

a herald of Christ's presence

THE DAWN

AT THAT TIME 
THEY SHALL CALL JERUSALEM
THE THRONE  OF THE LORD."

            Jeremiah 3:17

february • 1956

this month in the DAWN

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The "Frank and Ernest" topics are scheduled for the "Mutual Network, and for individual stations in the United States and Canada. The network station in Washington, D. C., uses the programs one week later than the above schedule.

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The Memorial Date

According to the Jewish calendar the fourteenth day of Nisan this year falls on Monday, March 28, which according to biblical reckoning begins at sundown the night before. Therefore, after sundown, March 25, will be the proper time to commemorate our Lord's death. An article dealing with the Memorial Supper begins on page 36 of this issue of The Dawn.

The General Convention

The 1956 General Convention will be held at the Indiana State University, Bloomington, Indiana, August 4-9. It is not too early to begin making plans to attend.

A Radio Special

The March issue of The Dawn will be announced over the radio on three successive "Frank and Ernest" programs. Among its special articles will be, "Why Not Live Forever?"; "The Days of Creation"; and "The Image of God." Extra copies will be available in quantity lots at twelve for one dollar.

Added to the Network

The following Mutual Network stations have recently begun to broadcast the "Frank and Ernest" programs:

Charlotte, N. C.	WIST 930 12:15 p.m.
Mexico, Mo.	KXEO 1340 6:00 p.m.
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DAWN PUBLICATIONS

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NEW JERSEY

Setting up God's Kingdom

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Jeremiah 3:17

THE recent increasing tension between the Israeli Government and Egypt has again highlighted the outstanding events which are taking place in the ancient Holy Land. When we consider the fact that the Israeli Government makes no pretense of seeking guidance from the Lord; and when we consider further that an extremely small minority of the Jews who have gone to Palestine during recent years have done so because of their faith in the promises of God, it might seem incongruous to suppose that what we have seen taking place there is in any way related to the setting up of the long-promised kingdom of God.

However, the prophecies of the Bible reveal that Christ's kingdom would be set up in the earth during a time of world-wide chaos and distress. The first act of divine authority in the earth is described by Daniel as the standing up of "Michael," and he declares that when Michael "stands up," begins,

that is, to exercise his authority in the earth, "there shall be a time of trouble such as never was since there was a nation." Jesus referred to this prophecy and applied it to himself at the time of his second presence. See Matthew 24:21, 22.

This foretold "time of trouble," or "tribulation," as it is described by Jesus, consists of "distress of nations with perplexity." It is a time when the hearts of the people are filled with fear. This is true today not only of one nation, but of all nations, which the prophecies show, were to be gathered "to the battle of the great day of God Almighty." (Rev. 16:13-16) All nations do not participate in this final struggle of the ages in the same manner. There is, for instance, a marked distinction between the way it affects the Gentiles and the experiences through which the Jewish people pass in connection with it.

This is shown in the prophecy of Joel 3:1, 2. Here the reference is to the time when the Lord would

bring again the "captivity of Judah and Jerusalem," and the forecast is that at this time "all nations" would be gathered into the "valley of Jehoshaphat," defined later in the chapter as the "valley of decision." The time of this gathering is described in the chapter as one in which the nations would beat their plowshares into swords, and their pruninghooks into spears—a time, in other words, of mad armament races such as have been characteristic of this generation.—Joel 3:9-14

It is during this time that we have witnessed a beginning of the fulfilment of God's promises to restore the natural descendants of Abraham to the land promised to their fathers. This accurate dovetailing fulfilment of prophecies is faith-strengthening, and should alert us to be on the watch for the momentous events to follow, which, when all the promises of God are fulfilled, will see the kingdom of Christ fully established upon the earth.

Kingdom Power Exercised

The prophecies show clearly that we are not to look for increasing faith and righteousness in the earth as the first manifestation of kingdom authority and power. Rather, first of all, Christ, the "King of kings and Lord of lords" will dash the nations to pieces "like a potter's vessel." (Ps. 2:8, 9) Revelation 11:17, 18 reveals that when the Lord takes his great power to reign, the nations first of all become angry. Daniel 2:35, 44 presents a similar thought, showing that the

kingdoms of this world would be destroyed by the kingdom of Christ, as represented by the stone which smote the image on its feet.

The evidences of this breaking down of the nations are all around us today. The power of the new kingdom is not converting the nations, they are not yet learning righteousness, but as systems of unrighteousness they are being destroyed. This kingdom work of destroying the enemies of God and of men will continue until death, the last enemy, shall be destroyed.

Among the constructive evidences of the new kingdom there is also a national picture—that of the Jewish people. It is not as yet a manifestation of righteousness, but as the prophecies show, a kingdom work of getting a representative group of Abraham's children in a position, geographically, to have the kingdom blessings of righteousness, and peace, and life offered to them.

One of the prophecies pertaining to this is Ezekiel 20:33-37, which reads, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule [Hebrew, reign] over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to-face, like as I pleaded with your fathers in the wilderness of

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the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

To us it would be wresting the Scriptures to try to spiritualize this prophecy. There is only one people whose fathers were brought out of Egypt, and into a wilderness. It is this people, therefore the Jewish people, whom the Lord promised to gather out of the nations, reigning over them in fury in order to accomplish it. And how true it is that the million and a half or more of the Jews now in Palestine were brought there under "furious" conditions!

They are not believers in Christ. Few of them even believe in the God of Israel. They did not go to Palestine because of the promises, but because the Lord, in his fury, and in order to fulfil his promises, overruled circumstances to force them to go. This is clearly implied in the prophecy. And there is more trouble ahead for them. They must yet "pass under the rod" of chastisement and discipline that they might be prepared to enter into the "bond of the covenant," the New Covenant, that is, which the Lord has promised to make with the "house of Israel and the house of Judah."—Jer. 31:31

But as yet this people, who have been gathered out of the nations, are actually in a condition represented by the experiences of their fathers in the wilderness. The prophet describes it as the "wilderness of the people." Technically,

they are in the Land of Promise, but actually it is, as yet, a land of uncertainty and fear. They are experiencing the same problems as the rest of the world, and some that are worse. There is much trouble ahead for them, for they must continue to pass under the "rod," as the prophecy shows.

The Attack by "Gog"

The 38th and 39th chapters of Ezekiel portray the final outcome of their precarious situation, a situation which seemingly will become outwardly more peaceful and reassuring ere the final climax of their trouble. (ch. 38:11, 14) In verses 1-13 of the chapter we have a description of the forces which make the final assault against re-gathered Israel. The etymology of the names mentioned seems to indicate an alliance of European, Western Asian, and African people. It is not too difficult to see the stage now being set for such a combined move against Palestine.

The reason the Lord will permit this is that it will afford him an opportunity to display his glory before both the attackers and the attacked, for he will protect the Israelites, and disperse their enemies. Verse 23 of chapter 38 says, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Verse 7 of the next chapter (39) reads, "So [that is, in the same way and by the same act] will I make my holy name known in the

midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [Gentiles] shall know that I am the Lord, the Holy One in Israel." From this it is clear that the people of Israel regathered in Palestine will continue in their sin and in their unbelief until they see this manifestation of divine power on their behalf. We should not expect, therefore, to see much evidence of Israel returning to the Lord now, for it would be contrary to prophecy.

Righteousness Established

As the prophecy shows, it will be in this final phase of the great "time of trouble" that the eyes of Israel, and of the world will be opened to behold the glory of the Lord. (Zech. 12:10; Isa. 40:5) Obviously, great changes will then rapidly occur in the viewpoint of Israel and of all nations. Having opened the eyes of the nations to his glory, the Lord will then continue the manifestation of his kingdom power, and the mediatorial rule of righteousness will be under way.

When we think of a kingdom, we think of the personalities who are the rulers in that kingdom. Who will be the rulers in the kingdom of Christ which will take control of earth's affairs after the Lord has revealed his glory? The natural descendants of Abraham were conditionally promised this high position. (Exod. 19:5, 6) But they failed to qualify. Their final test was the appearance of their Messi-

ah, whom they rejected, and Jesus said then that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof.—Matt. 21:43

This new nation to which the kingdom is to be given is spiritual, and is described by Peter, saying to the followers of Jesus, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." (I Pet. 2:9) This "holy nation" is made up first of all of a remnant of natural Israelites who accepted Jesus and to whom he gave power to become the sons of God. To these are added the Gentile believers. The sons of God in the New Testament are God's ruling house, the kingdom class.—John 1:11, 12; Rom. 8:16, 17

Thus, as Paul explains, Israel as a nation did not "obtain that which he seeketh for"; that is, the desired position of rulership in the kingdom. (Rom. 11:7) True, natural Israel did not understand that inheriting this kingdom meant also an exaltation to the divine plane. When the two disciples asked to sit with Jesus in his throne they did not understand that the "throne" of the Messiah would be in heaven. They simply wanted to be co-rulers with him, and this was the coveted position of all Israel which, as a nation, was forfeited because of unbelief.

The kingdom class proper will consist only of our Lord and his "elect" of this Gospel age, to whom he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke

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12:32) These will be "changed" in their resurrection (the first resurrection) and therefore will no longer be human beings, but "partakers of the divine nature," and as invisible to mankind as are God and the heavenly angels.

Consequently it will be necessary for some means of communication between this glorious church and those whom it will be judging and lifting up out of the degradation of sin and death. There are many instances recorded in the Bible of communication between spiritual beings and humans. But we do not expect that the communication between the spiritual rulers and their earthly subjects will be after this manner during the Millennium.

The Scriptures reveal that God has made provision that a certain class of humanity, already tried (during the period before the Gospel age) and found worthy of perfection and everlasting life, shall throughout the millennial age serve as intermediaries between the spiritual kingdom, the saints, and their subjects, mankind. These, while not the kingdom in the proper sense of the word, will be so fully the representatives of it among men that they will be recognized as the kingdom by men. They will, indeed, represent the kingdom before men and be the only visible representatives of it. Hence, these may properly be termed the earthly phase of the kingdom.—Luke 13:28

These, "Abraham, Isaac, and Jacob, and all the prophets," and ancient worthies referred to by our

Lord and by the apostles, have passed their trial. (Matt. 8:11; Heb. 11:4-40) They will therefore be awakened from death perfectly restored to human perfection, and will not require a resurrection by judgment a thousand years long, as will the remainder of mankind. And this perfection will enable them to communicate with the spiritual kings and priests directly, without need that the spirit beings assume fleshly bodies for the purpose of communicating the laws of the kingdom to the world. Just as Adam, while perfect, could commune directly with the heavenly powers, so will these worthies commune, when restored to the same state of perfection.

That the earthly phase of the kingdom will be on terms of intimate communion, fellowship, and co-operation with the kingdom proper, the spiritual rulers, is evident. They will be related to each other as father and children, and as co-operative departments of the same heavenly government: the heavenly being the legislative or lawgiving department, and the earthly the executive, or law enforcing department. As it is written: "Out of Zion [the spiritual kingdom] shall go forth the Law, and the Word of the Lord [the divine messages, through the 'princes'] from Jerusalem."—Isa. 2:3

Miracle-working power will then be operating. Its first manifestation will be in the defeat of Israel's enemies. Doubtless it will be at this juncture that the resurrected

"ancient worthies" will appear on the scene. As they begin to mingle with the Israelites, whose eyes have been opened to recognize their Messiah, their superior mental powers will distinguish them from all others. Their perfect minds will quickly grasp present-day knowledge and invention. Besides, these worthies will as we have seen, have direct communion with the spiritual kingdom.

The Israelites regathered in Palestine, with their eyes opened by the miracle which saved them from their enemies, will have the first opportunity to receive the blessings of the kingdom. It was in order that they might enjoy this great advantage that God, with a powerful hand, gathered them out of the nations and reigned over them in his fury to move them into Palestine. While originally they went there in various stages of unbelief, yet none shall be, in any degree, reckoned as a part, or even as supporters of, or associated with the earthly phase of the kingdom, except as they shall first recognize Christ Jesus as the Son of God, the only Redeemer and Deliverer for Israel and the world.

The news of the defeat of Israel's enemies, will speedily be followed by the news of the appearance of their renowned "fathers" resurrected, and the establishment of a government with these at its head, and of the general conversion of Israel to the long rejected Messiah. Much of this may pass as a fraud among the Gentiles. The Jews will probably be laughed at for being

so easily deceived, and the ancient worthies will be considered impostors.

But the marvelous blessings resulting from the reorganization of government under the new auspices in Palestine, will work such wonderful and rapid changes in Israel's welfare, that the chaotic and fear-filled world will decide that the situation is worth investigating. To the people of the world it will soon appear that this is what all nations need. And then they will send to have these wonderful "princes" extend everywhere their government, their yoke of righteousness seen to be so beneficial to Israel. It is this that is stated in Isaiah 2:2-4; Micah 4:1-4.

The Wisdom of God

How marvelously God's wisdom is displayed by his preparing in advance those who participate in both the spiritual and earthly phases of the messianic kingdom, and then in raising them up to perfection in the resurrection—those in the spiritual phase of the kingdom to the divine nature, and those in the earthly phase to perfect human nature—to form a perfect government. How miserably the best intentioned of imperfect humans have failed in governing nations, even though many of them have professed to do it in the name of Christ.

But with the restored ancient worthies, it will be different. Having successfully passed their trial, they will be raised at once to perfection and be ready at once for

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the great work before them as the human agents of The Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of the heavenly phase of the kingdom, so perfect human nature is appropriate for the accomplishment of the work to be done among men.

This work will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they might rightly order the affairs of state. It will necessitate the appointment and implementing of proper educational facilities of every character, as well as philanthropic measures of various kinds. This noble work of elevating mankind—under the direction of the unseen spiritual members of the same kingdom—is the high honor to which the ancient worthies have been appointed, and for which they will be resurrected soon after the final wreck of the kingdoms of this world, or about at the close of "Jacob's trouble." And, as the divinely honored representatives of the heavenly kingdom, they will soon receive the honor and co-operation of all men.

Because, in fulfilment of promise and his love for their fathers, the hand of God will have assembled many of the natural descendants of Abraham to the geographical land center of the new kingdom, they will naturally become the first to accept the new governmental arrangements being supervised by the ancient worthies. For this

reason, and also because the majority of the ancient worthies are the natural descendants of Abraham, the earthly phase of the kingdom will be Israelitish.

However, although the future blessings, like the past, will be to the Jew first and also to the Gentile, it will be in the matter of time only that the Jews will have the precedence to divine favor. Ultimately every blessing promised to Israel, except those pertaining to the elected classes, will have not only its actual fulfilment in that people, but also its antitypical fulfilment in all the families of the earth. Under that government God "will render to every man according to his deeds—glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."—Rom. 2:6, 10, 11

(The name Israel signifies "prevailed with God," and is thus descriptive of all, in any age who, through faith and obedience, obtain God's favor. It is not a family name, but one that was given to Jacob as a reward. Thus all mankind, beginning with Israel after the flesh, may become Israelites indeed, "the people of God." The typical lessons in God's dealings with natural Israel indicate this. Throughout their typical age many Canaanites remained in the Promised Land. These were the "heathen," the Gentiles. They were not God's people. They were "ites" of various sorts, but not Israelites.

But the picture of the kingdom

set forth in Zechariah 14:16-21 shows that all nations—"all the families of the earth"—will "go up" to Jerusalem and participate in the functions of the new kingdom. But verse 21 declares that "there shall be no more the Canaanite in the house of the Lord." "All the families of the earth" will be there, but not as Canaanites. They will all be the people of God.

Jerusalem

The prophecies employ the city of Jerusalem as a symbol of the kingdom of Christ, for it was the seat of empire in the typical kingdom of God. However, it seems clear that literal Jerusalem will become the headquarters of the earthly phase of Christ's kingdom—the members of which will be the ancient worthies. The "new Jerusalem" will be the heavenly phase of that government. There will not be two governments, but the earthly Jerusalem will represent the heavenly kingdom, the "new Jerusalem."

Primarily this new government will be the kingdom of the Father, but the Father has voluntarily proposed to place the dominion of earth for a thousand years under the full charge of a viceroy—Christ and his bride exalted to the divine nature and majesty. These divine rulers will put down and destroy all enemies of God and of righteousness, and will restore all the willing and obedient to full harmony with the Father under the gracious conditions of the foretold New Covenant.—Jer. 31:31-34

In a secondary sense this new government will include the earthly ministers, or "princes," who will be its visible representatives among men. In a still wider sense it will include all those who will render to it loyal submission and devotion when they recognize its establishment—both Jews and Gentiles; the Jews first because they will be the first to have the opportunity to come into harmony with it.

Since Abraham, Isaac, and Jacob, and all the prophets are to be the "princes in all the earth," it will undoubtedly work greatly to the advantage of many of the natural Israelites. They will come more readily into accord with their own leaders of the past than will the remainder of the world. Thus in the beginning of the Millennium, Israel as a people will again take the most prominent place among the nations.

So the "new Jerusalem" and its earthly headquarters, as seen of men, will be, as the name implies, a glorious city of peace. It is in the light that will shine from this glorious city (kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and to full harmony with God. (Rev. 21:24; Isa. 35:8) But none can become an actual part of that city, or kingdom, who has not first been thoroughly tested.

One of the proofs of worthiness of continued kingdom blessings will undoubtedly be willingness, not only to obey the laws of the kingdom as administered by the

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ancient worthies, but also to co-operate unselfishly with them in the kingdom work. The natural Israelites will have the first opportunity of doing this, and thus of setting an example to others. But Gentiles will also have the same opportunities, and thus the kingdom influences will ultimately extend to all mankind, who, when they reach perfection at the close of the millennial age, will be admitted into membership in the kingdom of God and given the entire control of earth as

at first designed.—Matt. 25:31-34

Thus it will be that The Christ, the great Deliverer, will "turn away ungodliness from Jacob," in keeping with the promise of the New Covenant; and "so all Israel shall be saved." (Rom. 11:26-32) And not only Israel, but "all the families of the earth." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

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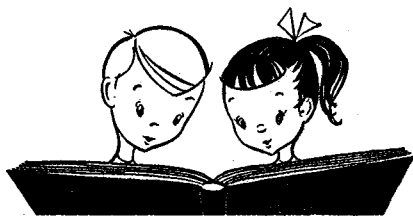
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THE PEOPLE OF THE BIBLE—

PART XIII—II SAMUEL; I CHRONICLES



David--King, Prophet, Psalmist

IN LAST month's study we became acquainted with David the shepherd boy and youngest son of Jesse, of Bethlehem, whom the Lord directed Samuel to anoint king of Israel in place of Saul, the first king over God's chosen people. We saw his bravery manifested in the slaying of the giant Goliath of the Philistines, and noted the foiled attempts of Saul, whose jealousy was aroused against this shepherd boy and harp player, to slay him.

It was following the death of Saul that David began to reign as king. His kingship was first recognized by the tribe of Judah, over which the initial part of his reign lasted seven years and six months. During this time he lived at Hebron, and here he was formally anointed by the people of Judah.—II Sam. 2:1-5; 5:4, 5

Gradually David's power increased, and finally the united voice of all Israel called him to be king. Then, and for the third time, he was anointed king, and there was a festival of three days to cele-

brate the happy event. (I Chron. 12:39) One of David's first acts after becoming king was to secure Jerusalem, which he seized from the Jebusites, and there he established his royal residence. Thenceforth Jerusalem became known as the "city of David."—II Sam. 5:9; I Chron. 11:7

The establishing of Jerusalem as the capital of the nation introduced a new era in David's life and in the history of the kingdom of Israel. He became a king on the elaborate scale of the great Oriental sovereigns of Egypt and Persia, with a regular ministrations and organization of court and camp. He also founded a dominion which for the first time embraced the entire prophetic bounds of the "seed of Abraham."—Gen. 15:18-21

During the succeeding ten years, the Gentile nations surrounding Israel caused David considerable trouble; but for the most part he was victorious in his battles with them, and reduced to a state of permanent subjection the Philis-

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tines on the West; the Moabites on the East; the Syrians on the north-east as far as the Euphrates; the Edomites on the southeast; and finally the Ammonites.—II Sam. 8:1-6, 14; 10:1-19; 12:26-31

David's reign was marked not only by conflicts with outside nations, but also by rebellion within his own household. The revolt of his beloved son, Absalom, brought on a crisis which sent him forth a wanderer as in the days when he fled from the jealous Saul. The final battle of Absalom's rebellion was fought in the forest of Ephraim, and terminated in the accident which led to the rebellious son's death. After this David reigned for a time in comparative peace.—II Sam. 18; 20:1-22

The "Sure Mercies of David"

God spoke of David as a man after his own heart. This was not because he never yielded to the weaknesses of his flesh, but because at heart he was loyal to God, and desired above everything else to please the Lord. Saul's great sin was his flagrant and wilful disobedience of God's commands, while David's was simply a failure to control his passions; therefore the two men were judged differently by the Lord.

Because of Saul's sin the kingdom was removed from his family, and David, a member of another family, was anointed in his stead. This was not the way God dealt with David. Indeed, God made a covenant with David that under no circumstances would the kingdom

be wrested even from his descendants. This covenant is referred to as the "sure mercies of David," the "mercies" of David because mercy would need to be extended in order to carry it out.—Isa. 55:3

The original statement of this covenant is recorded in II Samuel, chapter 7. David, when finally gaining a measure of peace, decided that he would like to build a "house" for the Lord. He said to Nathan, a prophet of the Lord, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." Nathan said to David, "Go, do all that is in thine heart; for the Lord is with thee."—vss. 2, 3

Nathan encouraged David in his laudable ambition without seeking instructions from the Lord. That night the Lord spoke to Nathan and instructed him to inform David that he would not have the privilege of building him a house. Doubtless the king was greatly disappointed over this, but the Lord gave him a compensating portion; for it was in this connection that he made a special covenant with him, which we quote in part:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his [Solomon's] kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men. . . . But my

mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.”—vss. 12-16

God had not shown mercy to Saul, but he had to David. Despite David's sin, God had exalted the kingdom of Israel in his hands, and had made him a great king. And now God had covenanted to preserve the kingdom within David's family “forever,” even though his descendants, including his son Solomon, who would succeed him on the throne, would transgress his laws. David was greatly impressed by this, and replied to the Lord:

“Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?”—vss. 18, 19

Reference is made in the 89th Psalm to God's covenant with David. Verses 2-4 read: “I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations.” Verses 28 and 29 read: “My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed

also will I make to endure forever, and his throne as the days of heaven.”

The full understanding of this covenant with David is possible only through recognition of the fact that David's throne was typical of the Messianic kingdom throne on which Jesus sits as King. However, God's providences in protecting the typical throne in the hands of David's natural descendants are remarkable, as will be seen by a study of the experiences of the davidic kings down to the overthrow of the last one, Zedekiah, when the nation was taken captive to Babylon.

This was in the year 606 B. C. It was then that the Prophet Ezekiel wrote concerning Zedekiah, “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

Here the typical kingdom of David ceased, but God's covenant was not broken. Ezekiel did not say merely that the kingdom should be “no more,” for this would have implied a broken covenant. Instead he explained that it would be no more “until **he come** whose right it is.” In other words, the active operation of the covenant was

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merely suspended until the rightful king appeared.

Note the prophecy of the birth of this One "whose right it is" to occupy forever the throne of David: Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

In the annunciation to Mary, the angel said concerning the child who would be miraculously conceived, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32, 33

Thus we see that Jesus came as the rightful King to sit on the antitypical throne of David. However, Jesus' enemies put him to death, and the antitypical ruling house of David seemed doomed, even as had the typical throne on many occasions. But just as in the past, so again, God intervened. He raised the King—his King—from the dead.

Paul associates the miracle of Jesus' resurrection with the "sure mercies of David." In a synagogue in Antioch he said, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same

unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he hath raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts 13:32-34

Thus we see that David was very honorably used by the Lord in being constituted a type of the King of glory. It will be through this antitypical house of David that God's promised blessings will flow to "all the families of the earth." Concerning the purpose of Christ's second coming, James states, "After this I will return, and will build again the tabernacle of David, which is fallen down; . . . that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord."—Acts 15:16, 17

David was not permitted to build a house or temple for the Lord, but under his rulership much of the material for the temple which was later built by Solomon was prepared and assembled. David was thankful for this, and "blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."—I Chron. 29:10, 11

David recognized that as king of Israel he was merely a representative of the Lord, who was the real Ruler. He sat on the "throne of the Lord," not on his own throne. (I Chron. 29:23) Thus the kingdom of Israel was typical of the messianic government in which the representative of Jehovah will be his beloved Son, Christ Jesus, and associated with him his footstep followers of the Gospel age.

David reigned, in all, forty years—seven years in Hebron, and thirty-three years in Jerusalem. "He died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead." (I Chron. 29:27, 28) His life had consisted of some failures, but many victories. To exalt the name of his God, the God of Israel and the world, the Creator of heaven and earth, was his dominating ambition. Whether strumming sweet melodies on his harp, writing psalms of trust in God and praise to his holy name, or driving back the enemies of his people in battle, the law of his God was his principal meditation, and his greatest delight.

David the Prophet

In addition to being Israel's outstanding king, David was also greatly used by God as one of his "holy prophets." His prophecies are found in the Book of Psalms. They pertain largely to the sufferings and death of Jesus, his resurrection, the future glories of his kingdom, and the blessings which it will shower upon the people of

all nations. The church's association with Jesus, in suffering and in glory, is also foretold by David.

Psalms 16 prophesies the death and resurrection of Jesus, and the supreme confidence he would have in the promises of his God to deliver and exalt him to his own right hand, where there would be pleasures forevermore.

In Psalm 22 is a prophecy by David foretelling Jesus' experience while hanging on the cross. Jesus is represented as saying, "They part my garments among them, and cast lots upon my vesture." (vs. 18) Hanging on the cross, and watching the Roman soldiers divide his clothing among themselves, and then cast lots for his costly outer garment, Jesus recognized the fulfilment of this entire prophecy, and mustering what he could of his ebbing strength he began to quote the Psalm, "My God, my God, why hast thou forsaken me?"—vs. 1

The Second Psalm prophesies the triumphant victory of Jesus, as King, at his second advent, when he subdues the nations under him and rules them "with a rod of iron." In the 96th and 98th Psalms we have additional prophecies concerning the kingdom, showing that it will also be a time of righteous judgment: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge

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the world with righteousness, and the people with his truth."—Ps. 96:11-13

David the Psalmist

As a writer David is referred to more often as a psalmist than a prophet, although he is only once thus described in the Bible. The text is II Samuel 23:1, and here he is referred to as "the anointed of the God of Jacob, and the sweet psalmist of Israel." It is in his psalms that the true and sterling character of David is revealed; and in reading them we understand better why the Lord referred to him as a man after his own heart.

Many of David's psalms abound with praise to God—"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." (Ps. 34:1-3) Again: "O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth."—Ps. 108:1-5

Many of David's psalms reflect the stormy periods of his reign as king and his struggles to hold his

enemies at bay. The 9th Psalm reads, "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever."—vss. 1-5

When victory over his enemies was delayed, David's faith was tested, and these heart-searching experiences he also reveals by psalm: "How long wilt thou forget me, O Lord? forever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?"—Ps. 13:1, 2

When his son Absalom rebelled against him, David was forced to flee. Although his throne was temporarily wrested from him, David continued to trust in the Lord, and wrote, "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be that 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. I will not be afraid

of ten thousands of people, that have set themselves against me round about."—Ps. 3:1-6

David's earlier experiences in life as a tender of his father's sheep also lend richness and depth to his writings. How wonderfully his shepherd psalm has contributed to the comfort of the Lord's people through the centuries—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Ps. 23

Because David's heart was right in the Lord's sight, goodness and mercy did "follow" him all the days of his life. His writings, expressive of his own deep meditations, and beautifully poetic are also inspired by the Lord. As we have noted, many of them are prophetic. His shepherd psalm has

a grand fulfilment in the lives of the antitypical David class throughout the Gospel age. These, more than David, can say, "I will dwell in the house of the Lord forever."

Who but a godly king whose desire was to rule righteously that his subjects might be blessed, could have foretold so eloquently the rulership of the Messiah of Israel, as did David, when he wrote: "He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:2, 4, 7, 8

The description of Messiah's kingdom, and its blessings which the Holy Spirit inspired David to describe in this Psalm, made him feel, seemingly, that there could be nothing more he need ask of God, so he wrote, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen! The prayers of David the son of Jesse are ended."—vss. 18-20

"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 psaltery and harp." —Psalm 150:1-3

Jesus Teaches Gratitude

GOLDEN TEXT: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."
—Psalm 92:1

LUKE 17:11-19

OUR Golden Text expresses well the theme of today's lesson. The one leper of the ten whom Jesus healed, and who was a Samaritan, returned, glorified God, and fell down in thankfulness before Jesus, the instrument used by God to bestow upon him the great blessing of health. The other nine received the same blessing, but failed to manifest their appreciation of what Jesus had done for them.

"Thank" and "think" are simple words, and in some respects are closely related. Those who are thoughtful of blessings received are likely to be thankful. The thoughtless, on the other hand, are usually unthankful. The thoughtful Christian sees in every experience of life something for which to be thankful. He has learned to know that even his trials are a valuable asset to spiritual growth, and he accepts them as a part of the providences of God which are working together for his good.

Paul wrote, "In everything give thanks." (I Thess. 5:18) This exhortation is all-embracing. It includes so many things that it would be impossible to name them all. The Lord's benefits are more than

can be numbered. To begin with, we should be thankful for life, thankful that we are alive, and that through our five senses we are aware of the many blessings which the Lord daily bestows upon us.

We are thankful for the sense of sight which enables us to see the handiwork of God with which we are surrounded. David looked up into the heavens and praised God for the evidence he saw there of divine wisdom and power. We can do the same. And nearer to us than the stars, are the mountains, the lakes, the rivers, the oceans, and vegetation. Who can thoughtfully look into the heart of a rose and not thank God for the ability to appreciate God's creative work?

How wonderful is the sense of taste which enables us to enjoy the delectable food the Lord provides. With our ears we hear and enjoy the sweet singing of the birds, and the wonderful symphony of sound which man, even in his imperfection, is able to produce by instrument and by voice. The sense of smell brings us into contact with the wonders of God's creation in still another way. How much more wonderful the rose when, combined with its exquisite beauty, we can inhale the nearly intoxicating perfume which exudes from it!

By the aid of the sense of touch we are able to use the God-given blessings with which we are surrounded. We might almost say that if we could feel nothing, we could do nothing. We could neither sow nor reap, plant nor build. How vital to life, and to the joys of life, is the sense of touch.

If thoughtful, we will give thanks for all that our five senses mean to us. But beyond this we might think of each of these in a spiritual way. The Lord, through his Word, has given us spiritual vision. It was this that Jesus meant when he said to his disciples, "Blessed are your eyes, for they see; and your ears, for they hear."—Matt. 13:16

With our spiritual hearing we are able to recognize the voice of the Good Shepherd and thrill at the harmonious melody which the Bible calls the "song of Moses . . . and the song of the Lamb." (Rev. 15:3) And, as we hear and join in the singing of that song, we can "see" what its theme implies; that is, the end of all sin and sorrow and death, and the knowledge of God's glory filling the earth as the waters cover the sea.

Spiritually speaking, we have tasted that the Lord is good, and his precious promises are as a sweet perfume assuring us of his constant and abiding love. With our spiritual touch we lay hold upon the Lord and upon his promises, determined because of his goodness that we will "touch lightly the things of this earth, esteeming

QUESTIONS

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- Relate the circumstances of the miracle which forms the basis of this lesson.
 What are some of the natural blessings of life for which we should be thankful?
 Do our five natural senses have a counterpart in our spiritual lives?
 Of what is leprosy a symbol?
 In what sense have we been healed of symbolic leprosy?
-

them only," by comparison, "of trifling worth."

"In everything give thanks," and how much indeed is "everything!"

The loathsome disease of leprosy is so demoralizing and death-dealing that one afflicted with it finds little for which to live. It is used in the Scriptures as a symbol of sin. Just as leprosy in Jesus' day was incurable, so man cannot rid himself of sin, nor escape the penalty of death to which it leads.

Symbolically speaking, all mankind are lepers, and the divine plan of salvation through Christ provides for the healing of the entire race; all, that is, who believe and obey. By faith we have already "passed from death unto life," and by faith we look forward to the time when the entire groaning creation will be delivered from the bondage of death.

How grateful we should be! Truly "it is a good thing to give thanks unto the Lord, and to sing praises" unto his name. Let us continue to thank him personally, and sound forth his praises far and wide by continuing to sing aloud "the song of Moses . . . and the song of the Lamb."

Parables on Prayer

GOLDEN TEXT: "Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."
—James 5:16

LUKE 18:1-14

THE privilege of prayer is one of the rich heritages of every faithful follower of the Master. What is prayer? It is communion with God. There are prayers of thanksgiving and praise, and there are prayers in which we make requests of God, petitions for blessings. What sort of blessings may we properly ask of God? The simplest answer would be, only those which he has promised to supply. Our petitions to God, therefore, are requests for the fulfilment of his rich promises on our behalf—the claiming of his promises.

Jesus gives us the main lesson he was teaching in The Parable of the Importunate Widow, that lesson being, he said, "that they [his disciples] ought always to pray, and not to faint." (R. V. and Diaglott) It is doubtful if all the details of the parable are intended to be significant. The main point is the fact that the widow was persistent in her request. Apparently she knew that she was within her rights in asking to be avenged of her adversary.

Certainly there is no comparison between the unbelieving, godless judge to whom the widow pre-

sented her petition, and the Lord to whom we pray. The parable raises the question, "shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Then Jesus added, "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

The sequence of thought here expressed by Jesus indicates that he is speaking of prayer as it relates to the outworking of God's plan as a whole. For example, there is the prayer which he gave to his disciples, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Millions of times that petition has ascended to God. Its answer will mean the destruction of all enemies of the righteous and of righteousness.

Christ's return is to answer this prayer for the kingdom. To John, on the Isle of Patmos, he said, "I come quickly"; but for God's elect, it has seemed a long wait. (Rev. 22:20) Nevertheless, like the widow of the parable, they have continued to pray, and this despite the fact that at the time of our Lord's return, and at the very verge of the kingdom, it would look more hope-

less than ever—"When the Son of man cometh, shall he find faith on the earth?"

The Parable of the Pharisee and Publican is very revealing. The Pharisee was self-righteous, despising others, and he boasted of superiority, even to the Lord. The publican, on the other hand, was well aware of his unrighteousness. Smiting his breast, he said, "God be merciful to me a sinner." Jesus said that the publican went down to his house justified, rather than the Pharisee.

The publican's humility of heart and acknowledgment of sin made him very pleasing to God, placing him in a position in which God could lead him further in the way of truth and righteousness. Certainly the spirit of humility before God is revealed by this parable to be one of the essential elements of prayer.

Our Golden Text mentions another essential prerequisite of prayer; that is, confessing faults one to another. We do not understand that this refers to making confession of all sins before a general assembly of the Lord's people. The thought is, rather, that if one has wronged another in word or deed, he cannot expect God's forgiveness and blessing until he first makes due confession to the injured person, and does what he can to make amends.

"That ye may be healed." Sin which is unconfessed to the injured one and before God, is as a cloud over the spiritual life of a Christian. The unhappiness resulting there-

QUESTIONS

What is prayer?

Mention different types of prayer.

What is the principal lesson in The Parable of the Importunate Widow?

Why was God pleased with the publican who asked for mercy?

What is a prerequisite to being healed of spiritual sickness?

from might easily lead to physical ailments, the only remedy for which would be the taking of proper steps to remove the source of the trouble. One who has not taken these steps is certain to be spiritually ill.

Prayers for one another in situations of this kind are most appropriate. And James assures us that the "effectual fervent prayer of a righteous man availeth much." As the context shows, the "effectual" prayers primarily referred to are on behalf of the spiritually ill, those who have become wearied, and faint in their minds. Such prayers are in harmony with God's will because they seek the spiritual welfare of his people.

James also wrote, "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts." (James 4:3) Here James indicates that the "amiss" prayer is a selfish one, a request for something merely because we desire it for our own satisfaction or pleasure. All such prayers go unanswered. Prayers for wisdom to know God's will, and for strength to do it, will be heard and answered.

Jesus Demands a Choice

GOLDEN TEXT: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the Flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

—Joshua 24:15

LUKE 19:1-10

ZACCHAEUS is identified in our lesson as a "sinner." This appraisal of the man was doubtless based upon the concepts of the scribes and Pharisees. At heart he gave evidence of a greater desire to please God than did most of them. He was "chief among the publicans, and he was rich," the record states. This means that he was a supervisor of tax-gathering for the Romans, which made him despised by the Jewish religious rulers.

The incident of today's lesson occurred toward the close of Jesus' ministry, who by this time had become a much talked about personality in Palestine. He had not only conducted a very active ministry himself, but his twelve apostles, as well as seventy specially chosen disciples, had been actively representing him throughout that little country, proclaiming the kingdom and performing miracles. It is little wonder that Zacchaeus had heard about Jesus and wanted to see him.

The record indicates that Zacchaeus had a great desire to see Jesus, and being short of stature "he ran

before, and climbed up into a sycamore tree to see him: for he was to pass that way." He was doubtless surprised when Jesus, looking up and seeing him, said, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

Jesus was able to discern human heart conditions, and he knew that the desire of Zacchaeus to see him was not promoted primarily by curiosity. While, according to Jewish religious standards of the time, he was considered a "sinner," there was apparently within him a heart-longing to know the Lord and to be in harmony with him. He was a man, in other words, such as the publican whom Jesus referred to in the parable of the publican and the Pharisee who went up to the temple to pray. Like this publican, who showed humility and heart repentance, Zacchaeus also was "seeking after the Lord, if haply he might feel after him, and find him."—Acts 17:27

As had happened before, the people complained because Jesus showed a willingness to be friendly with those whom they looked upon as being outside the pale of proper Jewish social life. They "mur-

QUESTIONS

Of what group of Israelites was Zacchaeus a chief, and why were all these considered "sinners"?

Why did Jesus call Zacchaeus from the sycamore tree and ask to be entertained in his home?

What did Jesus mean by saying that "salvation" had come to Zacchaeus' house?

What evidence do we have that Zacchaeus made a definite decision to serve the Lord?

mured, saying, That he was gone to be guest with a man that is a sinner." Jesus had not done this because Zacchaeus was a sinner, but because he saw in him a genuine heart desire to be righteous.

Doubtless Zacchaeus grasped the situation, and because of it was all the more impressed that Jesus had requested to be a guest in his home. It would help him to realize that Jesus had recognized the inner thoughts of his heart and therefore must indeed be a great prophet of God, probably even the Messiah himself. The realization of this was overwhelming to Zacchaeus, and he said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Zacchaeus, being a publican, may have heard of the instructions of John the Baptist when he was asked by certain repentant publicans what they should do. John said to these, "Exact no more than that which is appointed you." (Luke 3:13) Zacchaeus now told Jesus that had he exacted more, he was willing to repay fourfold. This was a noble offer.

In all probability, however, Zacchaeus had not heard Jesus' instructions to the rich ruler to sell "all" that he had and give to the poor, for he offered to distribute only half of his fortune in this manner. This does not mean that Zacchaeus was seeking a compromise arrangement with the Lord. It is simply that he had not yet learned the full cost of disciple-

ship. To him the offer of half his wealth doubtless seemed very generous.

No further details are given. Jesus was evidently convinced of the man's sincerity, for he said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." Zacchaeus was a "sinner," but he was of the natural seed of Abraham, to whom the ministry of Jesus was for the time limited, so his repentance made him eligible for the blessing then due. Later, if he continued in this right way, he would be one to obtain the "great salvation." (Heb. 2:3) Thus one who was a member of the lost race had been started on the way to life.

Our Golden Text emphasizes the necessity of making a positive decision to serve the Lord if we are to be pleasing to him. Zacchaeus' decision was wholehearted and definite, as evidenced by the price he was willing to pay. Serving the Lord in this age is sure to cost the loss of many earthly advantages. But the heavenly treasures thus gained are a thousandfold more precious than all that we lose.

Teachings on Stewardship

GOLDEN TEXT: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16:10

LUKE 19:12-26

TODAY'S lesson assignment is The Parable of the Pounds. The real intent of this parable is explained in verse 11, which introduces the parable. It reads, "He . . . spake a parable, because he was nigh to Jerusalem, and because they [the disciples] thought that the kingdom of God should immediately appear."

Being near to Jerusalem, and the mistaken view that the kingdom of God was to be immediately established, are the points that prompted the parable. Jesus had gone to Jerusalem before, and had been near and about the city many times. But now it was different. For some time he had been conducting his ministry in the north country of Galilee to avoid his enemies in Jerusalem who were lying in wait to arrest him and have him put to death. However, he had now returned to Judea, and had announced to his disciples, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished."—Luke 18:31

The prophecies to which Jesus

referred in this announcement were those which pertained to his death, that he was to "be led as a lamb to the slaughter." So now that they were nearing Jerusalem, Jesus knew that very soon he would be put to death. He knew also that this would be a great shock to his disciples, for the reason that they thought his kingdom "should immediately appear." For the king in this expected kingdom to be put to death would tend to shatter their faith in him and in his messiahship.

Thus it was to help them over this difficult situation that Jesus related The Parable of the Pounds. In this parable a "certain nobleman went into a far country to receive for himself a kingdom, and to return." It would not be too difficult for the disciples to see that this "certain nobleman" was Jesus, and to understand that he was going away, and that the kingdom which they expected him to establish would not become a reality until he returned. Perhaps it was this parable that gave them sufficient understanding to inquire, only a few days later, "What shall be the sign of thy coming [Greek, presence], and of the end of the

world [Greek, age]?"—Matt. 24:3

The parable also reveals that the servants of the "certain nobleman" were to have an opportunity during his absence, to prove their worthiness of sharing his rulership with him when he returned. Each one was given a "pound" and instructed to "occupy till I come," meaning to make use of it for his master.

This was not much to work with, yet enough to give each servant an opportunity to prove his devotion and zeal for his master and his cause. It might be difficult to decide with absolute certainty just what it has been that each disciple of Christ has received in like measure with all the others, and of which some have gained ten times as much, others five times as much, while some have made no gains at all.

It is also difficult to see Jesus in the parable as one who is "aus-tere," and as reaping where he had not sown. Very seldom does every detail in a parable have a special significance. Certainly the two important lessons of this parable are that Jesus, the earth's coming King, was to go into a "far country," even heaven, and would not establish his kingdom until he returned; and that his servants, meanwhile, during his absence, would have an opportunity of proving their faithfulness to him.

The parable also reveals that the reward of Christ's servants is not given until he returns. They have not, throughout the age, gone immediately to heaven when they

QUESTIONS

Explain the circumstances which induced Jesus to relate The Parable of the Pounds.

How was this parable calculated to help the disciples in view of Jesus' rapidly approaching death?

How does the parable illustrate the position of Jesus' disciples during the time of his absence?

How does it teach the importance of faithful service?

died. Regardless of how wide their scope of authority in the kingdom will be, they do not receive their authority, their crown, until the King returns.

Our Golden Text reminds us that even those who have little with which to serve the Lord, can with their little, prove their faithfulness. Some, as the parable shows, may be able to accomplish more than others with their "pound," but all who do the best they can are pleasing to the Lord. It is only those who refrain from trying that are condemned. The unfaithful one was not censured for a misuse of the "pound," but for not using it.

"Unto everyone that hath shall be given," Jesus said. The principle involved here is that the faithful receive additional blessings with which they can enlarge their service of the Lord. But, as Jesus continued, "From him that hath not, even that he hath shall be taken away from him." (In view of this, it is a serious thing to hide away in a "napkin" that which the Lord has given us to use.)

The Gifts of God

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."
—James 1:17

NOT only does "every good gift and every perfect gift" come "down from the Father of lights," but all things "good" and "perfect" are his gifts. It is not a matter of receiving some of our blessings from God, and some from other sources. Paul wrote, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? (I Cor. 4:7) On Mars' Hill Paul said, "In him we live, and move, and have our being."—Acts 17:28)

The material good things with which we are surrounded are the gifts of God, as well, also, as the ability he has given us through our five senses to enjoy them. How wonderful is the daily portion of joys of which we are made conscious through the senses of touch, sight, hearing, taste, and smell! Of how little would be the rose if we could neither see nor smell? The melodious harmony of music, whether produced by birds or by humans, would mean nothing if we could not hear. And there would be no joy in eating, if we could not taste.

Solomon wrote, "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift if God." (Eccles. 5:18, 19) It is noteworthy, we think, that in making provision for our first parents in the Garden of Eden, the Lord provided trees that not only would be good for food, but also "pleasant to the sight." (Gen. 2:9) (It was God's desire that his human creatures enjoy themselves, and he designed that every function of life should be a pleasure.)

In Psalm 115:16 we read, "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men." Despite man's rebellion against his Creator, he still receives bountifully from his hands. God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45) Yes, God is impartial in bestowing earthly blessings upon his creatures. It is man's sin and selfishness that have led to the

inequalities and hardships which are everywhere apparent.

Christians who are walking in the way of sacrifice, following in the footsteps of Jesus, learn to accept with thankfulness what the Lord provides along temporal lines, because they have faith to believe that divine wisdom knows what is best for them as new creatures in Christ Jesus. Paul wrote, ("I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound, . . . to be full and to be hungry." (Phil. 4:11, 12)) If the Lord permitted the great Apostle Paul to be hungry at times, we should not be surprised if he does not always make the bountiful earthly provision for us that we may think we need.

To Timothy Paul wrote, ("Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out.") (I Tim. 6:6, 7) Job is an outstanding example of resignation to the loss of earthly riches. In quick succession he lost his oxen, asses, sheep, and camels. Then word came to him that his sons and daughters were all killed by a storm which demolished a house in which they were having a party. Job's reply to this great calamity was, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21) Happy is the Christian who has faith to believe in times of temporal loss that the

Lord, for his best spiritual welfare, sometimes takes away as well as gives.

Spiritual Gifts

While we properly rejoice in and are thankful for all the good earthly gifts which come to us from the "Father of lights," our chief interest is in his spiritual gifts, which can be enjoyed only upon the basis of faith. Fundamental among these is the gift of salvation. Paul wrote, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8

Yes, salvation has been provided by God's grace; it is his gift, which we accept by faith. The gift of salvation was brought to man through Jesus, who said, "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) Paul speaks of Jesus as God's "unspeakable gift," for which we should ever give thanks.—II Cor. 9:15

Jesus was given to be man's Redeemer nearly two thousand years ago, yet comparatively few of earth's teeming millions since have really appreciated this gift. The vast majority do not yet know the meaning of the angelic message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10

If through the truth of the divine

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plan we have grasped the depth of meaning contained in the angel's announcement of Jesus' birth, it is because of another gift from God. In Psalm 119:144 we read, "The righteousness of Thy testimonies is everlasting: give me understanding, and I shall live." We may not have used these exact words, but it is certain that before the eyes of our understanding were opened to see the beauties of present truth we prayed earnestly for understanding; and the Lord heard our prayers and "inclined" unto us, as it is stated in Psalm 40:1.

We remember the case of Peter. Jesus had asked his disciples what the public thought of him—who did the people say he was? Some thought he was John the Baptist; some thought he was the promised Elijah; others believed that he was Jeremiah raised from the dead, or one of the other prophets. "But whom say ye that I am?" Jesus asked his disciples. Peter replied, "Thou art the Christ, the Son of the living God." Then Jesus said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:13-17

No amount of "flesh and blood," or human reasoning, will enable us to understand the truth. To his disciples Jesus said, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) At the time when "holy men" of old, under the inspiration of the Holy Spirit, were recording the great truths of the divine plan as they centered in the Messiah,

the Redeemer and Deliverer of mankind, even the angels desired to understand, but were not permitted to do so. (I Pet. 1:10-12; II Pet. 1:21; Matt. 13:17) How grateful we should be for the gift of discernment that we have been given to know the mysteries of the kingdom of God!

The Holy Spirit

In Luke 11:13 we read the words of Jesus, saying, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Think of it, God will give us of his power that we might be able to know and do his will! The ministry of the Holy Spirit which God gives to his consecrated people touches every aspect of our lives as new creatures in Christ Jesus. It is a marvelous gift!

By the Holy Spirit we are begotten to a new hope of life, and a hope of a new life, even the divine. The Holy Spirit anoints, or authorizes, us to be ambassadors for Christ; and, as ambassadors, to proclaim glad tidings to the meek and to bind up the brokenhearted. (Isa. 61:1-3) We are "sealed with that Holy Spirit of promise" assured that if we remain faithful all our needs will be supplied, and that we will be given strength to overcome unto the end, and thus receive the "crown of life."—Eph. 1:13; Rev. 2:10

The Holy Spirit bears witness to us that we are the children of God, Paul wrote in Romans 8: 16, 17.

This "witness" is given through the written Word which was penned by the "inspiration of God, . . . that the man of God may be perfect [complete, **Diaglott**], thoroughly furnished unto all good works." (II Tim. 3:16, 17) "Thoroughly furnished"! How reassuring that through the gift of the Holy Spirit, every good thing we need as new creatures is being supplied. We need only to be emptied of self that the Holy Spirit of God, in all its blessed ministrations, may fill and enrich our lives as we continue to set our affections on things above.

Ministering Spirits

In Psalm 91:11 we read, "He shall give his angels charge over thee, to keep thee in all thy ways." The Lord is not limited in the number or kind of messengers he can use in the guidance, care, and protection of his people. He can even make the wrath of men and of devils to praise him. Today he may use a brother or a sister in the truth to impart to you the blessing you most need. Tomorrow, if you are willing and prepared, he may use you as a messenger to help someone else over a rough place in the narrow way.

We believe, also, that the Lord uses the holy angels as "ministering spirits" to serve those "who shall be heirs of salvation." (Heb. 1:13, 14) These, also, are his "gifts" to us. And what precious gifts they are! Speaking of our guardian angels, Jesus said that they always

behold the face of the Heavenly Father. (Matt. 18:10) In Psalm 34:7 David wrote, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

How reassuring is the word "encampeth." Our guardian angels do not just occasionally come near to see how we are getting along. No, instead, they "encamp," or live, right with us; and besides, they always behold the face of our Heavenly Father; that is, at any time a need arises they can go to the Father, and from him have that need supplied. Could we ask for more?

The Ministry of Sorrow

We are not to suppose that these wonderful gifts of God mean that we will escape all trial and suffering. Quite to the contrary, for one of God's gifts is the privilege of suffering with and for Christ. In Philippians 1:29 we read, "Unto you it is **given** in the behalf of Christ, not only to believe on him, but also to suffer for his sake." The value of this gift is at once recognized when we remember that it is only if we suffer with Christ that we will be counted worthy to reign with him. The gift of the Spirit's witness is valid only "if so be that we suffer with him."—Rom. 8:16, 17

But suffering with Christ is quite different from the trials and burdens of life with which we were all more or less weighed down before coming to the Lord and having lavished upon us all his bounteous gifts. This contrast is

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brought to our attention by Jesus, when he said, as recorded in Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Yes, the Master has given us rest. The burden of care and worry with which we were weighed down and almost crushed has been lifted. We have cast our burdens upon the Lord, and he has given us peace in the assurance that God's great plan of salvation is the solution for all the problems of the world, and our own as well. Our own perplexities have been solved by accepting his will in place of our own imperfect and faltering plans.

"Take my yoke upon you," Jesus said, "for my yoke is easy, and my burden is light." His "yoke" and "burden" are light because he shares them with us. Because we know that he with whom we have become yokefellows will never permit the burden to become too heavy and that we will never be crushed under its weight, and since he is always near to help, we have rest, the rest of faith in him.

We are not unaware of our enemies—the world, the flesh, and the Devil. When these enemies come in upon us "like a flood," we would fear and quake before them, and probably fall, but for the realization that greater is he who is for us than all the forces which are

marshalled against us. (Isa. 59:19) We know that the raging flood of opposition will not overwhelm us, for the promise is that "the Lord sitteth upon the flood; yea, the Lord sitteth King forever [that is, he is always in complete control of the situation]. The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:10, 11

Future Gifts Promised

Not only have we been made rich by the bountiful gifts of God which even now are our privilege daily to enjoy, but still there are more to follow. These future gifts will result in a fulness of joy quite beyond the ability of our finite minds to comprehend. It will be joint participation with Christ in the joys which he attained when he was highly exalted to the presence and right hand of our Heavenly Father. Prophetically, the Master's anticipation of this future glory and joy are described in Psalm 16:11, which reads: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

This future glory was first given to Jesus by promise, and in prayer to his Father he said concerning his disciples, "The glory which thou gavest me I have given them." Again, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John 17:22, 24

After his resurrection and glorification Jesus confirmed this hope of glory to his church in a series

of promises recorded in Revelation, chapters 2 and 3. This glory is so great, and involves so much, that no single symbolism or metaphor is adequate to convey to our minds the "things which God hath prepared for them that love him." (1 Cor. 2:9) Indeed, even with the aid of all the illustrations and promises of God concerning our "hope of glory" we still can but partially comprehend—looking at them, as it were, "through a glass, darkly."—1 Cor. 13:12

Here are some of the promises to the faithful overcomers, those who gain the victory, not in their own strength, but through Christ: "Be thou faithful unto death," Jesus said, "and I will give thee a crown of life."; "To him that overcometh, will I give to eat of the hidden manna"; "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations"; "I will give him the morning star"; "the same shall be clothed in white raiment"; "Him that overcometh, will I make a pillar in the temple of my God"; and "to him . . . will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

When Jesus was still with his disciples, he knew of the Father's plans for them to be associated with him in the future glory of the kingdom, so he made the promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Not only will the Heavenly Father bestow this gift of kingdom glory

upon the overcomers, but, as Jesus assures us, it will be a pleasure for him to do so. Just as we find joy in giving, so it will be a delight to our God to give us the kingdom.

And what will this gift of the kingdom mean? To Jesus the Heavenly Father promised, "I shall give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) As we have seen, Jesus promised the overcomers that they also would be given "power over the nations," adding, "even as I received of my Father."—Rev. 2:26-28

In another promise to the "little flock," God said, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." (Isa. 49:8, 9) What a blessed prospect! Think what it will mean to be given the privilege, the authority, and the power to call forth the prisoners of death, and give them the opportunity of inheriting the lost dominion of earth, the dominion that was made desolate by sin and its penalty, death!

What We Can Give

The Lord's gifts to us are truly more than can be numbered. They include the temporal blessings of life which he knows we have need of, and extend to and include all the marvelous arrangements which

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"The Prince of Peace"

"And the government shall be upon His shoulder; . . . of the increase of His government and peace there shall be no end."—Isaiah 9:6, 7

OUR text implies a world-wide knowledge, as it is written: "Unto Him every knee shall bow, and every tongue confess, to the glory of God the Father." The government or authority is not laid upon his shoulder in vain. He will use it, and one of his first works will be the suppression of evil—not only the suppression of Satan, the prince of this world, who now worketh in the hearts of the children of disobedience, and who, we are assured, will be bound at the beginning of Christ's millennial reign, but additionally all the works of the Devil, all institutions of evil—moral, social, financial—that are now injuring the world of mankind and co-operating in effecting the groaning and travail of the whole creation. All these will be suppressed as soon as the proper time shall come, and He upon whose shoulders the power and authority have been placed shall take unto himself his great power and shall begin his reign.

The Light of the World

"In Him was life; and the life was the light of men. . . . That was the

true Light, which lighteth every man that cometh into the world."—John 1:4, 9

OUR Lord's life as the "man Christ Jesus," his holiness of heart, his full obedience to the Father's will, his loyalty to every principle of righteousness, his manifestation of divine character, no less than the words of instruction that he spoke "as never man spoke"—all these attest that indeed he was a great light among men—a light which ever since has been shining, not only through his recorded discourses and instructions, but also through the lives of his disciples, in proportion as they were and are truly his. "And the light shineth in darkness; and the darkness comprehended it not." How true! How few comprehend the light of divine truth and grace which shone out through the words and deeds of the man Christ Jesus. But what a blessed thought lies half hidden in the apostle's words, in the declaration that this true Light shall enlighten every man born into the world! What a ray of hope this lights up in the sympathetic and Christian heart! All who have the spirit of God, who so loved the world as to give his only begotten Son to be its Redeemer, are sure to be sympathetic with the world in its lost and blinded condition. To such this promise is a reassurance of all the glorious privileges and messages sent by the Lord through

the prophets telling of the age of glory, when the Messiah shall be the Sun of Righteousness to scatter the darkness and miasma of sin and death, and to bring in everlasting righteousness and life to the world.

The Water of Life

"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

AS OUR physical systems call for water continually and cannot do without it, so we have longings and ambitions and thirsts of a higher intellectual order. These the whole world is endeavoring to satisfy, but the thirst for wealth, for influence, for power, is insatiable. What a little farmer or merchant finds of restlessness and lack of satisfaction, the greater farmer and merchant and manufacturer and millionaire and prince and king and emperor find in their larger spheres. We remember the story of how Alexander the Great wept because there were no more worlds that he might conquer. We remember that Solomon the wise, after having tasted of all the streams of pleasure and novelty of which the world could supply to the richest and wisest and most influential man of the time, cried out, "Vanity of vanities, all is vanity!" What the whole world is seeking for and failing to get, our Lord Jesus gives to his people—water of life, satisfaction. Those who receive his blessing have in them wells of water springing up in their hearts;

their longing thirsts are satisfied as nothing else can satisfy them; they have more than ambition could ask. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life—these have found the happiness which the world is seeking in other directions in vain, which is able even to offset trials, sorrows, difficulties, and disappointments, and to glory in the realization that their experiences are working to their advantage, proving them, preparing them for greater riches of glory by and by.

The "Messenger" of God

**"I will send My Messenger, and He shall prepare the way before Me."
—Malachi 3:1**

THE Messenger whom Jehovah would send is The Christ—not alone the man Christ Jesus, who was pre-eminently the divine Messenger, but inclusively the whole Christ, the church, the body, with Jesus the Head. This Messenger appears first as the suffering One, the sacrificial One, and secondly as the anointed, glorified One, the King, the restorer. The work of suffering belongs to this Gospel age; the reign of glory belongs to the millennial age. The suffering began with the consecration of our Lord at the time of his baptism into death. The three and one-half years of his ministry were so much of his delivering himself into death or baptism into death, and that personal sacrifice was finished at Calvary.

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have been made for our guidance, sustenance, and growth as new creatures. How true are the words of Paul, who wrote, "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19

What can we do in return for all of God's gifts so lavishly bestowed upon us? Proverbs 23:26 answers: "My son," says the Lord, "give me thine heart, and let thine eyes observe my ways." From one standpoint this seems like a very simple thing to do; that is, to give our hearts, our affections, to the Lord. Actually, however, that is all we have to give. Our bodies are imperfect and dying, and we could not give that which is under condemnation. All that we possess was given to us by the Lord in the first place.

But we can give the Lord our hearts. We have been created free moral agents, and God will not commandeer our affections. He can have them and use them only if we willingly, and out of love surrender them to him. The invitation, "Give me thine heart," is merely another way of expressing the thought of full surrender to the Lord and the dedicating of ourselves to the doing of his will.

Actually, while the temporal blessings of life are enjoyed by believers and unbelievers alike, the invaluable spiritual gifts which are so precious to us become ours to enjoy only upon the basis of full surrender to the divine will. But

to thus give the Lord our hearts, while it begins with a definite commitment of consecration, requires a lifetime to complete. It is a daily surrendering to him of all that we hold dear. We may give our hearts to the Lord today, and reserve them for ourselves or for others tomorrow. Consecration is a daily laying down, a daily giving up.

In addition to asking for our "hearts," the Lord also says, "And let thine eyes observe my ways." Before we gave our hearts to the Lord, we chose our own ways. We planned our lives to suit our own best interests. But now, having given our hearts to the Lord, it means that we observe his ways, and are guided by them. Basically, the Lord's ways are the ways of love, expressed in giving. He gives us food and clothing. He gives us his Holy Spirit. He gives us discernment. He gives us his Word. He gives us guardian angels. He gives us rest and peace. He gives us promises of coming glory and honor in the kingdom. He supplies all our needs, temporal and spiritual.

His crowning gift is his own beloved Son. It is because he **SO** loved the world, and you and me, that he gave his only begotten Son to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world. This and all of God's gifts are made to those not in a position to repay. Nothing we can give to God would add to what he already possessess, nor by withholding can we make

him poor. He gives, not for a reward, but because he loves. This is the great example set before us by the liberality of our God.

Yes, this is the "way" of God which we are bidden by him to observe. It is the way of unselfishness, the way of love—a love that impels to give, to lay down, to sacrifice, to serve, to bless, to comfort, to cheer. It is in the doing of these things that God takes pleasure, and by observing and doing them ourselves we will find our greatest joys, and be most like God.

Paul quoted Jesus as saying, "It is more blessed to give than to receive." (Acts 20:35) It is more blessed, because it is being like God. We are richly blessed by God's gifts to us; and by observing his ways of giving, and practicing them, his gifts become even more precious, because we share them with others. A scanty meal for one makes a feast for two, because it is shared with another.

None of God's gifts to us are scanty. They are generous and bountiful, but the joy of receiving them is increased as we share them with those in need. This is particularly true with respect to the knowledge of God's plan which he has given us. If we keep this truth to ourselves, it will become commonplace and lose its luster of importance; but if we share it with

others, its joy-inspiring power in our lives continually increases.

The world has special occasions for giving—"Father's Day" "Mother's Day"; birthdays; Christmas, and so forth. The giving that is inspired by these occasions brings a blessing to the givers. Any occasion which prompts a manifestation of love toward another helps to keep burning the oftentimes low flickering light of love in human hearts. How much happier the world would be if the spirit of love and giving was the mainspring of life every day! How blessed indeed it would be if every day was "Love Day."

It is so with God; and when his great plan of salvation is complete, and the whole world of mankind is fully restored to the sunshine of his love, the people will know that even during the dark night of sin and death God continued to give in order that they might eventually live. They will then know the real purpose of his greatest-of-all gifts, the gift of his beloved Son. And if we observe his ways, we, too, will not limit our giving to any certain day, or days, but every day we will be gladly sharing with others the bounties of God's gifts to us.

Thus will we continue to share in the pleasures of our generous and loving Heavenly Father, the One from whom comes "every good gift and every perfect gift."

May Heaven sustain thee day by day,
And make thy generous heart of love
Rejoice through all the pleasant way
That God directs thy feet to move.

The Memorial Supper

SCRIPTURE READINGS: Exodus 12:1-3, 6-8, 11, 12

Matthew 26:17-20, 26-30, 36-45

I Corinthians 11:23-28

THROUGHOUT many parts of the world on Sunday evening, March 25, groups of earnest followers of the Master will meet to commemorate his death. Many individuals who, for one reason or another, are not able to meet with their brethren will partake of this Memorial Supper by themselves. This is properly, we believe, an annual privilege of Christians, the date being figured, as was the custom of the Jews in Old Testament times, and as it still is, from the new moon nearest to the spring equinox.

Jesus instituted the first Memorial Supper on the anniversary of the slaying of the passover lamb, which occurred on the day before the Israelites were delivered from Egyptian bondage. This was on the fourteenth day after the new moon which introduced the Jewish new sacred year, the first month of which is Nisan. According to biblical arrangements, the day begins at sundown. It was after sundown that Jesus partook of the passover supper with his disciples and instituted the memorial of his death; and since he was crucified before sundown of the following day, both events really occurred on the same biblical day.

Jesus was the antitypical Pass-

over Lamb, and when we partake of the "bread" and the "cup" it is in memory of his death, not as an antitype of the passover supper. Nevertheless, the events of that memorable passover night in Egypt have an important bearing on the significance of the Memorial Supper, and we suggest a careful reading of the passages cited in the Book of Exodus, that the main happenings of that night may be fresh in mind. This account would be merely historical but for the light thrown upon it by the New Testament. By this light, we see that the passover has been made one of the greatest of biblical types.

Pharaoh ceases to be Pharaoh and becomes Satan, the opposer of God and the people of God, his children. The firstborn of Israel become "the church of the first-born, which are written in heaven." (Heb. 12:23) Israel in antitype becomes the world of mankind. And blessed are those whose spiritual eyes can see that Jesus is the Lamb of God that taketh away the sin of the world, and who see that we are to feed on Christ, as the Jews fed upon the passover lamb.

The unleavened bread ceases to be unleavened bread and becomes the pure truth of God's Word. Instead of bitter herbs, which aided

and whetted the Jewish appetite, we have bitter trials which help to wean our affections from earthly things and whet our appetites for the unleavened bread of life and for the things of God.

The girdle becomes a symbol of service to the Lord, to the truth, and to the brethren. It becomes a very personal thing to us, for service to others is an obligation of our Christian walk.

The shoes on their feet to us become a symbol of walking in newness of life in Christ, having our feet shod with the preparation of the Gospel of peace. And the staff upon which they depended becomes the promises of God—our source of comfort and sustaining grace, our ever present help in time of need, as we journey toward spiritual Canaan.

Memorial of His Death

And now, Christ our Passover Lamb has been slain, and we keep the memorial of his death. It is a hallowed and blessed occasion. To us Memorial night is different from all other nights. It is then, more than ever, that we meet in the holy bonds of Christian fellowship to commemorate our Savior's death—to remember that Christ died for our sins according to the Scriptures, and to renew our personal consecration to God and our determination to be faithful in our devotion to him and to the principles of truth and righteousness.

In the type, only Israel's first-born were in danger that night in Egypt. Only the church of the first-

born are now in danger, for during the Gospel age these are the only ones on trial. It was a matter of life and death to the firstborn of Israel as to whether they remained in the house, behind the blood which had been sprinkled upon the door posts and the lintels. To us it is a matter of eternal life or eternal death as to whether we remain in the household of faith under the protection of the blood of our Passover Lamb.

Soon the night of sin and death will have passed. Soon the glorious morning of the world's deliverance from Satan's rulership will have come. Soon The Christ, the antitypical Moses, will be the world's Deliverer. That day of deliverance will last for one thousand years. During that time all who obey the will of God shall live. At the close of that day, all evil and all evildoers, pictured by the hosts of Egypt, will be destroyed in the antitypical Red Sea, the "second death"; and all the families of the earth will be delivered from sin and death and blessed in the righteous kingdom of our Lord and Savior Jesus Christ. This also is part of the lesson taught by the passover, and subsequent deliverance of the Israelites from Egyptian bondage.

Prophecies Fulfilled

Two prophecies combine in the testimony of this great event. On the tenth of Nisan the passover lamb in Israel was chosen. Beyond all doubt the Lord Jesus knew that he was to be the antitypical passover Lamb. In proof of this let us

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recall some events in our Lord's life. John 7:6-9 reads: "Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee." Compare this with John 13:1, which states that Jesus knew his hour had come.

Jesus knew that to be the antitypical Passover Lamb he would be chosen on the tenth of the month, and killed on the fourteenth, and this was his experience. They shouted their acceptance of him as he rode into Jerusalem, and four days later they cried, "Crucify him, crucify him." Yes, they killed the Lord of glory. No wonder the disciples were stunned by these fast-moving events!

And the prophecy of Zechariah 9:9 had to be fulfilled. It reads: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." It was in fulfilment of this prediction that the Master rode into Jerusalem upon an ass.

The Jews knew that in days gone by their kings had ridden to their coronation on a white ass. They knew also of the prophecy of Zechariah. They had waited long for its fulfilment. So it was neces-

sary that Jesus present himself to the people on that particular day, and in that special way—for it was the tenth of Nisan, and necessary in order that it might be shown that Israel's rejection of him was without excuse. They knew the prophecy; they saw the prophecy fulfilled.

Whether or not our Lord's entry into the city of Jerusalem was a grand and triumphal thing depends upon the standpoint from which it is viewed. To the chief priests, the scribes, and the Pharisees it was far from a triumphal procession. To them it was merely a parade of a fanatical leader and his ignorant dupes. They could see no more—their eyes were blinded. They did not see the Messiah. They saw no salvation. They shouted no hosannas. They feared that his fanaticism would spread, and that it would undermine their position of authority.

From the standpoint of the disciples and others who were filled with messianic enthusiasm it was a march of triumph. He who had the power to heal the sick and raise the dead would, they believed, now establish the long-promised kingdom. They trusted that it was he who was to redeem Israel. But Jesus was King only for a day, and he never actually ruled. Four days later the disciples saw their King nailed to the cross, and saw him die.

From God's standpoint, Jesus' triumphant entry into Jerusalem was seen in still another light. He knew that Jesus was the

antitypical Lamb. He knew that Jesus was fulfilling the prophecy of Zechariah 9:9. But more than that, he knew that in his own "due time," after he had given Jesus all power in heaven and in earth, he would triumphantly, and for all time, put away sin and bring all things in subjection to the divine rule. He therefore knew that Jesus would lift man up from sin and disease and death. He knew that as "King of kings and Lord of lords" Jesus would eventually establish the divine will throughout all the earth.

Thank God this is our view as we think of Jesus' triumphal entry into the city! Thank God we can sing with the spirit and the understanding, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord"! (Matt. 21:9) After entering the city, Jesus healed the lame and the blind, foreshadowing his millennial age work when, as King of kings, he will establish his kingdom in which, as is promised in Isaiah, chapter 35, "the lame man [shall] leap as an hart, and the tongue of the dumb sing."

The "Bread" and the "Cup"

As we approach the Memorial of the Master's death, let us keep in mind that it is a simple feast—bread unleavened, and fruit of the vine. But O, what a meaning it has for us! The events of the first Memorial are clear in our minds: There was the blessing of the "bread" and the blessing of the "cup." The Lord explained to his

disciples that the "bread" represented his broken body, and that the "cup" represented his shed blood.

Jesus emphasized that all his followers should participate, not only in feeding upon him, but also in being broken with him—not only in partaking of the merit of the ransom, but also in laying down their own lives in his service. And he said that those who do this will be in the kingdom and drink anew with him. These thoughts must thrill all those who are in tune with their Lord and with his truth.

Take eat, Jesus said, this represents my body. He gave them pure, unleavened bread. How well it represented his pure and sinless flesh which he gave for the life of the world! Previously Jesus had said, 'I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.' (John 6:48-51) To partake of the unleavened bread signifies that we appropriate to ourselves, through faith, the merit of the ransom sacrifice of Jesus Christ, realizing that our salvation is bought through our Lord's death on Calvary.

Likewise, the fruit of the vine primarily symbolizes our Savior's life, given for us—his soul poured out in death as a ransom on our

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behalf. Blood represents life—not life retained, but life yielded, given up, sacrificed, laid down. There is no way to gain eternal life except through the Lord's shed blood. "There is none other name under heaven given among men, whereby we must be saved."—Acts 4:12

The Memorial Supper is held on the anniversary of our Lord's death. The afternoon preceding the Memorial is the anniversary of the day on which our Lord dispatched Peter and John to make ready the passover supper. Memorial night is the anniversary of that night in which he instituted the Memorial Supper. After the supper he went into the garden of Gethsemane, and there gained that great victory, saying to his Heavenly Father, "Not as I will, but as thou wilt, . . . thy will be done."

Later that night Jesus was betrayed by a kiss, and still later he was brought before Herod, and then Pilate. Pilate washed his hands of the matter, and said to the Jews who demanded Jesus' death, "Ecce homo," meaning, "Behold the man!" (Luke 19:5) It was as though Pilate said, "You have no Jew his equal; would you crucify him? But the rabble shouted, "Crucify him, crucify him," (Luke 23:21) Then came the flogging, the smiting, and the crown of thorns.

But Jesus was not defeated. In sorrow he loved those who hated him. He was mild, but he was not weak. His inner strength of spirit continued to the end. At nine o'clock on the following morning

he was nailed to the tree of crucifixion, and at three in the afternoon this spotless Lamb of God died.

As we meditate upon the Memorial of our Savior's death, let us remember the "bread"—his broken body—and the "cup"—his shed blood. Our eternal life depends upon our continued appreciation of these great truths. These truths pertaining to the divine provision for our salvation and eternal life are not shallow, they are deep—as deep as the love of God.

A Further Thought

The primary thought in the Memorial is of Christ—his sacrifice and our ransom: the provision of life for us and for all mankind. "Verily, verily, I say unto you," Jesus explained, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24

There is, however, a secondary significance to the Memorial which is very important. St. Paul refers to it, saying, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—I Cor. 10:16, 17

"Communion," what a precious thought—a common union, a common participation, a partnership, a brotherhood, based upon that which is represented by the "bread" and the "cup." In a loaf

of bread there are many grains, broken to make that one loaf. Jesus' body was "broken," and we are "broken" with him. We have no merit of our own. Our spiritual life exists only as we are a part of that "loaf." The breaking of our body represents the sacrificing of our justified humanity with its privileges, as we fulfil our consecration vows to be "dead with him" that we might live with him; suffering with him that we might reign with him.

Likewise the "cup," representing Jesus' shed blood, his life poured out. We receive of that life, but only on condition that we, like Jesus, lay it down in sacrifice. It is the merit of his sacrifice that makes our offering to the Lord acceptable. While there is joy in this sacrificial service, it is often a "cup" of sorrow, which we learn to accept as of the Father's pouring—his will for those who die with Jesus.

Jesus took these steps: (1) consecration, (2) sacrifice, suffering for righteousness' sake, and was rewarded for his faithfulness. And he asks us, "Are ye able to drink of my cup?"—consecration, sacrifice, suffering for righteousness' sake? If we are able, the reward will be wonderful—heirs of God and joint-heirs with Jesus Christ.

We believe the proper time to observe the Memorial should be carefully considered, as it is important. However, we feel that the heart condition of those who partake is far more important than the time or the place. In this connec-

tion Paul wrote, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:7, 8

As we meditate upon the Memorial of our Lord's death, may we search our hearts to rid them of leaven, and let us renew our determination to triumph through faith. And, after we partake of the Memorial emblems, let us go forth with a song in our hearts, thankful for being called out of darkness into light, and called to partnership in the body of Christ.

And may the hope of partaking anew with Christ in the kingdom lift our affections close to him, and keep them there until we hear his words, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." (Matt. 25:21) With some this may be the first Memorial Supper. With others it may be the last this side of the veil. But this matters little so long as we remain faithful to that which the emblems represent. Our prayer is that the Lord may give all of us strength thus to be faithful.

Let us use the opportunity to renew our consecration to God. Let us thank him for his great gift, his own beloved Son. Let us thank him for the light of truth which we enjoy. Let us thank him for his "high calling" through Jesus Christ our Lord.

Divine Healing

Does not Jesus have the same power to heal today as when he was on earth at his first advent?

YES, and he also has power to resurrect the dead, just as at his first advent. In "due time," and very soon we believe, that power will again be exercised, and then all the sick and afflicted who seek his help upon the basis of belief and obedience will be healed. Besides, all who are in their graves will hear the voice of the Son of Man and shall come forth.—John 5:28, 29

The present, however, is not the time, or age, for the divine program of healing and resurrection to operate. Jesus' miracles at the first advent were in illustration of the coming age of universal healing of all the willing and obedient; and of the fact that then all the dead will respond to his voice of authority and thus be awakened from the sleep of death. John wrote, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John 2:11

The so-called divine healing practiced today is often questionable. A great deal of emotionalism is associated with it, and many who are "healed" soon lapse into their former unhappy condition. "Holy

men" of Hindoo religious cults also claim to be able to heal the sick, and they have just as many apparent successes as those who use the name of Jesus. But regardless of this, let those who claim to heal the sick in Jesus's name, and because he set the example, start raising the dead. If their work is genuine this should be a part of it.

We do not say that the Lord does not at times restore one of his ill disciples to health. He will do this if it is to the best spiritual interests of the one in question. But no follower of the Master should expect this, for every true disciple has entered into a covenant with the Lord by sacrifice—a covenant, that is, which leads to sacrificial death. Every true Christian should be fully resigned to the Lord's will as to how and when this sacrifice will be consummated in actual death.

A God of the Living

Matthew 22:32 reads, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Does not this prove that Abraham, Isaac, and Jacob did not die when they seemed to, but are still alive, either in heaven, or elsewhere?

NO! IN order to understand this text, which reads, "As touching the

resurrection of the dead, have ye not read that which was spoken unto you by God." Then there follows the statement concerning the three patriarchs. Jesus uses the statement to prove God's intention to raise the dead, not to prove that the dead are alive.

Luke's record of this statement by Jesus reveals even more clearly just what he meant. It reads, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." (Luke 20:37, 38) Because Jesus provided a ransom from death, God looks upon all the dead as being asleep. Hence they live unto him, and in his own due time will be awakened from the sleep of death.

Jesus' Baptism

Was Jesus sprinkled or immersed?

MATTHEW 3:16 reads, "Jesus, when he was baptized, went up straightway out of the water." This seems to answer the question, indicating clearly that Jesus was actually in Jordan and buried in the water. Besides, the Greek word for baptize means to bury, or submerge.

Jesus' immersion in Jordan, however, was merely pictorial of the burial of his will into the will of

his Heavenly Father, and it was his Father's will that he should die as the world's Redeemer. Thus Jesus' real baptism was into death, and this was beautifully symbolized by his burial in the waters of Jordan.

Dead Beyond Our Help

How do we pray for the dead?

WE ARE not given any authority in the Word of God to pray for the dead! Nor would it benefit them if we did. Praying for the dead, as practiced by some, is in the belief that the dead for whom prayers are offered are in "purgatory." But there is no such place as purgatory. It is not mentioned in the Bible. The dead are unconscious—in the sleep of death—and will so remain until awakened from death by divine power in the resurrection. Nothing at all is accomplished for them now through prayer, since they are nonexistent until the time for their resurrection.

The New Jerusalem

Since the exact measurements of the New Jerusalem are given, how can you say it is not a literal city?

THE prophecy of the New Jerusalem referred to in this question is found in Revelation, chapter 21.

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In verses 9 and 10 we are informed that the angel who showed John the vision of the New Jerusalem said to him, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit into a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." The New Jerusalem, then, is the "bride, the Lamb's wife."

This proves beyond doubt that the New Jerusalem is not a literal city. The question mentions the measurements of the city. These are very interesting. They are given in verse 16, which reads, "The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

We understand that in our unit of measure, "twelve thousand furlongs" would equal fifteen hundred miles. We perhaps could imagine a literal city fifteen hundred miles square spread out over one of the continents of earth. But the height of the New Jerusalem is the same, meaning, if it were literal, that it would reach up fifteen hundred miles into the air—or is the earth's atmosphere that deep? We think that these revealing measurements of the city prove beyond doubt that it is a symbolic city—symbolic, that is, of the association of the glorified church with Christ in the spiritual phase of the messianic kingdom.

A Study for the Young

What would you recommend as a study for children aged five to thirteen who have been through "God's Promises Come True"? Is "The Book of Books" too advanced for them?

MUCH would depend upon the ability of the teacher to simplify the study for the younger ones. There should be no difficulty in connection with the older ones mentioned. "The Book of Books" should help the young student to acquire a general knowledge of the structure of the Bible, as well as its main themes of truth. This is important, and prepares the mind for a more detailed study later of the doctrines of the truth as presented in the textbook, "The Divine Plan of the Ages."

What the Dead Know

Do the dead know what the living are doing?

ECCLESIASTES 9:5 and 6 reads, "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

Verse 10 of this same chapter de-

clares, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." These plain statements of the Word of God leave no doubt as to the correct answer to the question. The statement in verse 6, "Neither have they any more a portion forever in any thing that is done under the sun," does not mean that the dead will not be resurrected. It is simply stating the matter from the human standpoint. If God did not intervene, the dead would continue in eternal oblivion. But God's promises assure us that they will be awakened from the sleep of death.

Concerning God

Isaiah 45:7 reads, "I form the light, and create darkness: I make peace, and create evil." Please explain.

WE ASSUME that the main point of this question pertains to God's statement that he creates evil. Why should a just and loving God create evil? This text has been misused to teach that God is responsible for all the sin there is in the world, and therefore is under obligation to save all from sin, and will finally accomplish this universal salvation, saving even the Devil himself.

The misunderstanding is in a failure to consider the difference between evil and sin. A sin is

always an evil, but an evil is not always a sin. An earthquake is an evil, but not a sin. Any calamitous event is an evil. Sin, on the other hand, is the transgression of God's law.

But why should God create evil? The text under consideration relates to God's dealings with his typical people Israel. It is associated with a prophecy concerning Israel's return from captivity in Babylon under the authority of a decree to be issued by Cyrus, whom the Lord in this chapter declares to be his "anointed," his appointee, that is, for this purpose.

Under the Law Covenant arrangement, God had promised to bless Israel when obedient, and foretold punishment when the nation was disobedient. One of these punishments was the seventy years captivity in Babylon. This was an evil, for it contributed to the unhappiness of the Israelites, yet the Lord brought it upon his people for their punishment, and in keeping with his covenant with them.

A similar thought is expressed in Amos 3:6, "Shall there be evil in a city, and the Lord hath not done it?" The first verse of this chapter reads, "Hear this word that the Lord hath spoken against you, O children of Israel." Here the context clearly shows that the "evil" mentioned is punishment from the Lord. God has the just right to use any means he chooses to punish those who disobey him. But this does not mean that he is the author and instigator of all evil.

The Vineyard Overseas

IN THE yearly report presented in the January Dawn the activities of our brethren overseas were omitted for lack of space. We are now happy to present these reports. It is a joy to realize that the Spirit of the Lord in the hearts of his people everywhere stimulates the same hopes, the same desire to serve, and the same determination to be faithful followers of the Master even unto death in order to receive the crown of life which he has promised. The brethren in the Berlin office of The Dawn write to us as follows:

Dear Brethren in Christ: Greetings of love in the name of our Lord and Savior, now present!

It is with gratitude that we look back over the year 1955. Much grace and many blessings have been the portion of the German brethren during the year as they labored in the Lord's vineyard. Under the supervision of the Lord, and through co-operation with you dear brethren—and because of your unselfish help—the work of spreading the truth and the gathering of “the children of the kingdom” have made great progress. More and more the brethren recognize their privilege of taking part in the work of the Lord, and they manifest their appreciation of the wonderful “present truth” by fighting a good fight for “the faith once delivered unto the saints.”

The Pilgrim Work

For a year now our dear Brother Lorenzen has been serving as a full time pilgrim. His regular visits to the groups as well as to the isolated have been greatly blessed. This is abundantly testified to us through the messages sent to us by the brethren whom he serves. With joy they make great sacrifices for the pilgrim work, and show also in this way their appreciation for this service. The pilgrim work is the connecting link between the brethren everywhere in the land and ourselves, which greatly enhances co-operation in the general work. Two more brothers, and another from Austria, spent their vacations this last summer in the pilgrim work. They visited the brethren in West Germany and in Austria, and their services were greatly blessed. Brother Lorenzen wrote us the following concerning his experiences:

"We began our trip with about thirty invitations from classes and isolated friends. The service is a blessed work. It is our privilege to exhort the dear ones to hold fast to the 'present truth,' and not to become faint or weary. Often we had the opportunity to visit sick ones and to comfort them in their hour of trial. We could tell them that they are not alone in the race, that there are still others. Today the brethren feel that they could not do without the pilgrim service. The best proof of the importance of this service is that we are now preparing four trips of three weeks each. It is still a great privilege to preach the Gospel to the public as well as to God's own people. The Lord is blessing the work and is causing doors to open where we could have hardly expected it. To him be all the honor, worship, and praise, now and forever."

The Radio Work

The "Frank and Ernest" programs have now been on the air for a year, and we can say that the Lord's blessing is resting on this proclamation of the truth. Some very earnest inquiries have been received, and ten percent of those who have written are now subscribers to the German Dawn. We hear, also, that very many hear the broadcasts regularly without writing to us for literature until they have been listening for a long time. Through an advertisement in a newspaper we received a request for literature from Santiago de Chile. The brethren are wholeheartedly in harmony with taking part in the distribution of the radio cards.

The Tape Recording Service

This service has also already brought great blessings to the brethren. Wherever there are recording machines the sermons of the brethren are being taken down and sent to others. We are specially happy that Brother Obert, of Krefeld, has taken over this part of the service. He travels with his recorder and takes down the sermons of the brethren—especially those concerning the presence of the Lord—and then visits other classes and reproduces these lectures for them. In this way many friends have received rich blessings.

Literature

With great joy we witness the fact that the truth literature is being appreciated and made use of by more and more of the brethren in Germany and other German-speaking countries. Some brethren are selling books and pamphlets from house to house with great zeal and self-denial. They report to us the great blessings they receive in this service. Most of the friends are making good use of the free tracts and radio cards. The new booklet, "When Pastor Russell Died," was everywhere received with great enthusiasm. It is "meat in due season" for some brethren

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here who have recently come out of bondage and are now rejoicing in "present truth," for they have known nothing of the happenings of years gone by.

With great anticipation the brethren look forward to the monthly appearance of The Dawn. It is our monthly greeting to them all, and greatly appreciated, as indicated by their letters. With great longing do our brethren in the East Zone look forward to the time when they too can receive this precious food.

The current correspondence with the brethren is of great significance. It greatly increases the harmony, the love, and the understanding among us, and spurs us on to zeal and to patient endurance. It also helps us to realize that "together" we are privileged to be colaborers in a wonderful work. With much gratitude, and with rejoicing hearts, we can also report that the brethren are making use of the "Good Hopes" in their service of the Lord.

Visits from Overseas

The high point of our joy and our blessings during this year was the visit of our beloved Brother and Sister Pollock. The hours of fellowship spent with them were precious and never to be forgotten. At Berlin we had a richly blessed convention. From there we made a trip with the Pollocks, visiting some of the classes in West Germany, and attending a General Convention in Krefeld—the first in Germany in thirty years which was addressed only by brethren loyal to "present truth." The blessing of the Lord rested richly upon this convention.

Many brethren met at this convention who had not seen each other for thirty years and more, and there we vowed to keep on fighting the fight for the "faith once delivered unto the saints," and to bind ourselves still closer together in the love of Christ. Brother and Sister Pollock told us of their great joy and the blessings received in fellowshiping with the brethren. The parting from them was very hard. We hope that they will come to Germany again soon.

Soon after the return to Berlin from this blessed voyage our dear Brother Kurt Krecker, who for the last five years served the German work with all his strength, and to the blessing of us all, was called home to his reward on the other side of the veil. Even though we know that he received the consummation of his hopes, the parting from him was a very sad one, and he leaves a great void in our midst. But we are all spurred on to greater faithfulness and zeal.

In closing, we desire to express our great appreciation and gratitude for the privilege of working together with you in this glorious work of the Lord, and that year after year you beloved ones are so unselfishly helping us. Daily our prayers mount to the throne of grace in your be-

half, and we ask that you ever remember us in your prayers. In the name of all the German brethren, and united with you in our glorious hope, we greet you all. Your brethren and fellow-servants in the Lord at the Berlin office of The Dawn.

FROM DENMARK

Our brethren in Denmark likewise continue to rejoice in the truth and its service. Brother Herman Larsen of Copenhagen supervises the publication each month of the Danish Dawn. From Brother Larsen we have received the following encouraging report:

Dear Brethren: Christian love and greetings in the name of our dear Redeemer, to all the dear ones of the Lord's people. In great thankfulness to our Heavenly Father we are looking back upon the year 1955. We are grateful for all the rich blessings which the service of the Lord, the truth, and the brethren, has brought to us.

Every month we have been permitted to publish our Danish-Norwegian "Daggry" (Dawn) containing a selected number of the valuable articles which you dear brethren so faithfully have sent us for translation, and which our friends appreciate very much. Since we began to publish "Daggry" seven years ago the cost of printing and mailing has increased about fifty percent, but we are thankful that in spite of this we have been able to continue publishing the magazine.

In a special May-June issue of "Daggry" we published "The Truth About Hell." Since then an elderly and zealous sister living in Odense, one of the largest cities in Denmark, has arranged to mail a copy of this issue to all the priests and missionaries of the city.

In June, to our great joy, Brother and Sister Pollock paid us a visit for three days. This visit was a great encouragement and blessing to the dear friends of Copenhagen and surroundings. To all of us this visit was an earnest appeal to continue in the way of sacrifice until the end. It was not only a blessing to the brethren who were able to attend the meetings, but his discourses have since been published in "Daggry," giving an opportunity to the friends in other parts of the country to share in the blessings. We thank you heartily for sending such representatives of the truth to us. In a special way they made God's Word live in our hearts.

Simultaneously with the American General Convention in Bloomington, we had our annual convention for the Scandinavian brethren. As usual, it was held at Slusemollen, Fuenen. We spent four richly blessed days gathered around God's holy Word. Although we missed some dear friends whom the Lord has taken home since the last convention, we enjoyed the fellowship of the others, and experienced once more "how

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good and how pleasant it is for brethren to dwell together in unity." God's Holy Spirit ruled, and every heart present was richly blessed.

Most of our brethren are old and frail, but they are using every possible opportunity to bear witness concerning God's blessed kingdom. Dear brethren, we thank you heartily for your readiness to help us, and the friends of the truth everywhere. We are daily praying for you. May our Heavenly Father bless your zealous and self-sacrificing service. We are grateful for the privilege of co-operating with you in this. Your brother in the Lord's blessed service.

FROM ITALY

The work in Italy during 1955 was very encouraging. It has been only since the close of the last war and the establishment of a republican form of government in Italy that the truth has been permitted to circulate in that country. But in that short time many have accepted the truth and are rejoicing in it. The brethren in charge of The Dawn office in Naples send us the following report:

Another year of our activity in Italy is passed. It has been a year filled with new stimulus to co-operation, individually and in groups. There has been encouraging progress in the proclamation of the glorious Gospel of the kingdom.

The "Aurora" (Dawn)

The circulation of Aurora during the year has caused an ever increasing sympathy for the truth, as witnessed by the many letters received from all parts of the country, and from abroad. In a particular manner during the year, Aurora has accomplished a noteworthy work by publishing biblical studies covering the entire Bible from Genesis to Revelation. This offered to the reader the opportunity of following the main lines of doctrinal truth through all the books of the Bible, tracing the golden lines of that wonderful theme, "the restoration of all things." Aurora continues its regular departments, as in the English Dawn, and carries its message not only throughout Italy, but to our fellow countrymen in Europe, Asia, Africa, and America.

This year the volume of correspondence with readers and sympathizers residing in and out of Italy has been very much increased. Many questions are asked on various subjects pertaining to the truth, and we have done the best we could to keep up with volume of inquiries.

Pilgrim Work

The progress in this department of the Italian work has also been very encouraging. There are in all now fourteen brethren who are serving

in this field—two full time and twelve part time. Thus far the two regular pilgrims have been serving in Sicily and Southern Italy where a very intensive work has been done visiting groups and brethren in their homes.

During the year the pilgrim service has also been extended over nearly all parts of Italy. One section which remains to be visited is Sardinia. This part of the country is of special interest to us because we are receiving from there a large number of letters and invitations to which, we pray, we will be able to respond in God's due time with personal visits.

We were blessed during the year by visits from Brother and Sister Pollock of the United States, and Brother Leon Latte of France.

The Radio Work

During a pilgrim trip in Central North Italy a sort of referendum was made asking the listeners to Radio Monte Carlo whether or not they preferred the dialog form of program, or a lecture by an individual. We found that the listeners were unanimously in favor of the dialog method of presentation. A large number of "Frank and Ernest" listeners are now readers of "Aurora." Some of them have reached an understanding of the kingdom Gospel, and of many of the fundamental doctrines of the truth without any other help. The letters reaching the office as a result of the broadcasts are continually increasing.

"Frank and Ernest" are now getting to be well known not only in Italy, but also in the other countries nearby, and especially so in Spain. There are many Italians in Spain; and there are many Spaniards who, because of the similarity of the language, also listen to the Italian programs from Monte Carlo. In Spain, as we all know, there is much religious intolerance, so it is difficult to present the truth. But that is not true with "Frank and Ernest," for through these broadcasts the good news of the kingdom enters many homes without hindrance.

Publications

The year 1955 saw a long-time desire fulfilled; that is, the receiving of the second volume of "Studies in the Scriptures." This has filled many hearts with joy who have been waiting for it. This, together with other new literature, makes possible a wider diffusion of the truth. Ecclesias have been supplied with a stock of literature for their class work.

Never before in Italy has the truth been proclaimed as it is being done today. The spiritually blind are being helped to see, and the deaf to hear; and spiritual strength is being given to many hearts. Doctrines of fear are being broken down by the power of the truth. Our annual con-

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vention gave much impetus to the work, and for several days after the convention a school was conducted, instructing the brethren in the best methods of disseminating the truth by the printed page and otherwise.

We wish to thank our Heavenly Father for the privilege given us of serving another year, and for the co-operation given us by our brethren in America, from whom we have been tasting the sweet fruits of brotherly love. They have labored with us in sacrifice and prayer. We thank him also for the prospects of another year. The plans for the new year have been made, but what the results will be are known only to the Lord. Before the throne of heavenly grace we leave it in his hands, seeking his approval and blessing in keeping with the good pleasure of his will. By his grace may we be able to perform our duty faithfully, serving him, his Son, our Captain and Savior, and his people.

THE FRENCH WORK

The French-language work throughout the year continued about as before. A report from Brother Leon Latte in Nice reveals that nearly three thousand requests for literature were received from radio listeners to the Gospel of the kingdom. In the French language the "Bible Series" programs were used during the year, and the ten chapters of the "Book of Books" appeared as a serial in the French Dawn (Aurore).

We are now working on a French edition of "The Divine Plan of the Ages." Writing to us Brother Latte said, "We do not have many workers in France, and it is necessary to be busy with the work with one hand, while the other holds the 'weapons of our warfare' in fighting the 'good fight of faith.'"

SWEDEN AND FINLAND

The Swedish Dawn continues to be published, although the brother formerly in charge of this work went to his heavenly reward last December. During the year the booklet, "Armageddon, Then World Peace" was published in the Swedish language. We trust that this will be widely used as a further witness for the kingdom truth in that country.

During the year contact was made with our brethren in Finland, and they have translated, and we have published, the booklet, "The Grace of Jehovah." Our Finnish brethren are rejoicing in the truth, and zealous for its proclamation. Let us pray that they, and our brethren everywhere, may continue to labor together in sweet unity, to the praise and glory of our Lord!

Who Shall Stand?

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:2

AND who shall stand this experience, at the time of the Lord's appearing? At the first advent, Jesus came to his own—the Jewish people—but as a nation they rejected and crucified him. There were only a few who stood the test. John the Baptist had said of him: "He will thoroughly purge [or cleanse] his floor, and gather his wheat into the garner." (Matt. 3:12) Here was a testing and cleansing work.

Further, throughout the Gospel age our Lord has been making himself known to those in the right condition of heart, that he might cleanse, test, purify and assist them in walking in his steps, and in being conformed to his image.

And now, in the days in which we live, during our dear Lord's second presence, there are very definite testings. He is proving his people, individually. Each member

of the true church is being tested, refined, purified; and who shall stand these experiences?

Here is clear evidence that ere long the church will be completed and glorified with her Lord beyond the veil, through which spiritual, heavenly structure, God's glorious kingdom in the earth will be fully established.

A Day of Preparation

We are today living in one of the greatest dispensational changes in the world's history, and a pressing question for us is, "Who shall be able to stand?" The Revelator in chapter 6 and verse 17 also questions, "Who shall be able to stand?" but here the context makes reference to the world in general, and to the climax of trouble toward which it is now rapidly approaching—the great collapse of present arrangements in the earth.

Our Lord, the apostles and prophets also prophesied of this period, in which the old order is to pass away, and the glorious kingdom of God is to be ushered in, which kingdom will stand forever. We rejoice in the knowledge that we are living in the Lord's second presence, and in this connection the prophet Nahum (2:3) speaks of "the day of his preparation."

We see around us today "distress of nations, with perplexity" (with

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no way out). (Luke 21:25) Selfishness, hatred, pride, and the spirit of aggression have led to the mustering of vast armies, and the creation of cruel and powerful tyrannies. Sin, corruption, and injustice surely bring their legitimate awful consequences.

However, the human race will not be permitted to destroy itself. The Scriptures reveal that human selfishness would ultimately lead to this, if not restrained by divine intervention; and Jesus speaking of the climax of the period of distress toward which the world is now moving, said: "Except those days should be shortened, there should no flesh be saved." (Matt. 24:22) But to this he added that the days of trouble "shall be shortened." This will mean the rescuing of the human race from the result of its own madness.

All national and international problems will be solved by Christ's kingdom; it will also entirely eliminate from the earth all sickness, sorrow, pain, and death.

Meanwhile, we are living in the "time of trouble" which is developing and coming upon the world as a thief, and as a snare. "Take heed to yourselves lest your hearts are overpowered by dissipation and drunkenness and worldly anxieties, and so that day catches you, suddenly, like a trap. For as a snare shall it come upon all dwellers on the face of all the earth. From hour to hour keep awake; praying that you may **succeed** in escaping all these things that shall come to pass, and in standing be-

fore the Son of Man."—Luke 21:34-36 (Moffatt, etc.)

If we are to "succeed" we must continue to be prayerful and watchful; meditating upon our Father's Word and will. Also, we must be on guard, so that this great world-wide trouble (which has not come upon the true church unawares) does not so completely fill our mental horizon as to hide from us another kind of experience, which is especially for the church, and which must reach us, also test and prove us, individually.

On Trial

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Pet. 4:12) "Though now, for a little while [since it is necessary] you are distressed by various trials, so that the proof of your faith, being much more precious than gold which perishes, though proved by fire, may be found to praise and glory and honor at the revelation of Jesus Christ." (I Pet. 1:6, 7, **Diaglott**) And who shall stand these experiences?

Our faith, indeed our whole being, as individuals, is on trial. And we are exhorted: "Be thou faithful unto death." Faithfulness of the members of the church unto death means joint-heirship with Christ in glory beyond the veil, then very specially to bless all families of the earth. This is the greatest and grandest theme and position in the whole universe that we could ever hope to realise and attain, and well

worth our being prepared for it.

The Lord asks for faithful loyalty and character-likeness to himself. He desires to purge out of us everything in the nature of dross, including self-will and all the works of the flesh. As a refiner he wishes to purify us.

As we picture a refiner in olden times, we see him seated at his crucible of valuable ore positioned over an intensely hot fire. By means of bellows or blow-pipe, the furnace was made sufficiently fierce to reduce the metal to a fluid state. The refiner, adding certain solvents, and giving every attention to his work, watches the process very closely. It is his business to see to the separation and removal of the dross from the pure precious metal. "For he is like a refiner's fire," and he wishes to refine, cleanse, and purify us individually.

And he is "like fullers' soap." There is in Mark 9:3 an indication respecting the trade of the fuller. Concerning the shining brightness and whiteness of our Lord's raiment on the Mount of Transfiguration, this verse reads: "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." The work of the fuller, as he used a soap which had strong cleansing properties, consisted chiefly in cleaning garments and whitening cloth. "For he is like a refiner's fire, and like fullers' soap."

In all this the Lord is able to read our heart; no human being is able to do this. He can discern our thoughts and intentions, also the

extent of our faith and love. We may be able to deceive those very near and dear to us on the human plane, but not the Lord. And it is his will that we be cleansed, purified, refined. There are experiences which are especially for the church, and we are to be purged of pride, selfishness, bitterness, impatience, and all the works and deeds of the flesh.

Faith and Works

It will always be necessary with us, this side of the veil, that "thou standest by faith." We must "stand fast in the faith," as declared in God's Word. And if this right kind of faith is developed in us it will surely bear fruit and make an outward manifestation, according to circumstances.

The Apostle James, in dealing with this feature, would awaken those who have a measure of faith, but who have not progressed and gone on to the quickening degree, making it a living faith. He asks in James 2:14, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" The answer is no, and the **Diaglott** rendering of that verse confirms this: "What advantage, my brethren, has anyone, though he say he has faith, but have not works? This faith is not able to save him."

If we are to endure, and stand fast before the Son of Man, we must have a living, operative faith. This matter is clearly dealt with in James the second chapter: "Faith, if it hath not works, is dead,

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being alone. But someone will say, Thou hast faith, and I have works; show me thy faith without works, and I will show thee my faith by works."

Works are essential, and although they are vital, works without faith will not, of course, enable us to stand fast. And the same is true of faith without works. "Faith without works is dead"—unproductive, and can never bring life. A faith that will not develop obedience—in other words, he whose life is not in harmony with his faith—dishonors that faith, and that faith is dead.

"Was not Abraham our father justified by works, when he brought up Isaac his son to the altar? Thou seest that the faith co-operated with his works; and that the faith was made complete by the works."—James 2:21, 22, **Diaglott**

If Abraham and other faith heroes had merely discussed their faith with one another they would never have been faith heroes, obtaining a good report through faith." The Scriptures reveal that they ventured in faith; works co-operated with their faith; they were very courageous, and their faith was made complete by their works. Our faith, also, must be alive; it must be active, working in us by love.

Activity

We learn from God's Word that the true church is the body of Christ, and that here is a very wonderful co-operative arrange-

ment. In this "body" of which Jesus is the Head, or controlling power, the Apostle Paul explains in I Corinthians, 12th chapter, that there are various activities: "There are diversities of operations."

When there cease to be "operations" or activities, that member of the body which thus becomes inactive, unfruitful, must either be revived or be in danger of losing his place in "the body." In this chapter (I Corinthians 12) the apostle explains that there is given to each member of the body some function or activity, and that these all combine to accomplish the Lord's will, he, the Lord Jesus, being our Head.

One member cannot truthfully say to another, "I have no need of you." Nor can any true member of the body say to himself: "There is no service that I need render; I will just enjoy the benefits of the 'body,' but will certainly not exert myself to do anything for the other members, or for the 'Head,' Christ Jesus." There must be that assistance which every joint supplieth.—Eph. 4:16

Activity, wherever it is physically possible, is one of the very valuable lessons of this "body of Christ" illustration. And there are various kinds of activities, including teaching, exhortations, sound judgment in administration. Those, in authority, should be energetic and alert. In public speaking one should speak in exact proportion to his faith, that no word be spoken but from the conviction that God gives. He who gives should be

liberal; those who succour the afflicted are to do it cheerfully; love is to be perfectly sincere.—Rom. 12:4-9, **Weymouth**

We are to be obedient to the holy Scriptures, and this will include compliance with Philippians 2:14-16: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life." We are to make these deeds co-operate with our faith.

Inactivity is an unnatural state for any of God's intelligent creatures. However, the mere fact of being active is not sufficient. It is perhaps for this reason that immediately following the 12th chapter of the first Epistle to the Corinthians, to which reference has already been made, the Apostle Paul follows up his lesson on the active functioning of the "body of Christ" with the grave warning that without love as the motive power, nothing we might do would have the Lord's approval.—I Cor. 13:1-3

Love

The importance of this attribute of love cannot be overemphasized. Not that we are to suppose, however, that it can take the place of other important considerations in the Christian life. For example, love cannot take the place of doctrine, but it does guide us in the proper use of doctrine. Love can-

not take the place of faith, or activity in the Lord's name, but it is the only motive for faith and for service acceptable to God.

So, while we stand fast in one spirit, with one mind, co-operating vigourously for the faith of the Gospel, the good news of the kingdom, we are to love each other from the heart fervently. We are to consider one another, to provoke (incite, encourage) to love and to good works; not to antagonise, avoiding every word and every act, so far as possible, that might incite to misunderstanding, strife, envy, bitterness, hatred, and to bad works, all of which are of the flesh and of the devil. Faith and love must go hand in hand. And if we stand fast in a faith which is impelled, made alive, by love, through such a living faith we are **kept** by the power of God.

The love of many may wax cold. But our love toward others, as we stand fast in the faith, must remain fervent, even though it may be spurned by others. We may be abused in language—in other words, "reviled"—see that we revile not in return. We may be persecuted, but let us never join the ranks of the persecutors.

We need a stronger and ever stronger faith, and an increasing measure of the loving Holy Spirit, and this should be our sincere desire and earnest prayer. God's precious Word is the firm foundation for our faith, and ours must be a faith which works by love.

Endurance

To us the question comes, "But who may abide the day of his coming? and who shall stand when he appeareth?" Will we bear up under trials and stand fast while our beloved Lord refines, purifies, and cleanses us, that we may offer unto the Lord in the final, complete sense, our "offering in righteousness" which has already begun?

It will mean, even as Jesus clearly stated, (that we must deny self utterly,) take up our cross daily and follow him. If we are doing this, the "refining," the "cleansing," is in progress. Titus 2:14 explains that our Lord Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

(The beloved Refiner is graciously working upon us, and we, individually, are to submit willingly to his refining. We all need refining, cleansing, because of the dross inherent in the earthen fleshy vessel in which our spiritual treasure resides.)

"If thou, Lord, shouldest mark [observe or watch] iniquities, O Lord, who shall stand?" (Ps. 130:3) How true it is that at the onset, and onward throughout our pilgrim journey, we could not possibly have any standing before God without the covering robe of righteousness of which the Scriptures speak: "He hath covered me

with the robe of righteousness." (Isa. 61:10) Even as we read in Romans 3:22: "The righteousness of God, which is by faith of Jesus Christ." And we are exceedingly grateful for this gracious provision which is by faith.

In all this we are to see to it that we are cleansed. "If we confess our sins, he [the Father] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) And II Corinthians 7:1 reads: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.")

We shall be tried and tested. There will be subtle tests as to what we believe, and why. Depend upon it that our Lord is always with us. He will never leave us nor forsake us. He lovingly desires that we be conformed to his image, and that we reflect his image. It is for us to bear up courageously under his refining and cleansing.

Do not become "weary in well-doing," and remember that our test is not one simply of well-doing," but "patient continuance in well-doing." (Rom. 2:7) Then, keeping on the whole armour of God, that we may be able to stand in this our day (Ephesians 6:13), we shall surely be able to say in the words of Job: "When he hath tried me, I shall come forth as gold."—Job 23:10

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SPEAKERS' APPOINTMENTS

W. CLARKE			
Oxford	March	18	
C. A. CORNELL			
Eastleigh	February	19	
Letchworth	March	11	
G. A. FORD			
Anerley	February	26	
J. LESLE McKEOWN			
Clonelly	February	5	
Clonelly	March	4	
Belfast		18	
J. H. MURRAY			
Letchworth	February	12	
Southend-on-Sea	March	11	
Dewsbury		18	

W. E. PAMPLING

Guildford	February	12
Southend-on-Sea		19
Anerley	March	11
Leigh (Afternoon)		18
Latchford (Warrington) (Evening)		18

CONVENTION AT PORTRUSH, N. IRELAND, WHITSUN, MAY, 19/21, 1956. Write Mr. T. R. Lang, 41, Clooney Terrace, Waterside, Londonderry, N. Ireland for accommodation and other details.

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LETTERS OF APPRECIATION

The Spiritual and the Earthly

Gentlemen: I have just heard your program in which you discussed the resurrection. The idea of heaven for those who accept and follow Christ in this life, and also an earthly paradise for those who are saved in the judgment day, is new to me. I had been under the impression that whether or not a man decides in this life determines his status after death. Your explanation is an interesting and hopeful one. Perhaps after I read the booklet I will understand it better.—California

An Inspiration

Dear "Frank and Ernest," and The Dawn: Greetings to you in Christ's name! I received your "Book of Books," and it surely has brought blessings to me. Please send me "The Divine Plan of the Ages." I listen to "Frank and Ernest" nearly every Sunday, and The Dawn literature I have been reading has been an inspiration to me. I thank you ever so much, and may God bless you.—Illinois

Wants to Help Others

Dear "Frank and Ernest": This morning I was unable to teach my Sunday School class, and just by chance tuned into your program for the first time. I was most interested in your questions and answers on the evolution subject.

You put it so plain—just the way I have so often tried to do in my class. I would like to have your book on creation to use with my young college-age group. May the Lord bless you in your fine program. Sincerely.—California

Interest Aroused

Sirs: On my way to school I found one of your cards advertising a lecture in New York City some weeks ago. The lecture was in the past, but I read what was on the other side of the card under the heading, "Know Your Bible." I do not know the Bible, so please send me a free copy of the booklet mentioned, "What Can a Man Believe?" I have a strong desire to learn more about God. Thanks a million.—New York

From Inside a Prison

Dear Brethren: Will you please send me the booklet entitled "Destiny." Since I first learned about the truth and began to realize its importance, I have been studying each piece of truth-carrying literature I can find, so anything you can send me that will give further light concerning the kingdom will be greatly appreciated. Yours in his service.—Illinois

Listening for Many Years

Dear Friends: I have been listening to your Sunday program for

LETTERS OF APPRECIATION

several years, but this is the first time I have written to you. I have always thought that the denominations were teaching quite a bit of error, but I haven't been able to separate the true from the false because I didn't read the Bible enough. I like the way you explain things. Why can't the preachers take the Bible for what it says instead of making a mystery out of nearly everything in it? Sincerely yours.—Missouri

A Prisoner Writes

Dear Sir: I listen to your program every Sunday, and I have gained great progress spiritually. You must continue bringing this true way of life to such as me. I am now in a state prison, and have been for almost three years, but I am trying to better my life, so that when I return to society I will be worthy. Not only I, but several here are very watchful of the time when your program comes on the air. Yours truly.—Illinois

From a U. S. Navy Officer

Dear Sirs: I have listened to

your wonderful Bible discussions for several years, but have neglected writing to you. Your explanations of the Scriptures have been a great help to me in clearing up the misunderstandings we often hear from Bible authorities. I once asked our minister to prepare a sermon on the topic, "When a Man Dies." His excuse for not meeting my request was that the Lord had not led him to do so. Please send me an extra copy of "When a Man Dies" for him. Very truly yours.—South Carolina

The Real Truth

Dear "Frank and Ernest": Just a line to tell you that I have just heard you again on the radio, and it is wonderful to get the truth so plain. I have been reading The Dawn Magazine since August, and I am thankful I have got the real truth at last. Please use the enclosed wherever you need it. Thanking you again for the wonderful message of truth every Sunday, and wishing you many blessings in the Lord, I remain, Sincerely.—Canada

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 2—"For if ye live after the flesh, ye shall die."—Rom. 8:13 (Z. '95-8. Hymn 183)

FEBRUARY 9—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Ps. 116:7 (Z. '95-250. Hymn 120)

FEBRUARY 16—"Through honor, and

dishonor, through evil report and good report: as deceivers, and yet true; . . . giving no offense in anything, that the ministry be not blamed."—II Cor. 6:8, 3 (Z. '01-314. Hymn 114)

FEBRUARY 23—"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye."—Ps. 32:8 (Z. '02-251, 249. Hymn 91)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		
New Haven, Conn. (Morning) Feb.	12	
Waterbury, Conn. (Afternoon)	12	
Orlando, Fla.	25-27	
Miami, Fla.	March 2-4	
NICK BARACOS		
East Liverpool, Ohio	February 12	
FRED A. BRIGHT		
New Brunswick, N. J.	February 12	
DAVID A. BRUCE		
Whittier, Calif.	February 19	
EUGENE BURNS		
Catawissa, Pa.	February 12	
CHARLES CHUPA		
Toledo, Ohio	February 19	
RUSSELL DEAN		
Orlando, Fla.	February 25-27	
Miami, Fla.	March 2-4	
THOMAS FAY		
Fresno, Calif.	February 12	
EARL L. FOWLER		
Santa Ana, Calif.	February 26	
HUGH HANHAM		
Allyn, Wash.	January 23	
Tacoma, Wash.	24	
Onalaska, Wash.	25	
Salem, Ore.	Jan. 26, Feb. 26	
Bonanza, Ore.	27	
Chico, Calif.	29	
Stockton, Calif.	30, 31	
Sonora, Calif.	February 1	
Fresno, Calif.	2, 3	
Los Angeles, Calif. area	4-14	
San Luis Obispo, Calif.	15, 16	
San Jose, Calif.	17	
San Francisco, Calif.	19	
Sacramento, Calif.	20, 21	
Chico, Calif.	22	
Empire, Ore.	23, 24	
Portland, Ore.	29	
PANTEL HATGIS		
Miami, Fla.	March 2-4	
WILLIAM J. HOLLISTER		
Cincinnati, Ohio	February 3	
Knoxville, Tenn.	5	
Atlanta, Ga.	6-8	
Eastman, Ga.	9, 10	
Jacksonville, Fla.	12	
Orlando, Fla.	25-27	
Miami, Fla.	March 2-4	
JOHN G. HULL, JR.		
San Jose, Calif.	February 4	
San Francisco, Calif.	5	
GEORGE M. JEUCK		
Asbury Park, N. J.	February 12	
Orlando, Fla.	25-27	
GEORGE O. JEUCK		
Miami, Fla.	March 2-4	
STANLEY W. JEUCK		
Miami, Fla.	March 2-4	
DANIEL KAZIAK		
Adrian, Mich.	February 19	
ARTHUR H. KRUMPOLT		
York-Lancaster, Pa.	February 19	
Easton, Pa.	26	
RAYMOND J. KRUPA		
Paterson, N. J.	February 19	
LUDLOW P. LOOMIS		
Baltimore, Md.	February 12	
JOHN Y. MAC AULAY		
Cairo, Ga.	Jan. 31, Feb. 1	
Mobile, Ala.	February 2-6	
New Orleans, La.	7-9	
Lake Charles, La.	10, 12	
Beaumont, Tex.	13-16	
Houston-Galveston, Tex.	17-19	
Corpus Christi, Tex. area	20-23	

SPEAKERS' APPOINTMENTS

San Antonio, Tex.	24, 26
Austin, Tex.	27, 28
Lampasas, Tex. Feb. 29, Mar.	1

MARTIN C. MITCHELL

Wilmington, Del. (Morning) February	5
Philadelphia, Pa. (Afternoon)	5

N. MOLENAAR

Riverside, Calif. (Morning) February	19
Ontario, Calif. (Afternoon)	19

DANIEL J. MOREHOUSE

Piqua, Ohio	30
Columbus, Ohio	31
Pittsburgh, Pa. February	1
Reading, Pa.	2
Allentown, Pa.	3

EVERETT MURRAY

Pittsburgh, Pa. January	29
Birmingham, Ala. February	21
Jacksonville, Fla.	23
Orlando, Fla.	25-27
Miami, Fla. March	2-4

LEON H. NORBY

Allentown, Pa. February	19
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ADOLPH OBENLAND

Orlando, Fla. February	25-27
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GUSTIN P. OSTRANDER

St. Albans, L. I., N. Y. February	2
New Brunswick, N. J.	3
Paterson, N. J.	5
New Haven, Conn.	6
New London, Conn.	7
Providence, R. I.	8
New Bedford, Mass.	9, 10
Boston, Mass.	12
Lynn, Mass.	13
Worcester, Mass.	14
North Brookfield, Mass.	15, 16
Agawam, Mass.	17
Wallingford, Conn. (Morning)	19
Hartford, Conn. (Afternoon)	19
Waterbury, Conn.	20
Allentown, Pa.	21
Reading, Pa.	22
Pottstown, Pa.	23
Wilkes Barre, Pa.	24-26

E. K. PENROSE

Connellsville, Pa. February	9
Allentown, Pa.	10

New York, N. Y. (3 p. m.)	12
Rutherford, N. J. (8 p. m.)	12

ROY E. POLAND

Cincinnati, Ohio	February 16
Knoxville, Tenn.	17
Hendersonville, N. C.	19, 20
Augusta, Ga.	21
Eastman, Ga.	22
Cairo, Ga.	23
Orlando, Fla.	25-27
Miami, Fla. March	2-4

RAYMOND RAWSON

Flint, Mich. February	5
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GEORGE P. RIPPER

San Diego, Calif. February	5
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W. E. ROACH

Orlando, Fla. February	25-27
Miami, Fla. March	2-4

W. W. RYBA

London, Ont., Can. February	12
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MICHAEL A. STAMULAS

Groton-New London, Conn. February	18, 19
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J. I. VAN HORNE

Monessen, Pa. February	26
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FELIX S. WASSMANN

Reading, Pa. February	26
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GEORGE M. WILSON

Paterson, N. J. February	7
Rutherford, N. J.	8
St. Albans, L. I., N. Y.	9
Pittsburgh, Pa.	19
Orlando, Fla.	25-27
Miami, Fla. March	2-4

ERNEST G. WYLMAN

Henderson, Ky. February	9
Nashville, Tenn.	10
Birmingham, Ala.	12
Montgomery, Ala.	13
Texasville-Clio, Ala.	14
Waynesboro, Miss.	16
Mobile, Ala.	19
St. Petersburg, Fla.	23
Orlando, Fla.	25-27
Miami, Fla. March	2-4

CONVENTIONS

ALBANY, ORE., February 5—3596 Bernard Street.

COLUMBUS, OHIO, February 12—Convention will open at 10:00 A. M. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., February 12—Convention will open at 10:00 A. M. in the Women's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, February 19—Convention will open at 9:30 A. M. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

ORLANDO, FLA., February 25-27—Convention will open 9:30 A. M. Saturday, in the Colonialtown Woman's Club, 1200 North Fern Creek Avenue. Early reservations are requested and these should indicate the type of accommodations desired and the length of stay. Reservations and other details may be

obtained through the secretary, Mrs. Stanley W. Jeuck, 1910 Hillcrest, Orlando, Florida.

CHICAGO, ILL., February 26—Convention opens 10:00 A. M. in the Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., February 26—Maccabees Building, Woodward Avenue at Putnam.

MIAMI, FLA., March 2-4—Convention will be held in the Simpson Memorial Hall, 55 S. W. 17th Road. Reservations should be addressed to Mrs. N. S. McElvany, 1785 N. W. 4th Street, Miami 44, Florida. Other details may be obtained through the secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 34, Florida.

WATERBURY, CONN., March 11.

WILMINGTON, DEL., March 17, 18—Pre-Memorial Convention.

PATERSON, N. J., March 31-April 1.

HEAR . . .

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DISCUSS

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

MARCH TOPIC: The "Frank and Ernest" topic to be especially advertised in March is, "Why Not Live Forever?" This topic will be used on Sunday, March 18. Circulars advertising the program will be available, and free—but place your order as early as possible. You may send for your supply individually, or through your class secretary, as you prefer. The March topic is timely, and we believe the brethren will desire to advertise it widely. There is a blessing in the distribution of the circulars.

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—32 pages, 10 cents.
 God and Reason—96 pages, 10 cents.
 Chosen People—64 pages, 10 cents.

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cents.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

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 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

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GERMAN: The Divine Plan of the Ages; The Time Is at Hand; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5¢. Hymns of Dawn, without music—25¢.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, Cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

FRENCH: "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

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FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 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; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 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