and strengthen them. So whatever the "iron gate" may be that is preventing you from serving as freely as you would like—whether it be family ties, illness, lack of opportunity, or other circumstances over which you have no control—leave the matter in the Lord's hands.

Peter did. Chained between the

two guards, he fell asleep. We can "sleep" also, that is, rest in the Lord, even though we may feel that we are chained and restrained. It would have done Peter no good that night to lie awake and worry about the chains which were binding him, or about the iron gate which stood between him and freedom.

When Paul and Silas were in prison in Philippi, they sang hymns. In his own way the Lord delivered them, and in connection with their incarceration the jailer received the truth. So let us endeavor to "rest" in faith, and to rejoice in the Lord, no matter on which side of the "iron gate" our "lines" may have fallen.

We may be striving for victory over some imperfection of the flesh, a weakness which may be keeping us bound or held back in our progress in the narrow way. The Lord can open this "iron gate" for us also, if and when it is his will. The lesson he wants us to learn in all these experiences is that he knows what is best for us as new creatures in Christ Jesus. Happy are we if we learn this lesson and never try to force open our "iron gates" by our own strength.

As Peter looked back upon his deliverance from prison, one of the blessed assurances he had that it was by the Lord's overruling providence was the fact that the iron gate opened of its own accord. May we look for similar providences of the Lord in our

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lives. Whether the Lord opens our "iron gates" or keeps them closed, let us so delight in his will that we will never be tempted to tamper with the "gates" ourselves.

We might, presumably, force open an "iron gate" which is standing between us and what we would like to do. But if we did, how could we know that it was of the Lord? This does not mean that we should go through life in a spiritually listless manner, taking little or no interest in the Lord's providences. If we are fully consecrated to the Lord, watching and praying for his guidance and blessing, we will want to be serving him.

If an "iron gate" is standing between us and his service, we will sincerely want to be on the other

side of it, but only if it be his will. If it opens of its own accord, then we will rejoice and with diligence enter into the wider field of service thus made possible. But if the "gates" remain closed, we will gladly do what we can on the "inside."

There is an "iron gate" that stands between all the Lord's people and that glorious liberty of the sons of God beyond the veil. While we are this side of that "gate" we are all bound and hindered by the flesh and other circumstances from doing the things that we would. But in the Lord's due time this last "iron gate" will also open of its own accord. Then we will truly be free, and will also be in the presence of our God, where there are pleasures forevermore!

Weekly Prayer Meeting Texts

MARCH 5—"If there be any virtue, and if there be any praise, think on these things."—Philippians 4:8 (Z. '03-9; Z. '11-165. Hymn App. K)

MARCH 12—"The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith."—I Timothy 1:5 (Diaglott). (Z. '00-360; Z. '15-261. Hymn 113)

MARCH 19—"As obedient children, not

fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation."—I Peter 1:14, 15 (Z. '03-55; Z. '14-184. Hymn 130)

MARCH 26—"We are not of the night, nor of darkness. Therefore let us not sleep, as do others."—I Thess. 5:5, 6 (Z. '03-70; Z. '13-181. Hymn 18)

Faithful Stewardship

Please explain the Parable of the Unjust Steward. In what way should we, as Christians, make “friends of the mammon of unrighteousness”? See Luke 16:1-13.

IN ANCIENT times it was the custom for men of great wealth to entrust the management of their business affairs to a steward. The steward exercised great authority. Some were faithful and honest men, and some were not. The one mentioned by our Lord in this parable was unfaithful and shrewd. On his books were the accounts of men who were in debt to his employer, so when the steward was given notice of his dismissal, he reduced the debts of these various debtors, using the authority that was still his, in order to make friends of those thus favored, hoping to receive favors from them when he was unemployed.

The text referred to in our question is verse nine, which reads, “And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.” These words of Jesus to his disciples have been difficult for some to understand. We believe that our Lord used this parable to teach an important lesson. In verse eight he said, “The children of this world are in their generation wiser

than the children of light.” That is to say, the worldly-minded are shrewd in dealing with their own kind, they make their dealings profitable to themselves, while Christians very often fail to use what God has given them for their best spiritual advantage.

The Authorized Version misses the point of our Lord’s lesson in verse nine, for it leaves the impression that friendship with unrighteous things is proper and wise for a Christian; but that is not the point of the text. Mammon is a Chaldee word meaning riches. In the phrase, “mammon of unrighteousness,” there is implied no condemnation of property as such. It is styled as belonging to unrighteousness because it is the characteristic desire of a selfish, unrighteous world to possess worldly wealth. The real difficulty arises from the mistranslation of the small Greek word **ex**, meaning **beyond**. Properly translated, we see that our Master exhorts us to make friends “beyond” this world, through a proper use of the “goods of this world” which he has put into our hands as his steward, so that when this evil order comes to an end, these friends, made through our faithful stewardship, even our Father and his beloved Son, may receive us into our everlasting home.

That this parable is a lesson in wise stewardship appears clear in

reading Ferrar Fenton's translation which is, "And his master admired the rascality of the steward, because he had acted reflectively; for the sons of this world are for their own generation more reflective than the sons of the light. But I say to you make for yourselves friends beyond the world of villainy, so that when it departs they may receive you into everlasting dwellings. The faithful in a very little will also be the same in much; and whosoever is unjust in little will also be unjust in much. If you are therefore dishonest with the unstable wealth, who will entrust to you that which is real? And if you have not been trustworthy in regard to what belongs to another (of which you are now a steward), who will entrust you with anything for yourselves?" That is, how could you be trusted with immortality, which is life within oneself?

Errors Die Hard

In your radio broadcasts why do you choose to emphasize that "eternal torment in hell" is an erroneous belief? Very few any longer believe in hell; why not spend the time in talking of the glories and beauty of God's Word of truth?

THE belief that the majority of the human race will go into a hell of eternal torment at the time of their death is still held by millions of people at home and abroad. It has never been removed from the church creeds. Obsolete views

based on obsolete opinions do not die easily, and the fear of being sent to hell to be tortured in fire and brimstone is very real to many people.

No evidence has ever been presented to prove that fear of hell has raised the moral standards of any people. On the other hand, many have declared themselves atheists rather than worship a God who would permit his creatures to be so cruelly dealt with. Our radio programs are dedicated to the teaching of the truth of the Bible, untrammelled by the errors which have become a part of man-made religion.

The doctrine of eternal torment is not truth; it is based upon a lie, a devilish lie indeed, as the following text of Genesis 3:1-4 shows: "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." This lie of the serpent was in direct contrast to the true statement of the Lord God, who had said, "Thou shalt surely die."—Gen. 2:16, 17

And this lie, "Ye shall not surely die," is the false foundation upon which the immortality of the soul

and the eternal torment errors are built. We denounce this error at every opportunity, for we believe that the vile stain can be removed from man's conception of our Heavenly Father only by telling the truth as the Bible presents it. We have been made glad by many hundreds of letters which we have received from our listeners, telling us how this God-dishonoring belief has been discarded because of our message, and of the peace of mind and heart that has come from learning the truth.

The Spirit And the Bride

Please explain the meaning of Revelation 22:17, which reads: "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." Who is the Spirit; who is the bride?

To properly understand this passage of Scripture, we must know that its application is not at the present time, but future. In verse one of the chapter of our text we read, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The church now receives the "water of life" directly from the Lord, not from the river; for it is written: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water

springing up into everlasting life." —John 4:14

There is no bride now. Now, during this Gospel age, is the time that the Lord has set aside for the calling of the bride class out of the world. The word "bride" implies that the marriage of the Lamb has taken place at the time our text applies, as expressed in Revelation 21:9: "Come hither, I will show thee the bride, the Lamb's wife." Our text will apply, therefore, after the church is complete, and with her Lord in glory.

The river of life flows from 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 trees were for the healing of the nations." This text is a key showing that the blessings of the thousand-year reign of Christ are here referred to, for it is then that the nations will be healed and blessed.

At the end of this age, when the Gospel church will have been chosen, the present scene will change, and another step will have been taken in the development of God's plan, and the picture given in the 22nd chapter of Revelation will be due. The heavenly kingdom will then be established with Christ and his church reigning in glory. The "river of life" will proceed from the throne of God and the Lamb until every member of the human race will have had the opportunity to share the blessings of everlasting life. It is during this time that the dead will be

raised. Without the Spirit of God the kingdom work could not succeed, and so the text of our question emphasizes that the Spirit, the Holy Spirit of divine power, will unite with the bride and with the Lamb in affording the opportunity of "whosoever will" to drink of the water of life freely.

As Little Children

In Matthew 19:14 we read the following words of our Master: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Does this promise to be of the kingdom of heaven extend to children who die, whose parents are unconverted as well as to children from Christian homes?

THE Master was a lover of children; so when parents who had sensed our Lord's greatness brought their children to him for his blessing, he insisted on blessing them, even though his disciples were inclined to discouraged him from doing so. But in the account mentioned in our question there is no promise that little children who die will go to heaven. Our Master was apt at taking advantage of opportunities to teach needed lessons. In this instance, he used the little children to teach his disciples the lesson of humility.

In Matthew 18:1-3 we read: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the

midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The apostles' desire to be great was not a proper attitude of heart, so the Master said to them that they would have to be "converted."

The word "converted" has acquired a conventional religious meaning, but our Master's thought is more apparent in the Revised Version which reads: "Except ye turn, and become as little children not only will you fail of an important place in the kingdom, which ye evidently desire, but you shall not so much as enter the kingdom at all."

A little child, by nature, possesses certain qualities which we, as Christians, must develop through our willingness to have God's will done in us, and through the power of his indwelling Spirit. Here, then, is a standard of Christian simplicity. Whoever would have a place in his kingdom must turn away from pride and selfish ambition, developing the childlike spirit of humility and reliance upon God.

Of course the kingdom of God has a place for all children who have gone into the sleep of death. Their awakening does not depend upon the acts of their parents, but upon the precious blood of Jesus Christ, which assures all, both young and old, of the privilege of coming forth from their graves, and, if obedient to the laws of the kingdom of God, of receiving the blessing of everlasting life.

The Memorial Supper

"This do in remembrance of Me."—LUKE 22:19

AFTER sundown on the twenty-ninth of March, devoted followers of the Master in practically every civilized country of the earth will once more commemorate the death of Jesus, the Redeemer and Savior of the world. Jesus asked his disciples to do this, and those who love him and keep his commandments rejoice in the privilege of observing this simple ceremony; not alone because he asked them to do it, but also because they delight in every opportunity to focus their attention upon him, and to meditate upon the love of God that was so bountifully manifested by him.

While the Scriptures do not suggest that we celebrate either Jesus' birth or his resurrection, they do enjoin the celebration of the memorial of his death, and we do so, not every week or every month, but properly once a year. The death of Jesus took place on the passover, the day *once a year* when the Jews commemorated the slaying of the passover lamb, following which the nation was delivered from its Egyptian bondage. To the Christian, the Memorial Supper supplants the passover supper, and therefore should be celebrated at the same time, and properly only once a year.

But do not misunderstand us. The Memorial Supper is not the antitype of the former passover celebration. Jesus himself was the antitypical passover Lamb. Just as all Israel was delivered from Egyptian slavery following the slaying of the lamb the night before the Exodus, so all mankind will be delivered from slavery to sin and death as a result of Jesus' death. But the ones immediately in danger on that original passover night were the firstborn of Israel; so the first to be directly saved from death by the blood of Jesus, the antitypical passover Lamb, are the "church of the firstborn, which are written in heaven."—Heb. 12:23

The "church of the firstborn" is composed of all consecrated followers of the Master. That is why we are directly concerned with the request Jesus made that night in the upper room to com-

memorate his death. Yes, he was the "Lamb of God" who, through his death, became a propitiation, or satisfaction, for our sins, and also for the sins of the whole world. (I John 2:2) The Memorial Supper, therefore, is not a new way of celebrating the passover supper, but a commemoration of the death of the real or antitypical passover Lamb.

And it is proper that this memorial be held on its anniversary date, which was the fourteenth day of the Jewish month Nisan. This year that date falls on March 30, but since biblical days begin at sundown, the 30th would actually commence after six o'clock on Sunday, March 29.

Sorrow and Joy

The Memorial Supper is an occasion for both godly sorrow and sober joy. First and foremost it is a reminder of the suffering and death of Jesus. The fact that the sin of the world made it necessary for him to die should bring to our hearts with renewed force a sense of our own need of his redeeming blood, and also the terrible plight of the whole dying race, stung to death by sin. The Prophet Isaiah wrote that there was laid upon Jesus "the iniquity of us all." No wonder he suffered!

It is an occasion for joy, nevertheless, because we have the assurance that the death of the Redeemer which we memorialize is a guarantee that in God's due time all sin and death will be destroyed. When vaguely the disciples began to realize that Jesus was to be taken away from them, by death or otherwise, they were greatly troubled in their hearts, and he said to them, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:21, 22

Jesus told his disciples that they would "weep and lament" because of his death, and they did. (John 16:20) When we gather for the Memorial Supper we enter to some extent into their sorrow, and the sorrow also of Jesus, for he suffered more than they. But, as with them, our sorrow is also turned into joy when we consider that, symbolically speaking, "a man has been born into the world." Yes, the "travail" and bitter anguish of soul attending the sacrifice of the "Lamb of God," ended in a glorious victory over death when God raised Jesus from the dead, and exalted him far above angels,

principalities, and powers, and every name that is named, that at the name of Jesus every knee should bow and every tongue should confess to the glory of God the Father.

We rejoice with joy unspeakable in the fact that Jesus was raised from the dead, for Paul informs us that he was the "first-fruits of them that slept." (I Cor. 15:20) This means that there were to be afterfruits. Paul tells us about these also, for they shall all come forth, he declares, in their "own order: Christ, the first-fruits; afterward they that are [or become] Christ's at [or during] his presence [mistranslated 'coming']"—I Cor. 15:23

Is it any wonder, then, that the Lord's people gather for the Memorial Supper with mixed feelings of sadness and rejoicing? Faith in the sure promises of God does not lift us out of our own weaknesses, nor close our eyes to the suffering with which we are surrounded. When Jesus stood beside the tomb of his beloved friend Lazarus, and had brought forcibly to his attention the sorrow and suffering of the world, he "wept." Jesus knew the time was coming when there would be no more death, but this did not fully take away the bitterness of the present.

So it should be with us. But faith, nevertheless, in the glorious outcome of the divine plan for human redemption and restoration does give us joy. The sorrow of those first disciples was turned into joy when they realized that their Master had been raised from the dead and especially when they learned that his death was a necessary part of the divine plan for human salvation. The two to whom Jesus explained this as he walked with them on the road to Emmaus said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24:13-32

So today our hearts burn within us, for we too have learned the real significance of Jesus' death—what it means to us, and to the whole world. We can only approximate the joy of those who saw and conversed with the Master after his resurrection, but we believe their testimony. We know that Jesus was not holden of death, and this turns our sorrow into joy.

Kingdom Hopes Shattered

The disciples believed that Jesus had come to establish the long-promised kingdom of God. For more than six centuries Israel had been under the domination of foreign powers and was a vassal

state to Rome when Jesus came. They believed that the Messiah would change this; that by his kingdom power the Jewish nation would be liberated. This is one reason they were so bitterly disappointed when Jesus was crucified. Their hopes were dashed. For the time being they were not even sure that Jesus was the Messiah. "We trusted that it had been he which should have redeemed Israel," two of them said to Jesus on the road to Emmaus.—Luke 24: 21

But their faith was quickly restored when they were convinced that Jesus had been raised from the dead, and their joy knew no bounds when they learned that his death was a part of God's plan of redemption, and had been foretold by the holy prophets. But now they could see no further reason why the kingdom should not immediately be established, especially since Jesus had told them that "all power" had been given to him both in heaven and in earth. So the last time Jesus appeared to them before his ascension they made bold to ask, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1: 6

They had learned much about the divine plan since Jesus was raised from the dead, but there was still "more to follow." It had not yet been revealed to them that the foretold sufferings of Christ were not completed on Calvary; that these sufferings would continue for an entire age, experienced by the members of his mystical body. This they did not comprehend until it was revealed by the Holy Spirit which came upon them at Pentecost. Millions of professed followers of Jesus since have not learned this great truth, and have imagined that his kingdom reign began at Pentecost.

It has been a great blessing to many at this end of the age to have this mystery of the kingdom unfolded to them; for now we know why the world has not yet been converted, and why there has not been peace on earth and good will among men. The reason is that the "sufferings of Christ" have been continuing.

The disciples were informed about this even while Jesus was with them in the flesh, but they did not comprehend its meaning. They were concerned with sharing the honors of his kingdom. One wanted to sit on his right hand and the other on his left hand in the kingdom. But Jesus said, "Ye know not what ye ask." Then he added, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?"—Matt. 20: 22

He was simply saying to them that in order to share the glory of his kingdom they would first of all have to suffer and die with

him. On another occasion he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This also was an invitation to share in his suffering and death.

Later Paul described this privilege of discipleship as being "planted together in the likeness of his death." (Rom. 6:5) Peter wrote, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (I Pet. 2:21) Paul also wrote, "For unto us it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

"Unto us it is given . . . to suffer for his sake." This means that it is a privilege to suffer with Christ. Do we consider it so? The Memorial Supper is an occasion to remind ourselves that this is indeed the highest favor that has ever been offered to human beings; for the promise is that if we suffer with Jesus, we shall also reign with him. Just as Jesus was raised from the dead to be the "King of kings," so all those who suffer and die with him are brought forth in the "first resurrection" "to live and reign with Christ a thousand years."—Rev. 19:16; 20:4, 6

Glorious prospect!

The "Bread" and the "Cup"

Jesus' death on behalf of both the church and the world, his suffering, our privilege of suffering with him and being raised to glory to reign with him, and finally the deliverance of all mankind from the thralldom of sin and death—all these thoughts are in our hearts as we partake of the Memorial Supper—the "bread" and the "cup."

Jesus and his disciples had evidently finished eating the typical passover supper in the upper room on that memorable night, when he took bread, broke it, gave it to his disciples and said, "This is my body which is given for you: this do in remembrance of me." Then he handed them the "cup" containing "fruit of the vine," and said, "This cup is the new testament in my blood, which is shed for you."—Luke 22:17-20

Matthew and Mark give a slightly different wording of this brief ceremony, but the thought is the same. The broken bread was thereafter to represent Jesus' broken body, and the "cup" his shed blood. Our partaking of these emblems signifies our acceptance of the divine provision for life made for us through the re-

demptive work of Christ, and the recognition that this provision was likewise made for all mankind.

But to the consecrated followers of Jesus there is a still further significance in our partaking of these emblems. Paul suggested it when he wrote, "The bread which we break, is it not the communion [Greek, partnership] of the body of Christ? the cup of blessing which we bless, is it not the communion [Greek, partnership] of the blood of Christ?" (I Cor. 10:16) The thought is that when we partake of the Memorial Supper we also symbolize our own participation in the suffering and death of Jesus. What a thought! And how appropriate a time it is to renew our consecration to be dead with Christ, and to receive an increase in our "re-joicing in hope"—the "hope of glory."

Jesus explained that his blood was the blood of the "new testament," or covenant. The "old" covenant was the one which was made with Israel at Mt. Sinai, when Moses served as mediator. Paul explained that that commandment, or covenant, which was "ordained to [give] life," the people of Israel found to be "unto death." (Rom. 7:10) This was not because anything was lacking in the covenant, or in the Law of the covenant. The fault was in the people. Being sinners, and imperfect, they could not meet the perfect requirements of the Law which constituted the basis of that "old" covenant.

When the typical covenant was inaugurated the "book [of the Law] and all the people" were sprinkled with blood of oxen and goats—blood which had previously been gathered in basins. Associated also with that "old" or Law Covenant were the typical sacrificial services of the tabernacle, and later, of the temple. Every year there was a day of atonement on which a bullock and a goat were slain, and their blood taken into the most holy of the tabernacle and sprinkled upon the mercy seat. But this was merely typical, for as Paul explains, the "blood of bulls and of goats" could not actually "take away sins."—Hebrews 10:4

All the blood associated with that covenant pointed forward to the blood of Christ. That is why he speaks of his blood being the blood of the New Covenant. This New Covenant is promised by God in Jeremiah 31:31-34. In this promise we are informed that the covenant will be made "with the house of Israel, and with the house of Judah." The two preceding verses (29, 30) in the chapter identify the time in the divine plan when this New Covenant will be

inaugurated. "In those days," the prophet writes, "they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

Now we are living in the time when all are dying because of Adam's transgression. By heredity, sin and death have been passed on from one generation to another. But that will be changed when the "times of restitution" begin. Those who obey at that time will not die. However, as Peter stated, "The soul that will not hear that Prophet, shall be destroyed from among the people." (Acts 3: 19-23) And it will be then that the promised New Covenant will become effective as the channel of life-giving blessings to all who willingly come under its terms.

But there has been an entire age set aside in the plan of God for the preparation of that covenant, and particularly of its servants, or "ministers." (II Cor. 3:6) Jesus is to be the Mediator of that New Covenant, and his faithful footstep followers will be co-mediators. They will attain this high position through faithfulness in laying down their lives in sacrifice, being "planted together in the likeness of his death."—Rom. 6:5

These have nothing of merit of their own to sacrifice, because they are members of a sin-cursed and dying race. Their sacrifice is acceptable only through the merit of Christ's blood. Blood, in the Scriptures, represents life, and Paul wrote, "The life which I now live . . . I live by the faith of the Son of God." (Gal. 2:20) This is true of all of us. All the life we have was secured through the atoning blood of Christ. We have no "blood" of our own to shed that is meritorious. It is only through his blood that we are able to "present" our bodies "a living sacrifice."—Rom. 12:1

Since it is the blood of Christ which thus makes it possible for his followers to qualify to be associated with him as ministers of the New Covenant, how appropriate that he should refer to it as the blood of the covenant. By inviting us to "drink" of the "cup" which represents his blood, Jesus thus invited us to participate with him in that glorious future work of "making" the New Covenant, first with Israel and Judah, and through them with all mankind.

Here, then, is another cause for joy as we partake of the Memorial emblems, for it will help to remind us of the high station to which we have been called—a position so high that we could never attain it through our own worthiness. But how wonderful

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the arrangement through the "blood," which first takes away our own condemnation, and then enables us to become joint-sacrificers with our Redeemer, to have a partnership in his blood!

Now that we are living in the very end of the age, there will not be many more opportunities to celebrate the Memorial Supper. Jesus said that he would not drink of the cup again with his disciples until he drank it anew with them in the kingdom. Perhaps he is already doing that with the risen saints; but those on this side of the veil will continue to partake with the same thoughts in mind as on previous years; conscious, nevertheless, that the time is short, and of how "thin" is the intervening veil between the "feet of him" and those who already are "caught up" to be with the Lord in the spiritual phase of his kingdom.

Probably this review of thoughts pertaining to the Memorial Supper will be new to many readers, especially its once-yearly celebration. Any such who are fully devoted Christians who would like to meet with a local group and partake with them will be welcome. If you would like information concerning the local group nearest to you, it will gladly be furnished. Address your request to the Dawn Bible Students Association, East Rutherford, New Jersey.

A rich blessing results from meeting with others of like precious faith to partake of the Memorial Supper, but those who are isolated need not feel that they are deprived of the privilege of complying with the Master's request to do this in remembrance of him. Perhaps there is only your own family, or possibly you are entirely alone in the truth in your vicinity. Even so, you can observe the Memorial Supper on the evening of the 29th, conscious of the fact that as you do so, thousands of others, individually and in groups, are at the same time bringing Christ into their hearts with renewed meaning, and strengthening their determination to be his faithful followers, even unto death.

In the upper room that night when Jesus instituted the Memorial Supper, the very air must have been charged with tenseness. Tragedy was about to strike! Jesus identified his betrayer, who left to make the final arrangements for betraying his Master. The remaining eleven all loved Jesus, and Peter avowed that he would die for him, meaning every word. Little did they understand what the next few hours held in store for them, and for their Master. But Jesus knew.

And Jesus knows today what is in store for his people on this side of the veil. With the majority these are days of comparative quiet, but not for all. Even now, many of our brethren are suffering in concentration camps, or even in worse places of torture. They are beyond our reach, except by prayer. Perhaps our knowledge that these are passing through the fires of affliction will help the rest of us this year to capture a little more realistically the feelings of Jesus and his disciples on that night when he was betrayed. If so, the Memorial Supper in 1953 will go down in memory as one which helped us more than ever to understand, yes, even to feel, the communion of suffering in which it is our privilege to share. This, in turn, will cause us to lean a little harder on the Lord, that we may be sustained, and to pray more fervently on behalf of our brethren everywhere.

May the "joy of the Lord" which gives us strength continue to fill our hearts and lives as daily we endeavor more faithfully to follow in the footsteps of him who loved us and died for us!

The Radio Witness Continues

BY THE end of March the "Frank and Ernest" broadcasts of the good news of the kingdom will have finished the first half of the fourth year on a national network, and a total of fourteen years since they first went on the air. The remarkable thing is that after all these years we are constantly hearing from new listeners, both young and old. And it is most encouraging to realize that the zeal of the brethren to keep the programs on the air does not abate.

This proves the power of love as an incentive to diligence and continued sacrifice in the service of

the Lord and of his people. And, after all, of what value would our efforts be if they were not motivated by love? Even if we gave our bodies to be burned and did not have love, it would profit us nothing. Fear may induce a temporary fervency in activity, but it does not leave the imprint of Christ's character in the heart.

The response to the broadcasts is keeping up remarkably well also, especially when we consider the large number of former listeners who have now turned to television. Today, there are many millions of television owners throughout the

country who, four years ago, were radio listeners. True, most owners of television sets still use their radios to a limited extent, and since the "Frank and Ernest" programs are not on in the evening, hence do not compete with the most popular television programs, our loss of audience has not been in proportion to the increase of television set owners.

Our large mail response proves that the radio witness is still reaching millions. How wonderful it is that the Lord grants his people the privilege of continuing this witness! And it does continue, although on a month to month basis of faith. Probably never in the history of the Gospel church have so few people had the privilege and honor of giving such a wide and continuous witness for the truth of the divine plan. Let us give God the glory, and praise him for the share each one of us has in this work of faith and labor of love.

As the broadcasts continue from month to month, and from year to year, there is an increasing number of mail responses which reflect an ever deepening knowledge of the truth and a greater heart appreciation of the divine plan. The evidence indicates that there are many who have gained a fairly accurate understanding of the simple fundamentals of the truth simply by listening to its oral presentation over the radio.

We rejoice in this, for we know that a little later on this knowledge will be of inestimable value to them. Not only so, but these are

repeating the good news to their friends and neighbors, in factories, in offices, on the streets, and in many churches. Yes, the truth is reaching many of whom we have no knowledge in the sense of being in communication with them.

This is undoubtedly a sowing work for the Millennium. Meanwhile, one here and one there takes a deeper interest, studies the more advanced features of the truth, consecrates to follow in the footsteps of Jesus, and starts running for the prize of the high calling. These usually appear at the ecclesias if there is one near enough to attend. This also is of great encouragement, proving again that our labor is not in vain in the Lord.—I Cor. 15:58

So brethren, let us continue to rejoice together in our mutual privileges of service. The world outlook is more uncertain than ever, but this should make us even more determined that we will continue faithfully to serve the Lord in any and every way we can, regardless of the cost. True, we are weak and imperfect, but if we look to the Lord for strength, we will not become weary.

The radio witness can be increased by advertising—either in local newspapers, or by the distribution of cards and tracts. We have abundant supplies of these for this purpose, and you are invited to send for all you can judiciously use, either to hand to friends personally as you have opportunity, or for general house to house distribution.

Co-operative Extension Work

WE HAVE recently been informed of a co-operative effort which is being planned by several ecclesias to sponsor a series of public meetings in a large city where at present there are no regular meetings. The ecclesias participating in this joint effort are those at Chicago, Illinois; Gary, Indianapolis, and Muncie, Indiana; and Detroit, Michigan. The first city chosen by these brethren in which to conduct a series of public meetings is Fort Wayne Indiana.

This wonderful spirit of co-operation on the part of these groups of earnest and zealous Bible Students is most encouraging, and it seems to us that the plan is a very wise one. In the city of Fort Wayne considerable interest has been manifested in the radio programs, and it is hoped that a series of public meetings, to which these interested persons will be especially invited, shall prove to be a great blessing to them, and possibly result in regular meetings being held there.

The tentative date for the first of these meetings is Sunday, May 17. Brethren of the participating ecclesias will go to Fort Wayne on Saturday, the 16th, to distribute advertising matter, and the plan is to hold a meeting for the brethren on Saturday evening, and also on Sunday morning, in addition to the public meeting on Sunday afternoon. In other words, this first

week-end will be much in the nature of a convention, and those who may not find it possible to help with the distribution of the advertising matter for the public meetings are invited to go to Fort Wayne for the meetings. This invitation is extended to all the brethren within driving distance of Fort Wayne, even though they may not be associated with the participating ecclesias.

The address of the meeting place in Fort Wayne has not as yet reached us, but this will be published in our April issue, together with any other information which may be available by that time.

We believe that the Lord's people in many parts of the country will be interested in this co-operative extension work. There are numerous cities and towns in almost every part of the country where much interest has been aroused by the truth being heard over the radio. Perhaps groups of ecclesias in other parts of the country might be able to work together and help to encourage this interest in places where there are no ecclesias.

It is something to think about, and if The Dawn can assist in any way to promote efforts of this kind, we shall be very happy to do so. Any inquiries should be addressed to The Dawn, Pilgrim Department, East Rutherford, New Jersey.

Recorded Lecture Service

SEVERAL months ago a tentative plan was announced for supplying recorded lectures to individuals and groups who could and would like to use them. We are happy to announce that we are now ready to initiate this service.

Our library of recordings is not yet very extensive, but the number and the variety of subjects will, we trust, continue to be increased. We will have subjects especially suitable for the brethren—"class talks"—and also for the public. The public lectures will be on both prophetic and doctrinal topics.

These lectures are recorded on tape, at a speed of three and three-quarter inches per second—double track. This means that there are up to two hours of recording on each reel of tape you will receive. The lectures themselves will vary in length from one-half to three-quarters of an hour. In addition there will be congregational singing on the tape, both before and after the lecture. This singing is by the various ecclesias where the recordings are made.

Brethren in many places throughout the country already have tape recording machines on which these recorded "meetings" can be played. If you do not have one, we shall be glad to furnish full information as to the more suitable makes for this purpose, and the costs. We are not in the business of selling tape recorders, but shall

be glad to furnish any information we can, and machines can be purchased through *The Dawn* when this is desirable and requested. If you decide to purchase a machine locally, be sure it is the double track model, and that it has a tape speed of three and three-quarter inches per second. Otherwise, you will not be able to use the tapes we furnish.

Wire and tape recorders have now been used by a number of brethren for several years. It is quite customary to see these machines in use at conventions and on other occasions, recording the discourses given by the brethren. These recordings are then used over and over again, in homes, in hospitals, and for the benefit of those who could not be at the convention. Sisters listen to the lectures while doing their housework.

These blessings have been somewhat limited, and it is our hope that lectures especially adapted for the purpose will be available in sufficient quantities to supply weekly "releases." You may request them one at a time as you find that you can use a lecture. Or you may request weekly or monthly service. There will be no charge. To start with, you may merely desire further information. In any event, address your request to *The Dawn*, Tape Recording Service, East Rutherford, New Jersey.

"Christ in You"

**"Christ in you, the hope of glory."
—Colossians 1:27**

OUR text describes an exceedingly precious experience. There are various scriptures which make reference to this happy condition; for example: "If Christ be in you" (Romans 8:10), "Christ liveth in me" (Galatians 2:20), "Until Christ be formed in you." —Galatians 4:19

The Bible also describes the Lord's true people as being "in Christ," giving the thought of membership in his body—"So we, being many, are one body in Christ."—Romans 12:5

To the fully consecrated children of God, both these scripturally described conditions, "being in Christ," also "Christ being in us," are joyous realities, which become increasingly rich as progress is made in the Christian life. Once they were not children of God, but "were by nature the children of wrath, even as others;" "in darkness, and without any proper direction in life, not having heard the glorious true Gospel of the kingdom. But happy indeed was the day when, hearing the true good news, they yielded to God's gracious drawing power, and appreciated, little by little, the grandeur and beauty of the Gospel

message being revealed to them in the Scriptures.

Realizing their own unworthiness, and real need of a Saviour, they accepted Jesus as their personal Lord and Redeemer. By faith they accepted the righteousness from God on account of their faith in Christ Jesus, and fully consecrating themselves to God, the Holy Spirit then truly worked within them.

Here was the beginning of a new life, and they could gratefully exclaim in the sentiments of I Peter 1:3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us anew unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." They now had a blessed hope of an actual birth to the divine nature in the first resurrection.

Christ Jesus was now their "Head." Indeed, they rejoiced to know that he is the Head over all things to the church, which is his body. Just as the human body is comprised of many members, so also is The Christ. The Greek word translated "Christ" corresponds to the Hebrew word rendered "Messiah," and in either language the significance of the word is "The Anointed."

The anointing process was pic-

tured during the Jewish age at the installation into office and the anointing of the kings and the high priests of Israel. The oil used in that ceremony was, according to Exodus 30:22-33, a peculiar kind, which might not be used for any other purpose. Similarly, the anointing which our Lord and the members of his mystical body have received is different from anything else in the world. It is the anointing of the Holy Spirit—the spirit of truth, the spirit of righteousness.

And Ye All Know It

In proportion as we, here and now, have the Holy Spirit, in that proportion we are faithful members of the body of Christ, and have the anointing in us. As the apostle says, "The anointing which you received from him abides in you"; "You have an anointing [unction, AV] from the Holy One, and you all know it." (I John 2:20 27, **Diaglott**) It manifests itself to us as it would not to the world.

The signification of "unction" (AV), and of its Greek original, **chrisma**, is smoothness, oiliness, lubrication. From custom, the word carries with it also the thought of fragrance, perfume. How beautifully and forcefully this word represents the effect of God's influence towards goodness upon those who come under this antitypical anointing—holiness, gentleness, patience, brotherly kindness, love!

What a sweet, pure perfume does this anointing of the Holy Spirit of love bring to all who re-

ceive it. However ungainly, or coarse, or rude the outer man—"the earthen vessel"—how soon it partakes of the sweetening and purifying influence of the treasure of the "new heart," the new will within, anointed with the Holy Spirit and brought into harmony with whatsoever things are true, honest, just, pure, lovely, and of good report.—Phil. 4:8

Just as the anointing of kings and high priests of Old in Israel was the divine evidence that they were accepted to office, so was it with Jesus. It is described in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit and with power." Our Lord was thus set apart for a very high office, that great antitypical King and Priest "after the order of Melchisedec"—a priest upon his throne.—Hebrews 5:6

During the Gospel age God has been, and still is, setting apart those who are to be members of the body of Christ—taking out a people for his name. (Acts 15:14) These are invited to be (with Christ) kings and priests unto God. "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 marvellous light."—I Pet. 2:9

Consequently, when one who is begotten of the Holy Spirit, and by the Word of truth, here and now is received (through full consecration) into this body of the Anointed, under the headship of

Christ, he comes under the anointing of the Holy Spirit. And it is of vital importance that we remain in Christ so that we continue to experience, in a growing measure, the sweet, fragrant influence of this "anointing"—this "Christ" within us.

Led by the Spirit

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) The Lord's true people are aware that it costs something to be led by the Spirit. And in all the tests and trials, full, complete consecration is to be maintained. Not even a little of our own will should be retained, because "self" is to be put completely in the background. This means a new direction in life, because of the anointing with the Holy Spirit, and on account of being fully led by the Spirit of God. What are some of the evidences of our being thus led?

We are not now conformed to this world, but are being transformed.

We are subjects of a new kingdom, and are being instructed, disciplined and trained with a view to our development as sons of God.

We are minding the things of the Spirit, and not the things of the flesh.

We seek those things which are above, where Christ sitteth on the right hand of God; and our affections are on things above, and not on things of the earth.

Through the Spirit we mortify, or put to death, the deeds of the body; fervently desiring to be

more and more conformed to the image of God's dear Son.

We seek to have a growing knowledge of the manifold wisdom of God as revealed in the Holy Scriptures, according to a plan of the ages, which he has purposed in Christ Jesus.

We lay hold upon the exceeding great and precious promises in God's Word, that by these we might be partakers of the divine nature.

We let our light shine before men, holding forth the Word of Life.

It is our privilege and joy not only to suffer for Christ, but also to suffer with him.

We drink of the cup of which he drank and are baptised with the baptism with which he was baptised.

We realize that to be planted together in the likeness of his death, means, that we shall be also in the likeness of his resurrection.

Whoever finds on self-examination that he has these foregoing evidences in his own heart, can be fully assured that he is "in Christ," a member of his mystical body and, as a result, anointed with the Holy Spirit. Such can gladly and gratefully testify in the words of the Apostle Paul, "Christ liveth in me."—Gal. 2:20

Christ Formed in You

The Apostle Paul wrote very pathetically to the Galatian Christians: "O my little children! whom I am bearing again, till Christ be formed in you." (Gal. 4:19, **Diaglott**) The apostle sought, by the Lord's grace, to nourish and sus-

tain those "germs" (as it were) of spiritual being in those Galatian Christians by his own personal work and influence until they would be able to appropriate for themselves the God-given elements of spiritual life contained in the Word of truth.

How important that we—who hope to have a share with Christ in the glories of the heavenly phase of the kingdom, and in his glorious future work of fully and completely establishing God's kingdom in the earth—see to it that, as individuals, Christ is now actually formed in us:

A living Christ; our spirits need,
 A loving Christ, our souls to feed:
 A dying Christ our ransom he,
 A risen Christ, to set us free.
 What more our need? A Christ
 within,
 A life with God, afar from sin,
 A Christ whose love our hearts
 shall fill,
 And quite subdue our wayward
 will.

Because this is to be the personal condition of every heir of the heavenly kingdom, we, individually, give diligence to make our own precious calling and election sure, and assist others to do the same. And we must not be satisfied when those within the range of our influence are merely begotten, in the early stage, by the Word of truth, but by instruction, example, and assistance, we labour diligently to have Christ formed in them. So far as possible we wish to help to their faithful walking

that they also may eventually be "partakers of the divine nature," in the first resurrection.

Experiencing, here and now, this treasured anointing by the holy influence, our heart's sentiments are those of the Lord Jesus, when he exclaimed: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:18, 19

Jesus here quoted from the prophecy of Isaiah 61:1, 2, and applied the words to himself. And because his faithful Spirit-begotten followers are members of his body, it applies to them also.

The purpose of our being anointed by the Holy Spirit is that we might "preach," or be "ministers," of God and of his truth. We today can extend those prophetic words of Isaiah, quoted by Jesus, and proclaim additionally, "the day of vengeance of our God," thus announcing on every suitable occasion the scriptural explanation of present world distress, also the glorious outcome; and indeed declare the whole counsel of God, as revealed in his Holy Word.

Quench Not the Spirit

This "anointing," this "Christ" in us, is the prelude to the glory which God has promised to those who are faithful, even to be joint-heirs with Christ beyond the veil, and to be privileged to assist in the

honoured and glorious work (as Abraham's Seed) of bringing earth's dead millions from the tomb, and richly blessing all the families of the earth.

We should heed the admonition not to quench this "anointing" or Holy Spirit: "Quench not the Spirit." (I Thess. 5:19) On the contrary, with the Lord's help we are to cultivate, develop, give special attention to, this treasured anointing—realizing that we as yet hold it in an earthen vessel.

"Preserve this Spirit in your midst." These few words were included in a solemn exhortation spoken by our dear Brother Russell immediately after he had delivered his last address to the brethren on this side of the veil. It was on Sunday evening, October 29, 1916, and at the close of his address he said: "Now sing Hymn No. 1."

"Abide, sweet Spirit, heavenly Dove,
With light and comfort from above;
Be thou our guardian, thou our guide,
O'er ev'ry thought and step preside."

Brother Russell continued, saying: "Isn't this a beautiful thought? Preserve this Spirit in your midst. Have perfect confidence in the Lord, and you will be led aright. We were not brought into the truth by any human catchword, but by the Word of the Lord. We know that the Lord will bring out everything all right. I bid you all good-bye."

Radio Luxembourg

WE IN Britain are ever very grateful for the continued self-denial and loving self-sacrifice of very many brethren in America who make it possible for the weekly "Frank and Ernest" programme to beam forth the glorious true Gospel of Christ. Radio Luxembourg broadcasts are still heard in these British Isles, also on the Continent of Europe. By this means "Frank and Ernest" continue to proclaim the good news of the kingdom, in the spirit of tolerance and good will, and in the all-embracing spirit of Christian love towards all. The Lord's very rich blessing is still upon this work. There is an increasingly very heavy flow of correspondence from listeners, and here are extracts from a few letters:

A Minister Writes

"Dear 'Frank and Ernest': I do not know whether I am too late for your publications, 'The Return Book' and 'Spiritualism Booklet.' I should be very glad if you would send me either or both if available. My wife and I are regular listeners to your Luxembourg programmes and enjoy them tremendously. Keep up the good work. Yours sincerely, Rev. J. J., England"

Desiring to Spread the Truth

"Dear Sirs: I thank you for the help I have received through reading your books. The Bible has become a new book to me, as each day I can see more of the true meaning of its chapters. Now my desire is that many others may learn the real truth, and not be confused with the many religious differences that exist in these troublesome times. So I wonder if you could send me one copy of 'Behold Your King,' and one of 'The Divine Plan of the

Ages,' and a few copies of each of the following booklets: 'God and Reason,' 'The Truth About Hell,' 'Hope Beyond the Grave,' and 'Spiritualism,' for which I enclose postal order. I thank you for your kind interest in me which I appreciate very much, and continue to pray that God will bless you. Yours truly, B. W., Eire"

Sharing the Truth

"Dear 'Frank and Ernest': I am a regular listener to your programme and I cannot tell you what a blessing I get from it. We have a Christian Fellowship locally, and I would be more than pleased to have your booklet 'The Truth About Hell' so that I can read it and pass it around. Yours in Him, A. F., Scotland"

Very Helpful

"Dear Sirs: I have been listening with great interest to your programmes on the radio, and will you please send me the book, 'God and Reason.' I have found your talks very helpful, and have got others to listen to your broadcasts. May God in his great love enable you to carry on the good work. Yours in Christ, J. M., Northern Ireland"

A Treasured Book

"Dear Sirs: I am writing to tell you that I thoroughly enjoy listening to your programme. Will you kindly send me a copy of your booklet, 'The Truth About Hell.' Since last writing to you I have re-read, with the help of your question cards, my treasured copy of 'The Divine Plan of the Ages,' and I find it more interesting; it draws me deeper into its meaning. It really is a book that should find its way into every home. I now close, assuring you of my continued listening. Yours faithfully, C. W., England"

Grateful

"Dear 'Frank and Ernest': I gratefully accept your kind offer—please send me the 'Judgment Book.' For me your programme is the best in all the week, because it is not only edifying but *joyable*. Some are either one or the other, but yours is both. I must confess that never before have I heard the Christian religion made intelligible or

even really tolerable. I am grateful also for the best of magazines, 'The Dawn,' and heartily agree with its contents. Yours very sincerely in our Divine Captain, F. D., England,,

Have Been Enlightened

"Dear Sirs: I am a regular listener to your programme, and I really enjoy listening to your very interesting discussions on the Bible which have enlightened me on some very serious problems. I should very much like to have the booklet, 'The Truth About Hell.' I wish your programme every success in the future, even as I feel it has worked wonders in the past. Yours faithfully, W. B., Northern Ireland"

Greatly Helped

"Dear Brothers in Christ: Greeting in His precious name! Many thanks for your broadcasts which I so much enjoy weekly. I have been greatly helped and strengthened as I have listened to the questions and answers. I belong to a Methodist Chapel, but labels do not concern me; I am a believer (glory to His name) and am a free lance. I preach anywhere the Lord directs me, and as I am interested in such subjects as 'Heaven,' 'Hell,' 'The Resurrection,' etc., I shall be ever so grateful if you will forward me the booklet offered, 'The Truth About Hell.' I pray that God will continue to use you and bless you. Yours sincerely, M. W., England"

Most Encouraging

"Dear 'Frank and Ernest': Thank you very much for your most encouraging and logical radio talks. Please send me a copy of 'God and Reason.' May God bless you for giving us wretched semi-Christians a new sense of faith and hope in God. Sincerely yours, J. B., England"

A Blessing Every Time

"Dear Brethren: I love to hear your broadcasts, and I get a blessing every time. When I hear your voices I am greatly helped. You put matters so plainly that people can understand the Bible better. May God bless you both. Please pray for me, and kindly send me the book 'God and Reason.' Yours, E. W., Scotland"

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

SPEAKERS' APPOINTMENTS				Ossett	April	12
W. CLARKE				Luton		26
Anerley	April	26	J. LESLIE McKEOWN		
				Belfast	March	29
C. E. DICKINSON				W. E. PAMPLING		
Leigh (Afternoon)	March	15	Liverpool	March		8
Latchford (Evening)		15	Yeovil			22
W. F. FOX				Eastleigh	April	26
				P. WATTS		
Swansea	April	9	Anerley	March		22
J. E. HUMPHREY				<hr/> <hr/>		
Ipswich	March	22	"FRANK AND ERNEST" BROADCASTS			
J. H. MURRAY				"Radio Luxembourg"		
Guildford	March	1	Mondays, 11:15 P. M.—208 Meters, 1439 kc.			
Oxford		15	<hr/> <hr/>			

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THE DAWN

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Liverpool 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

Seattle, Wash.	March	1
Salem, Ore.		15
The Dalles, Ore.		22

JULIUS BEDNARZ

Groton, Conn.	March	14
New London, Conn.		15
Wilmington, Del.		21, 22

BURTON BROWN

San Luis Obispo, Calif.	March	14
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ALFRED BURNS

La Salle, Ill.	March	15
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EUGENE BURNS

New Haven, Conn. (Morning)	March	8
Waterbury, Conn. (Afternoon)		8

GEORGE B. CLARK

Orlando, Fla.	Feb. 28, March	1
Miami, Fla.	March	6-8

JENS COPELAND

Orlando, Fla.	Feb. 28, March	1
St. Petersburg, Fla.	March	3
Sarasota, Fla.		4
Miami, Fla.		6-8
Jacksonville, Fla.		10
Clio, Ala.		12
Louisville, Ala.		13
Silverhill, Ala.		15, 16
Mobile, Ala.		17
Waynesboro, Miss.		18, 19
Birmingham, Ala.		20, 22
Nashville, Tenn.		23
Madisonville, Ky.		24, 25
Dowson Springs, Ky.		26
Vincennes, Ind.		27

O. D. DEIFER

Reading, Pa.	March	1
Pottstown, Pa.		8

THOMAS FAY

Santa Ana, Calif.	March	22
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IRVING C. FOSS

Whittier, Calif.	March	15
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EARL L. FOWLER

Stockton, Calif.	March	1
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ARTHUR H. KRUMPOLT

New Bedford, Mass.	March	8
Wilmington, Del.		21, 22

RAYMOND J. KRUPA

Albany, N. Y.	March	8
Wilmington, Del.		21, 22

EDWARD G. LAMEL

Pomona, Calif. (Afternoon) ..	March	15
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LUDLOW P. LOOMIS

Baltimore, Md.	March	8
Lancaster, Pa.		15

JOHN Y. MAC AULAY

San Antonio, Texas	March	1, 2
Austin, Texas		3, 4
Gustine, Texas		5, 6, 8
Mineral Wells, Texas		9, 10
Weatherford, Texas		11, 12
Ft. Worth, Texas	March	13, 15
Dallas, Texas		16, 17
Sunset, Texas		18, 19
Bowie, Texas		20, 22
Iowa Park, Texas		23, 24
Nocona, Texas		25, 26
St. Jo, Texas		27
Durant, Okla.		29
Ada, Okla.		30, 31

ADAM MISKAWITZ

Wilmington, Del.	March	21, 22
Scarsdale, N. Y.		23
Paterson, N. J.		24

ROY E. MITCHELL

Paterson, N. J.	March	1
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DANIEL J. MOREHOUSE

Gary, Ind.	March	15
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SPEAKERS' APPOINTMENTS

Columbus, Ohio	19		ALBERT SHEPPELBAUM	
Lewistown, Pa.	20		Milwaukee, Wis.	8
Wilmington, Del.	21, 22			
Pottstown, Pa.	23		ALFRED L. SMITH	
Reading, Pa.	24		Philadelphia, Pa.	1
Allentown, Pa.	25			
Easton, Pa.	26		AUGUST SWANSON	
Wilkes-Barre, Pa.	27		Riverside, Calif. (Morning) ..	15
Hazleton, Pa.	29			
Scarsdale, N. Y.	30		J. I. VAN HORNE	
			East Liverpool, Ohio	8
EVERETT MURRAY			FELIX S. WASSMANN	
Orlando, Fla. Feb. 28, March	1		Allentown, Pa.	8
Miami, Fla.	6-8		Wilmington, Del.	21, 22
Birmingham, Ala.	15			
			CLAUDE R. WEIDA	
LEON H. NORBY			Paterson, N. J.	15
New Brunswick, N. J.	1		GEORGE M. WILSON	
			Orlando, Fla. Feb. 28, March	1
ADOLPH A. OBENLAND			Miami, Fla.	6-8
Orlando, Fla. Feb. 28, March	1		St. Petersburg, Fla.	15, 22
			Jacksonville, Fla.	23
			W. N. WOODWORTH	
GUSTIN P. OSTRANDER			Richmond, Va.	24
Cleveland, Ohio	9		Greensboro, N. C.	25
Elyria, Ohio	10		Eastman, Ga.	26
Columbus, Ohio	11, 12		Orlando, Fla. Feb. 28, March	1
Richmond, Ind.	13		Miami, Fla.	6-8
Indianapolis, Ind.	15		Jacksonville, Fla.	9
Vincennes, Ind.	16		Atlanta, Ga.	10
West Frankfort, Ill.	17		Hendersonville, N. C.	11
Cape Girardeau, Mo.	18		Lynchburg, Va.	12
Paragould, Ark.	19		Roanoke, Va.	13
Jonesboro, Ark.	20, 22		Washington, D. C.	15
Marianna, Ark.	23			
Little Rock, Ark.	24		ERNEST G. WYLAM	
Shreveport, La.	25, 26		Orlando, Fla. Feb. 28, March	1, 9
Dallas, Texas	27		Miami, Fla.	6-8
Ft. Worth, Texas	29		Atlanta, Ga.	11, 12
Austin, Texas	30, 31		New Albany, Ind.	15
			H. L. YOUNG	
HARRY PASSIOS			Easton, Pa.	8, 29
Duquesne, Pa.	1		Wilkes-Barre, Pa.	15
Washington, Pa.	15			
Monessen, Pa.	22		CHRISTIAN W. ZAHNOW	
			Brownsville, Tex. Feb. 28, March	1, 2
G. RUSSELL POLLOCK			Kingsville, Tex.	3, 4
San Diego, Calif.	8		Taft, Tex.	6, 8, 9
			Galveston, Tex.	10
KENNETH RAWSON			Lake Charles, La.	11-13
Wallingford, Conn. (Morning) March	15		Shreveport, La.	15-17
Bridgeport, Conn. (Afternoon)	15		Mobile, Ala.	20, 22
			Silverhill, Ala.	23
RAYMOND RAWSON			Jacksonville, Fla.	26
Wilmington, Del.	21, 22		Orlando, Fla.	28, 29
			St. Petersburg, Fla.	31

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ORLANDO, FLA., February 28, March 1—The convention will be held in the Colonial-town Woman's Club, 1200 North Fern Creek Avenue, Orlando, and will open at nine o'clock Saturday morning. It will be very much appreciated if those desiring reservations will write to the class secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando, Florida, as far in advance as possible.

BUFFALO, N. Y., March 1—Delta Temple, 692 East Utica Street.

SEATTLE, WASH., March 1—The meetings will be held in the I. O. O. F. Hall, 1706 Market Street.

MIAMI, FLA., March 6-8—All sessions with the exception of the Sunday afternoon meetings will be held in the Simpson Memorial Garden Club, 55 S. W. 17th Road. The Sunday afternoon meetings will be held in the Miami Women's Club Auditorium, 1737 N. Bayshore Drive. For reservations write the secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 44, Florida, as far in advance as possible.

ALBANY, N. Y., March 8—Y. W. C. A. 5 Lodge Street.

COLUMBUS, OHIO, March 8—Regular second Sunday in the month convention. The services will open at 10:00 a. m., in the Woman's Benefit Association, 53 East Gay Street.

SAGINAW, MICH., March 8—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

BOWIE, TEX., March 15—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, March 15—Opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., March 15—Home gathering, 2339 State Street.

CHICAGO, ILL., March 22—912 N. La Salle Street.

WILMINGTON, DEL., March 21, 22—Pre-Memorial Convention. Opens Saturday in the Church Auditorium, 807 West Street. A baptismal service is being arranged for Saturday evening. Sunday meetings will be held in the Hotel Dupont, 11th and Market Streets. For room reservations and other information write the class secretary, Mrs. Peter Kolliman, 404 W. 31st St., Wilmington.

CINCINNATI, OHIO, March 29.

DETROIT, MICH., March 29—Maccabees Building, Woodward Avenue at Putnam.

WEATHERFORD, TEX., March 29—Fifth Sunday gathering in Zion Hill Country Schoolhouse.

GARY, IND., April 5—Convention opens at 9:30 a. m. in the Y. M. C. A. Building, Fifth and Adams Streets. Luncheon will be served by the local friends.

PATERSON, N. J., April 4, 5—Convention opens Saturday afternoon at 2:00 o'clock at 37 Wilson Avenue, Rutherford, N. J. On Sunday the meetings will be held at the Y. M. C. A. Building, Corner Ward and Prince Streets, Paterson, beginning at 9:30 a. m. For room reservations and other information write the class secretary, Mr. Nick Kasperowicz, 257 Grant Avenue, Cliffside Park, N. J.

BROOKLYN, N. Y., April 26.

VANCOUVER, B. C., Canada—May 16, 17, 18.

INDIANAPOLIS, IND., May 17.

"The cup of blessing which we bless, is it not a very sharing in the blood of Christ? When we break the bread do we not actually share in the body of Christ? The very fact that we all share one bread makes us all one body."

—II COR. 10:16, 17 (Philips Translation)

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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