

a herald of Christ's presence

THE DAWN

**"RECEIVING A KINGDOM
WHICH CANNOT
BE MOVED."**

Hebrews 12:28

january 1958

this month in
the DAWN

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MEMORIAL SUPPER DATE

THE date for the Memorial Supper in 1958 will be Thursday evening, April 3. The reckoning for this is based on the Jewish calendar.

THE GENERAL CONVENTION

THE Bible Students General Convention for 1958 will be held, as for several years, in Bloomington Indiana. The opening session will be Saturday afternoon, August 3, and the convention will close the following Friday at noon. We urge that all possible include this spiritual feast in their plans for 1958.

THE BOOK OF BOOKS

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THE "Frank and Ernest" broadcasts may now be heard on the following Mutual Network stations:

Bangor, Me.—WABI, 910 kc. 1:00 P. M.
Cleveland, Ohio—WSRS, 1490 kc., 11:30 A. M.

Lakeland, Fla.—WONN 1230 kc., 12:15 P. M.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Our Unshakeable Inheritance

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”
—Hebrews 12:28

THE year 1957 has been, like many which preceded it, one of instability and uncertainty. It began with the dying rumblings of the Egyptian Suez Canal crisis, which, like all the other flare-ups which threaten to precipitate the third World War, was smoothed over temporarily, but not settled. Throughout the year various other trouble spots erupted into crisis which have kept the people of the world feeling uneasy and insecure.

There was, for example, the threat of war between Syria and Turkey, with Russia pledging aid to Syria and the United States assuring Turkey of her help. In this situation were all the necessary elements for a full scale World War with all the horrors which such a war would inflict upon the people if and when it should start. But again the great powers backed away, although, as always, leaving the cause of the crisis unsolved.

And then, within the ranks of the allied western nations, a rift threatened over the supply of arms to

Tunisia. Since, admittedly, the western nations will all have to stand together and if necessary fight unitedly in order to be victorious over the communist forces of the East, this threat to the solidarity of the anticommunist forces was very disquieting, increasing, the fears of many.

Overshadowing all the critical situations between the nations was Russia's spectacular push into outer space with her two satellites, one of them sent spinning around outside of the earth's atmosphere at a distance of five hundred miles, and the other a thousand miles away from the earth. These "sputniks" themselves posed no threat of danger to the inhabitants of the earth; but, as explained by President Eisenhower, the scientific knowledge represented in such an achievement cannot safely be ignored.

Judging from what the experts are saying on this subject, it appears that this achievement on the part of the Russians means that

they now have the knowledge to hurl intercontinental ballistic missiles with atom or hydrogen warheads anywhere they wish. In other words, soon from secret bases hidden in the wilds of Russia, destruction can be wreaked upon any city or other chosen target in the world. It is a grim spectacle, and has shaken the nerves of the world's statesmen and militarists more than any other single event, even overshadowing the dropping of those first atom bombs in Japan.

Fearful of the obvious implications of the sputnik, the United States began to revamp its program in the scientific field. Speeches were made by the President; and the leader of the opposition party and twice candidate for the presidency was brought to Washington for consultation. High level meetings between representatives of "NATO" were held. It is now realized that a third World War could and would be more destructive than visualized when mere bombing planes were depended upon to transport atom and hydrogen bombs to their targets.

No one can say in advance what the end of all this will be. One of the great fears now is that in view of Russia's proved scientific achievements, the borderline and somewhat backward nations of earth will be so impressed as to be more receptive to the communist line of propaganda. It is also feared that the policy makers of the great powers, realizing the terrible potentials of destruction now

possessed by Russia, will go too far in yielding to communist demands in order to avert war.

As one of the wise men of this world recently said, the thing most to be feared now is not Russia's ballistic missiles, but a breakthrough of communism by means of propaganda and subversion. Surely the world is in a precarious position, aptly described by Jesus as "distress of nations, with perplexity." (Luke 21:25, 26) It is the time foretold in many other prophecies of the Bible, when, symbolically, there would be a great "shaking" in order that everything out of harmony with the divine will might be removed.

In the prophecy from which our text is taken, the apostle likens this time we have now reached to the upheavals of nature that occurred at Mt. Sinai when the Law was given to Israel at the hands of Moses. The reason for this comparison is that now the time is about here for the giving of the Law in connection with the inauguration of the long-promised "New Covenant" to be made with the "house of Israel and the house of Judah."—Jer. 31:31-34

A type is always smaller than the antitype. In this instance the type involved certain upheavals of nature described by Paul as the "mount that might be touched, and that burned with fire," where there was "blackness, and darkness, and tempest, and the sound of a trumpet and the voice of words," (Heb.12: 18, 19) In the antitype, this lan-

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guage describes world shaking events in the midst of which a trumpet message of truth goes out to the people respecting the overthrow of Satan's empire and the inauguration of the kingdom of Christ.

In referring to the "shaking" that would occur in connection with the inauguration of the New Covenant, Paul quotes from Haggai 2: 6, 7, which reads, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." Here the "earth," the "heavens," the "sea," and the "dry land," are all symbolic expressions referring to various aspects of the "present evil world."—Gal. 1:4

The literal heavens are made up of the sun, moon, and stars, and Jesus said that in connection with the "distress of nations" there would be "signs in the [symbolic] sun, and in the moon and in the stars." Briefly, he explains what these signs would be; namely that the "powers of heaven shall be shaken." (Luke 21:25, 26) In this prophecy he also refers to the "sea," saying that the "sea" and the "waves" would be "roaring."

In the symbology of the prophecies we may think of the "earth" and the "dry land" as the more or less stable and material aspects of human society, while the "heavens" would picture the power of spiritual control as it reaches and governs the people through the various

religions and religious institutions of the earth. The "roaring" of the "sea and the waves" very dramatically pictures the restless, discontented masses of mankind, throwing their fanatical strength against the age-old bulwarks of society as they clamor for their real and fancied rights.

What a vivid picture we thus have of what is actually taking place in the world today! The Prophet Isaiah wrote, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many [margin] waters!" (Isa. 17:12) So the "rushing" and the "roaring" continued throughout 1957 and, at the beginning of the new year is unabated.

Significant also is Jesus' prophecy that the "powers of heaven" shall be shaken. It is true that generally speaking church membership is increasing. Fear of the unknown future of the race is causing many to seek some sort of religious haven. But religion has lost its control over world affairs; while irreligion, godlessness, and crime are on the increase everywhere. This breaking down of religious standards and weakening of spiritual influences in the consciences of the people are contributing much to the fear that now plagues the thinking men and women of the world.

The Remedy

The remedy for all this is, of course, the Kingdom of Christ; the

HIGHLIGHTS OF DAWN

Kingdom in which every consecrated follower of Jesus hopes to have a share. And it is reassuring to note that in the Bible's prophecies pertaining to the time of "shaking" through which we are now passing, frequent mention is made of Christ's followers, and of the glorious hope which supports them in this "time of trouble, such as never was since there was a nation." Daniel's prophecy of this time of trouble, for example, is immediately followed by the promise, "And at that time thy people [the Lord's people] shall be delivered, every one that shall be found written in the book." Dan. 12:1

In the prophecy of the 46th Psalm we have this same couplet of thought. Because "God is our refuge and strength," David wrote, "we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains [kingdoms] shake with this swelling thereof." vss. 1-3

After mentioning the Lord's provision for his people who are dwelling in the "tabernacles of the most High," the prophet continues, "God is in the midst of her [the prospective bride class]; she shall not be moved; God shall help her, and that right early," or, as the marginal translation states, "when the morning appeareth." (Ps. 46:5) In this prophecy, all human institutions, kingdoms, and governments are shaken and removed. Paul de-

scribes it as "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. 12:27

And what are those things which "cannot be shaken"? David's answer is, "God is in the midst of her; she shall not be moved," and Paul explains that the reason for this is that we are receiving a "kingdom which cannot be moved." "She" shall not be moved, and the "kingdom" in which "she" is the "queen" cannot be moved, so our security as individuals is in remaining close to the Lord that we may abide under the shadow of his wings, those wings of protection which reach out and provide shelter for all the Zion class.

The "kingdom which cannot be moved" already exists and has been in the earth right along. In an embryonic sense it began at Jesus' first advent. It did not then begin to reign in power and great glory, but its development began there. The "wheat field" of the parable, of which Jesus said "the field" was the world, was sown with the "children of the kingdom." At the end of the age, the tares are removed from the wheat, and the wheat are exalted and "shine forth as the sun in the kingdom of their Father." (Matt. 13:36-43) The point is that the "field," the world, rightfully belongs to the wheat, not to the tares. The kingdom which began its development at the beginning of the age is completed at the

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end of the age and takes over the control of the earth.

So, while everything else is "shaken" and "carried into the midst of the sea," "she shall not be moved." "She" remains, and, maintaining her standing of favor with the Lord, is, in his due time, exalted to live and reign with Christ. What a comforting assurance as we face the uncertainties of 1958. This does not mean, however, that the Lord's people will be shielded from trouble. No, unless the Lord has some special mission for us, or some special work of grace to accomplish in our hearts with which the troubles of the world would interfere, we may expect to share in whatever experiences may come upon the people in our respective communities.

The Lord's promise that "she shall not be moved" does not apply to the flesh, nor to the things of flesh. Indeed, those who actually and fully receive the "kingdom which cannot be moved" must continue to sacrifice the flesh and its interests. They continue, in other words, to present their bodies a living sacrifice; and it is only when that sacrifice is completed, the flesh being fully consumed "even unto death, that these will have an abundant entrance into the kingdom of promise.—Rom. 12:1; Rev. 2:10; II Peter 1:10, 11

But even though we know that we must suffer and die with Jesus if we are to live and reign with him, we can, nevertheless, view the increasing chaos of the world

with a peace and tranquillity of mind and heart that the uninformed cannot possess. We can have this hopeful and reassuring viewpoint because we know the meaning of the events which are taking place around us; that meaning being that the world is at the threshold of its long looked-for golden age of prosperity, health and life.

As the world considers the ominous threats of atom and hydrogen warfare, it is with the thought that civilization may well be destroyed, and that hundreds of years would be required for man to rebuild his institutions and re-establish his laws. It is not a pleasant outlook, either for the present generation or for the present-day children who will make up the next generation. Indeed, as the world sees it, there would probably be several generations of suffering and chaos.

But we know better. We know that man's extremity is to be God's opportunity which he will exercise through the agencies of Christ's kingdom. When the time comes for the power of this kingdom to manifest itself, the people will have learned that they cannot solve their own problems. They will then know that while science can spin its sputniks and hurl its destruction around the earth, it cannot raise a barrier against the flood tide of human selfishness.

Meanwhile the Lord, in his wisdom, is permitting man to develop the potentials of war by which he

will destroy his own world. It is because of the foretold "increase of knowledge" in this "time of the end" that scientists have been able to devise and construct their terrible weapons of destruction. (Dan. 12:4) In order to accomplish his purposes, God has permitted man to discover some of the secrets of nature. Because of this, and without excusing man's own responsibilities in the matter, some of the prophecies represent God as destroying the selfish institutions of earth.

One of these prophecies is in the 46th Psalm. We quote, "The heathen [or nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." (vs. 6) The prophecy continues with the 8th verse, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

The divine permission of evil along all lines is in order that man may learn first hand the terrible

results of his own wrongdoing. It is not difficult to see that even a limited use of the present potentials of war will help the world to realize more vividly than in the past the utter futility of this means of settling international disputes. Thus the people will be more willing and ready to accept the kingdom rule and abide by its regulations.

In verse 10 of this prophecy the Lord speaks to a devastated world, saying, "Be still, and know that I am God: I will be exalted among the heathen [or nations], I will be exalted in the earth." There is much "noise" in the world today, as represented by the claims and counter claims, the boastings, the threatenings, of the various nations and blocks of nations. But God is not in all their thoughts. They use the created things of God to prepare for the destruction of one another, but ignore the Creator of the very elements which they sinfully use.

But this will not continue forever. In God's due time, which will be when his wisdom decides that the people of earth have learned a necessary lesson, through his king-

WEEKLY PRAYER MEETING TEXTS

JANUARY 2—"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6:19, 20 (Z. '97-35 Hymn 132)

JANUARY 9—"Who maketh thee to differ from another? And what hast thou that thou didst not receive?" I Corinthians 4:7 (Z. '03-430 Hymn 68)

JANUARY 16—"Instant in prayer."—Romans 12:12 (Z. '95-215 Hymn 241)

JANUARY 23—"Brethren, let every man, wherein he is called, therein abide with God."—I Corinthians 7:24 (Z. '99-155 Hymn 20)

JANUARY 30—"Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1 (Z. '95-241 Hymn 293)

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dom agencies already prepared and ready to function, he will say, "Be still, and know that I am God." Many today are wondering what God is doing about the chaotic and distressing conditions of the world. Indeed, not a few wonder if there is an all-powerful Creator who is able and willing to do anything for his human creatures. But these doubts will soon be swept away when the "kingdom" which cannot be "moved" by atom and hydrogen bombs begins to exercise its control over the nations.

Zephaniah 3:8, 9 is another prophecy which emphasizes this thought. We quote, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the [symbolic] earth shall be devoured with the fire of my jealousy. For then will I turn

to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."

The marginal translation of the expression, "one consent," is one "shoulder." In Isaiah 9:6, 7 we are told that the "government" or "kingdom" of the Messiah will be on the "shoulder" of The Prince of Peace. Zephaniah's prophecy assures us that after Satan's world is destroyed in the great "time of trouble" the people will be enlightened, and will support that "government," with one accord, together putting their "shoulder" to it. What a glorious prospect!

The Nations' "Desire"

In Haggai 2:7 (already quoted as by Paul) we have a somewhat similar thought. The King James Version reads, "I will shake all nations, and the desire of all nations shall come." The legitimate and righteous desires of the nations

HEAR . . .

"FRANK AND ERNEST"

ON THE TOPIC

"LIFE AFTER DEATH"

CKLW SUNDAY, JANUARY 19
800 kc. 1:00 P. M.

Where are the dead? How do we know that we will see our loved ones again? Send for a free copy of the booklet, "When a Man Dies." Address:

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For Your Newspaper

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

FEBRUARY TOPIC: On the third Sunday of February the "Frank and Ernest" topic will be, "The Day the World Ends." This is a timely subject, and should be widely advertised. Special circulars will be available in any quantity desired. If you are not receiving a supply of these radio circulars each month, we suggest that you give it a trial in February. A blessing awaits you. Order direct, or through your class secretary.

will, of course, be fully satisfied by the kingdom of Christ. But throughout all the centuries the nations have desired much that will not "come" to them in the kingdom. Their desire for conquest and control of other nations will not be satisfied; nor will they be permitted to exploit one another.

The Revised Standard Version seems to give the proper thought of this prophecy. It reads, "I will shake all nations, so that the treasures of all nations shall come in." This suggests that the true "desire" of the nations then will be to serve the new King and to co-operate in the arrangements of the kingdom. Haggai's prophecy was given in connection with the rebuilding of the typical temple at Jerusalem, and projects the prophetic significance of that work down to this end of the age when the "new Jerusalem" comes down "from God out of heaven."—Rev. 21:2

We are informed that in this "new Jerusalem" the "Lord God Almighty and the Lamb are the temple of it." (Rev. 21:22) And then, as Haggai's prophecy depicts, we are told that "the nations shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." And again, "They shall bring the glory and honor of the nations into it."—Rev. 21:24, 26

The biblical expressions, "new heaven and new earth," "holy city, new Jerusalem," and "government," are symbolic of the "kingdom of Christ," that glorious kingdom

which the followers of Jesus are now endeavoring to prove worthy of "receiving." This kingdom will not be "moved." It is a sure inheritance for all who put their trust in it, and prove worthy to share in its glory.

We do not know the details of the world's experiences throughout 1958, nor, indeed, of our own. We do know that, regardless of what may happen, the "kingdom" which we are "receiving" will not and cannot be moved. It is a certainty because it is promised, designed, and prepared by God, our loving Heavenly Father. The only question at all is concerning our own individual worthiness to enter into that kingdom as a joint-heir with Jesus.

Since we are "receiving a kingdom which cannot be moved," Paul says, "Let us hold fast [margin]." And let us "serve God acceptably with reverence and godly fear." One service we can render to the glory of God is to bear witness to the kingdom, assuring the people that a glorious new day is dawning. This is our great privilege, and it is this the psalmist foretold that the Lord's people would be doing, when he wrote, "All thy works shall praise thee O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom," the kingdom which cannot be "moved."—Ps. 145:10-12

The Church's One Foundation

GOLDEN TEXT: "He is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."
Colossians 1:18

MATTHEW 16:13-19;
EPHESIANS 2:19-22

THE word "church" in the New Testament translates the Greek word *ekklesia*, which simply means a calling out, or a "called out" class. So the church is a class called out from the world to be associated with the Master in the outworking of the divine plan for the blessing of all the families of the earth, as God promised to father Abraham. (John 15:19; Gen. 12:3; 22:18) God promised Abraham that his "Seed" would be the channel of blessing, and Paul explains that Jesus, and those associated with him, "baptized into Christ," constitute the promised "Seed" of Abraham.—Gal. 3:8, 27-29

The "church" is not the building in which the Lord's people meet for worship, although Paul (Eph. 2:19-22) uses a building to illustrate the church, a "building" in which Jesus Christ is the "chief corner stone," "in whom," he says,

"all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Paul uses the typical temple of Israel to symbolize the church, and the divine purpose in the church. The typical temple was the meeting place between God and Israel, and Paul says that the church is a "habitation of God through the Spirit." Through Christ and his church God will meet with and bless mankind throughout the thousand years of the coming kingdom.

Jesus' statement to Peter, "Thou art Peter, and upon this rock I will build my church," is quite in harmony with the general testimony of the Scriptures that Jesus himself is the foundation of the church. (I Cor. 3:11) The "rock" referred to by Jesus, upon which his church was to be built, was the great truth referred to by Peter in his confession, "Thou art the Christ,

the Son of the living God.”—Matt. 16:16

Of special interest is Jesus’ further statement concerning the church, that the “gates of hell shall not prevail against it.” (vs. 18) “Hell” in this instance is a translation of the Greek word *hades*, the great prison-house of death. Certainly the church would not be storming the gates of *hades* in an effort to enter this prison. Instead, the thought is that the gates of hell will not be able to hold the church in death, for all will be restored to life in the “first resurrection,” hell, or *hades*, not being able to hold their prisoners in death.

And Jesus’ promise implies even more than this. As we have seen, Jesus and his church constitute the “seed” of Abraham through which all the families of the earth are to be blessed. Throughout all the centuries the “families of the earth” have been going down into death. In order for these to receive God’s promised blessings they will have to be awakened from the sleep of death.

Jesus and his church will be empowered to accomplish this mighty miracle on behalf of mankind. Jesus said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death.” (Rev. 1:18) Jesus will use these keys to unlock the prison-house of death, that is, *hades*, or hell. Jesus raised some of the dead while he was on earth in the flesh, and he said to his disciples, “He that believeth on me,

QUESTIONS

What is the church, and what is its function in the divine plan?

What did Jesus mean in saying to Peter, “Upon this rock I will build my church”?

What did Jesus mean by the statement that the “gates of hell” would not prevail against the church?

the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”—John 14:12

In Isaiah 49:8, 9 we read, “Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and 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 [of death], Go forth; to them that are in darkness, Show yourselves.” In II Corinthians 6:1, 2 the Apostle Paul quotes from this prophecy and applies it to the church. So we know that the church will share with Jesus in the work of releasing the prisoners of death. The gates of hell will not prevail to hinder this work of restoration.

Our Golden Text refers to Jesus as the “Head” of the church “which is his body.” (Eph. 1:22, 23) This is a different illustration, of course, than the foundation stone. Nevertheless, it emphasizes Jesus’ pre-eminence in all things relating to his disciples, his followers. It reminds us that there should be no human headship in the church.

The Source of the Church's Power

GOLDEN TEXT: "But ye shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

ACTS 1:4-8; 2:1-11

OUR Heavenly Father is the source of strength for every true follower of the Master. Since it is these that constitute the true church, those who are called out from the world, it follows that our Heavenly Father is also the church's source of power. It is the power of God that is described in the Bible as the Holy Spirit—mis-translated "Ghost" in the King James Version. God manifests his power in various ways, and through many agencies. (Heb. 1:1, 2) It is God's power that controls the universe. The thoughts of God, transmitted to his people through the written Word, is a mighty power in their lives, and one of the manifestations of the Holy Spirit.

The Holy Spirit came upon Jesus at the time of his baptism, and upon the waiting disciples at Pentecost. It was a revealing power in the mind of Jesus, enabling him to understand the will of his Heavenly Father for him as it had previously been recorded in the Old Testament Scriptures by the Holy Spirit of God through the prophets. It was

also a revealing power in the minds of the apostles at Pentecost. In promising the Holy Spirit to them, Jesus said that it would call to their remembrance the things which he said to them, and that it would show them "things to come."—John 14:26; 16:13

God's power—the Holy Spirit—manifested itself in still another way at Pentecost, in that it enabled the apostles to present the message of the Gospel in languages which they had not previously been able to speak. This is ordinarily referred to as talking in "unknown tongues." (See I Cor. 14) This was a miracle which resulted in a witness being given to "devout men" who were "dwelling at Jerusalem" "out of every nation under heaven."

The record is that all these heard the apostles speak "in his own language." "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:7, 8) Here, truly, was a manifestation of divine power working through the apostles.

And a real purpose was served by this miracle. Those today who claim the ability to "speak in tongues" seem to have lost sight of the original purpose of this miraculous gift, which, even after Pentecost, continued for a time in a limited way. It was essential in the beginning of the church's experience that a witness be given to the Jewish people in various parts of the then known world, who spoke the native tongue of whatever country in which they resided. The miraculous gift of tongues enabled this witness to be given. There is no longer any need for this miraculous manifestation of the Holy Spirit.

The revealing power of the Holy Spirit enabled the apostles to speak and write pertaining to the plans and purposes of God with unerring accuracy. Thus we speak of them as being "inspired." Jesus, the apostles, and the holy prophets of the Old Testament, are the only ones through whom the Holy Spirit has worked in this miraculous manner; and even with the prophets it was somewhat different from the case of Jesus and the apostles. The prophets wrote as they were moved by the Holy Spirit, but did not understand the meaning of the messages God transmitted through them; whereas, with Jesus and the apostles, an understanding was given of the messages they were inspired to convey.—I Pet. 1:10-12; II Pet. 1:21

But the Holy Spirit is a power in the lives of all the true disciples

QUESTIONS

- What is the source of the church's power?
 - What is the Holy Spirit, and what are some of its manifestations?
 - What did the Holy Spirit do for Jesus and for the apostles?
 - What was the divine purpose in enabling the apostles to speak with tongues?
 - Why do we speak of the apostles as being "inspired"?
 - How has the Holy Spirit been manifested in the lives of believers generally?
-

of Christ. Through the Spirit-inspired writings of the Bible the love of God is revealed to them, and by this "vision" of truth they are impelled to lay down their lives, following in the footsteps of Jesus. This inspirational power of the Word gives them strength and courage to face the many dangers and hardships of the narrow way, and to be victorious in their struggle against the world, the flesh, and the Devil.

The power of the Spirit, in keeping with the commission Jesus gave to his disciples, has directed and enabled the church to reach out into all the world to witness for Jesus and for the Word of God. Where the witness work of these truly faithful ones has been conducted by the power of the Holy Spirit, the Lord's blessing has been upon it. When the Holy Spirit has been ignored, and other sources of power utilized—such as money, glamour, sensationalism, worldly organizational methods, etc.—the Lord's name has been dishonored.

Fellowship of the Church

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32

ACTS 2:42-47; ROMANS 15:1-9

TRUE Christian fellowship is more, much more, than companionship and social intercourse. The Greek word in the New Testament which is translated fellowship literally means partnership, implying, in the case of Christians, a common participation in belief and practice. The thought is well expressed in the lesson: "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42

The word doctrine simply means teaching. All the teachings of the apostles pertained to Jesus, the Messiah, the Christ of promise, his part in the divine plan, and the Christian's relationship to him. Paul later wrote to the church at Corinth, "I am determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2:2) Teachings relating to Jesus and his work of redemption embrace directly or indirectly the entire plan of God—all the glorious truths set forth from cover to cover of the Bible.

General agreement on the great fundamental truths of the Bible as

centered in Jesus Christ is essential to true Christian fellowship. To whatever extent there is disagreement on the doctrines, or teachings, there is, of necessity, and in that proportion, a lack of full fellowship. God said in connection with his own relationship to Israel, "Can two walk together, except they be agreed?" (Amos 3:3) The obvious answer is that they cannot. The brethren referred to in our lesson enjoyed sweet and blessed fellowship because they continued in the teachings imparted to them by the apostles.

Their having all things in common so far as material things were concerned was a noble attempt to extend the spirit of fellowship beyond spiritual matters. But these material matters were too closely entwined with the fallen flesh of the brethren to permit such an arrangement to work smoothly, so the Scriptures do not indicate that it was continued.

A proper appreciation of the truths of the Bible pertaining to the divine plan, and of Jesus' part in that plan, leads to godlikeness in our attitude toward one another. The thought is beautifully ex-

pressed in our Golden Text: kindness, tenderness, and the spirit of forgiveness are essential elements of true Christian fellowship.

There must be a large measure of selflessness on the part of those who enjoy the fellowship of the saints. Paul wrote, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself."—Rom. 15:1-3

As the reason why Jesus pleased not himself, Paul quotes an Old Testament prophecy concerning him—"The reproaches of them that reproached thee fell on me," and then adds, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—vss. 3, 4

Peter explains that through the prophets the Holy Spirit had testified concerning the "sufferings of Christ, and the glory that should follow." (I Pet. 1:11) Paul's quotation (from Psalm 69:9) concerning the reproaches which fell upon Jesus is one of the prophetic testimonies concerning his sufferings. Paul wrote, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

One aspect of Christian fellowship is a fellowship in Christ's sufferings. Paul wrote concerning Jesus, "That I may know him, and

QUESTIONS

Give a brief definition of Christian fellowship. Can there be true fellowship without agreement on Christian teachings?

Name some of the other essential elements of Christian fellowship.

What did Paul mean by fellowship in Christ's sufferings?

the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:10) Again Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

Verses 5 and 6 of Romans 15 read, "Now the God of patience [Standard Revised Version reads, 'steadfastness'] and consolation grant you to be likeminded one toward another after the example of Christ Jesus [margin]: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." The supreme objective of the Christian life is to glorify God, and for Christians to do this unitedly they must be of one mind.

Paul further explains (verses 8 and 9) that Christ was a "minister of the circumcision," that is, to the Jewish people, and that he was taking the Gospel to the Gentiles. Now these were to be one in Christ, the "middle wall of partition" having been "broken down." (Eph. 2:14) For many in the Early Church this was a difficult aspect of their fellowship.

Organization of the Church

GOLDEN TEXT: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." —Acts 20:28

ROMANS 12:3-8; I TIMOTHY 3:1-10

CONCERNING the organization of the church our lesson states, "So we, being many, are one body in Christ, and every one members one of another." (Rom. 12:5) In I Corinthians, chapters 11 and 12, Paul presents a more complete picture of Christ and his church, and of the close relationship which exists among them. Of vital importance to every member of the true church is the recognition of Christ as the Head. Jesus said to his disciples, "One is your Master, even Christ; and all ye are brethren."—Matt. 23:8

In this wonderful arrangement of Christ and his church there is a function for each one to perform, even as in a natural body. When each one does his part, humbly and joyfully, there is harmony and peace among the brethren. When one or more selfishly seek the opportunities of service which, in the Lord's providences, have fallen to others, then there is disharmony, and a weakening of that blest tie which binds our hearts in Christian love.

Basic to a proper recognition of one's place in the church is Paul's

instruction, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3) A proper appraisal of one's abilities may be difficult, but it is quite essential in determining the Lord's will with respect to the manner in which he may desire us to serve him.

The fact that the Lord has called us indicates that he saw something in us that could be used, so it would be a mistake to conclude that we have no abilities of any sort. This would be a false humility. On the other hand, it is equally important not to overestimate our abilities; but ever to realize that no matter what type of service the Lord may open up for us we will come far short of performing it perfectly, and will constantly need his guidance and help. We should always remember that without him we can do nothing.—John 15:5

So, whether it is our privilege to "teach," to "exhort," or to "minister"—that is, to serve along any line—we should be diligent, and always seek to glorify the Lord.

If it is our privilege to give, we should do it with simplicity, or as the margin states, "liberally." "He that ruleth," Paul adds, should do so with "diligence."

In every congregation of the brethren there are those who have the responsibility of a certain direction over its activities—to "rule." These should, indeed, be diligent, but humble. They should in no case seek to lord it over God's heritage.

Those whose privilege it is to show mercy—and this is a function which all can share—should do so cheerfully, Paul writes. One should indeed delight in the privilege of being merciful, for in this we emulate our loving Heavenly Father. The exercise of love and mercy is essential among the body members of Christ if their associations are to be a glory to God.

Those elected to serve as elders, or overseers, (translated "bishop" in I Timothy 3:1) have a special responsibility. In addition to the high standards of Christian character which they must possess, Paul writes that they also must be "apt to teach." One who is apt to teach mathematics must understand mathematics. Aptness to teach is not merely the ability to convey information to another. No one is "apt to teach" in the church who does not understand the truth of the Gospel, the divine plan of the ages.

Our Golden Text emphasizes the sacred responsibility which rests upon the elders in the church. It is addressed to the elders of the

QUESTIONS

What illustration of church organization does Paul use in our lesson?

Why is it important for a Christian to properly appraise his own abilities?

What are the qualifications for elders and deacons?

church at Ephesus. The first part of the text reads, "Take heed therefore unto yourselves." No brother can properly serve the church unless he first of all takes heed unto himself to make sure that he is following closely in the footsteps of Jesus, and adhering to the principles of the Gospel.

Then his duty is to take heed unto the "flock," that is, the Lord's sheep which come under his special care. Paul explains that it is the Holy Spirit that makes elders, and commissions them to be "overseers" in the church. While the church votes for its elders, it seems clear from the Scriptures that the Lord, through his Spirit, overrules the results.

The elders, Paul adds, are to "feed the church of God." It is a responsibility to make sure that the "food" which is served is the true "meat" of the Word, not human traditions and speculations; not doubtful disputations, but the affirmations of pure truth from the Word of God, flowing out through the hearts and minds of those wholly devoted to the Lord.

The qualifications for deacons are essentially the same as for elders, except that they do not need to be "apt to teach."

God's Appointed Times

"O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!"—Habakkuk 1:2

THROUGHOUT all the centuries of human misery the cry, "How long, O Lord, how long?" has gone up from the hearts of those who have loved righteousness and have been pained by the sin and suffering with which they were surrounded. It has seemed to most of these as it did to Habakkuk, that the Lord did not hear them when they cried, or if he did hear, either he was indifferent to the evils which plague mankind, or was powerless to do anything about it.

Habakkuk's immediate concern were the sins of his people which at that time were erupting into violence against one another. He asked the Lord, "Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention." This prophet had been commissioned by God to serve Israel and to correct her wrongs, yet to him it seemed that all his efforts were to no avail. So it has seemed to the

vast majority of those who, during the reign of sin and death, have endeavored faithfully to serve the Lord.

As Habakkuk studied the situation with which he was surrounded in Israel, it appeared to worsen rather than to improve. He wrote, "The law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." (vs. 4) Not only was sin rampant throughout the nation, but no serious attempt was being made to curb the wrongdoers. The unrighteous had control of law enforcement, therefore wrong judgment proceedeth."

The Lord's answer to Habakkuk's prayer is interesting and revealing. We quote: "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through

the breadth of the land, to possess the dwelling places that are not theirs."—vss. 5, 6

In other words, the Lord explained to Habakkuk that he would use the Chaldeans to punish Israel. This "bitter and hasty nation," the Lord explained, would be ruthless, and would take many prisoners. He said, "They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand."—vs. 9

From this Habakkuk would know that the Lord intended to do something about the sins of his people; but still his ways were shrouded in mystery, so in prayer he sought further information. He said to the Lord, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—vs. 13

While Habakkuk lamented the sins of Israel he could not understand why the Lord would use those even more sinful as his instruments of retribution. At the conclusion of his petition for an understanding of the Lord's ways in this difficult situation he said to himself, "I will stand upon my watch, and set me upon the tower, and will watch to see what he [the Lord] will say unto me, and what I shall answer when I am argued with."—Hab. 2:1, margin

And the Lord did answer his

prophet, He said, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (ch. 2:2, 3) In this reply to Habakkuk the Lord takes the subject out of the purely local setting with which Habakkuk was concerned, and places it in a setting which encompasses his entire purpose toward the sin-sick and dying race.

Habakkuk was concerned, and properly so, with the immediate difficulties which then confronted the nation of Israel. But the Lord is interested, and always has been, in the well-being of all mankind. His purpose in permitting evil, and his plan for destroying it, is concerned not with one nation alone, but with all nations, and it is for the understanding of this larger aspect of the permission of evil that God's people in every age have sought.

The "Appointed Time"

The Lord's answer to Habakkuk gave him little or no comfort with respect to his concern over the sins of Israel. However, if he grasped its import to any extent he would realize that the Lord had not only this situation well in hand, but that eventually righteousness will triumph over evil throughout all the earth. The "vision," or understanding, of the Lord's viewpoint with respect to evil was for an "ap-

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pointed time," that "time" being "at the end," when the "vision" would "speak and not lie."

In Hebrews 10:35-38 Paul quotes from the Lord's statement to Habakkuk concerning the vision that would speak at the "appointed time" and would not tarry, and the apostle indicates that the fulfillment of it takes place at the time of Christ's second visit to earth. He quoted from Habakkuk to encourage the Hebrew brethren to be patient in their waiting on the Lord. They knew that the promised Messiah had come; that he had been crucified and raised from the dead. But he had gone away, and when would he return? Paul wanted them to be assured that it would be in God's "appointed time," and that there would be no tarrying of the divine plan.

Christ the Deliverer

God has made it plain in his Word that the deliverance of mankind from sin and death, and the destruction of all evil, is to be accomplished by Christ, the promised Messiah, The Old Testament prophets foretold his coming and work. But not until he did come at his first advent did the Lord's people understand that the Messiah was to visit the earth twice—the first time he was to die as the Redeemer of the people; the second time to reign as King in a kingdom, or government, which was to be world-wide.—Isa. 9:6, 7

There was an appointed time in the divine plan for both of these

visits. Concerning the death of the Savior we read, "In due time Christ died for the ungodly." (Rom. 5:6) Four thousand years of sin and suffering had passed before this great event in the divine plan occurred, but it was exactly on time.

More than nineteen centuries have passed since, and throughout all that time only a small minority of earth's population have even heard of Jesus, and fewer still have gained a real understanding of the divine plan of salvation which is centered in him. But this does not mean that God's plan has failed. It is simply that the "due time" has not yet arrived for the world in general to be adequately informed concerning Jesus and the real import of his death.

Writing to Timothy concerning an important aspect of the work of Christ during his second visit to earth, Paul said, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." —I Tim. 2:3-6

Time of First Advent Foretold

It was with good authority that Paul wrote, "In due time Christ died for the ungodly." (Rom. 5:6) Through the Prophet Daniel the Lord had foretold this "due time." We quote, "After threescore and two weeks shall Messiah be cut off,

but not for himself." (Dan. 9:26) The "cutting off" mentioned here refers to Jesus' death, for which, it should be noted, this prophecy establishes the "due time."

The understanding of this prophecy is not difficult, although it is essential to take into consideration the circumstances which form its background. It was given near the close of Israel's captivity in Babylon. The prophet Daniel was one of the Hebrew captives, although, because of his ability and trustworthiness, he had been exalted to the position of Prime Minister, first under Nebuchadnezzar, and continuing until Cyrus of the Medo-Persian Empire.

But Daniel did not allow his high position in a Gentile government to interfere with serving his own people and being interested in their standing before Jehovah their God. In chapter 9, verse 2 of Daniel's prophecy we find him saying, "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." See Jeremiah 25:8-11; II Chron. 36:20-23

From this we learn that there was an "appointed time" for Israel's captivity in Babylon; namely, seventy years. When Daniel made reference to this, the conclusion of the foretold seventy years was approaching. In the preceding chapter, Daniel records a vision the Lord had given to him in which

were portrayed events that seemed to Daniel to be the distant future. In this vision it was revealed that one of the powerful kings he saw in this vision would "destroy the mighty and the holy people," and that he would stand up "against the Prince of princes."—Dan. 8:18-25

To climax this forecast of calamitous events it was said to Daniel, "Shut thou up the vision; for it shall be for many days." (vs. 26) With this, Daniel "fainted, and was sick." (vs. 27) He apparently feared that the foretold seventy years of captivity might be continued, and wondered if the "many days" of chapter 8, verse 26, referred to a period of calamity beyond the seventy years.

Since Daniel had studied the prophecy of Jeremiah, it is not unlikely that he was acquainted with the lesson set forth in chapter 18, verses 1 to 9—the lesson taught to the prophet by observing the potter. Jeremiah wrote, "I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."—vss. 3,4

In verse 6 we read, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Continuing the Lord explains, "At what instant I shall speak concerning a nation, and

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concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.”—vss. 7-10

Daniel might easily understand from this lesson that although God had set a fixed time of seventy years for Israel’s captivity in Babylon, nevertheless their punishment was to be extended; for as Daniel well knew the people had not learned the needed lesson, continuing to be disobedient to God and to his Law. So Daniel went to the Lord in prayer, passionately asking him to extend mercy to his people.

This prayer is recorded in Daniel 9:3-19, and is most eloquent in its appeal to Jehovah on behalf of his chosen people. Verse 5 reads, “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from the precepts and from thy judgments.” Verses 8 and 9 read, “O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.”

And finally: “O Lord, hear; O Lord, forgive; O Lord, hearken and

do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.” (vs. 19:) Thus did the faithful Daniel plead to God on behalf of his people, asking God not to “defer” the time when they could return to their own land and to their own city, Jerusalem.

Daniel explains that while he was thus praying on behalf of Israel, “the man Gabriel, whom I had seen in the vision [recorded in preceding chapter] at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.” (vss. 20, 21) Gabriel explained to Daniel that his prayer had been heard, and that he had been sent to give him “skill and understanding.”—vs. 22

Since Daniel was assured that his prayer had been heard, he would know that the foretold seventy years of captivity were not to be extended. And then, through Gabriel, the Lord gave his faithful servant another vision. As we noted in the case of Habakkuk, the Lord lifted his mind away from his immediate concern for a local situation in Israel and told him of a vision which would speak “at the end,” and would not tarry; so with Daniel, the vision he was now given superseded Israel’s immediate experiences as captives in Babylon, and took his mind down through the centuries to the coming of the long promised Messiah.

To Daniel, the coming of the Messiah was to be the solution of

all Israel's problems as well as the problems of the whole world. Although Daniel saw the Lord's people persecuted and trodden down in the previous visions given to him, there was no real excuse for him to "faint" and to be "sick," since God's promises pertaining to the Messiah and his triumphant kingdom were to be fulfilled.—ch. 8:27

Seventy Weeks

The vision given to Daniel in answer to his prayer for the forgiveness of his people was in reality a time prophecy. "Seventy weeks are determined upon thy people," said Gabriel to Daniel, "and upon thy holy city." (ch. 9:24) In verses 25 through 27 these seventy weeks are divided into three periods—"seven weeks," "threescore and two weeks," and "one week."

The "seven weeks" plus "threescore and two weeks" were to reach "unto Messiah the prince." This time measurement was to begin from "the going forth of the commandment to restore and to build Jerusalem." Not only, therefore, did Gabriel assure Daniel that his prayer had been heard, but from this he would know that it was to be favorably answered. The closing words of Daniel's prayer were, "O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."—ch. 9:19

"For thy city"—Jerusalem had been destroyed at the beginning of

Israel's captivity in Babylon. But now Daniel was told that a decree would go forth authorizing it to be rebuilt. This meant that the captivity would end, as God had promised, and that "seven weeks, and threescore and two weeks" from the time authority would be given to rebuild Jerusalem, the Messiah would come.

Most students of prophecy agree, and it is confirmed by secular history, that Israel's seventy years of captivity in Babylon began in 606 B. C., ending in 536 B. C. Even those who hold to other dates for the period of the captivity vary from this one by less than a hundred years. It is certain, therefore, that there was to be a lapse of hundreds of years between the decree to rebuild Jerusalem and the coming of the Messiah.

Confronted by this fact, we are forced to the realization that the "seven weeks, and threescore and two weeks" must be a symbolic time measurement, for sixty-nine literal weeks would be a period of only about sixteen months. But if the "weeks" of this prophecy are not units of seven literal days, how can we determine how long they really are? Through the Prophet Ezekiel the Lord reveals that in symbolic time he considers each day to represent a year. (Ezek. 4:6) Sixty-nine weeks on this basis would, therefore, be 483 symbolic days, or 483 literal years.

We can see at a glance that 483 years come very near to bridging the gap between the conclusion of

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Israel's captivity and the coming of Christ. However, there are two other factors to be taken into consideration before we can appreciate how minutely accurate this time prophecy really is. First it reaches to "Messiah the prince." Jesus was not Messiah the Prince when he was born. The word Messiah means "Anointed One," and Jesus was not anointed with the Holy Spirit until he was thirty years of age. See Matthew 3:16, Luke 3:23, and Acts 10:37, 38

It was in the fall of A. D. 29 that Jesus received the anointing of the Holy Spirit and thus became "Messiah the Prince." Subtracting these twenty-nine years from the "seven weeks and threescore and two" symbolic weeks would leave 454, which would be the B. C. date established by this prophecy. But this is eighty-two years short of the 536 B. C. date we have seen marked the end of Israel's captivity. This means that there is another factor which needs to be taken into consideration before we have the full truth on this wonderful prophecy.

Gabriel told Daniel that this time measurement would begin "from the going forth of the commandment to restore and to build Jerusalem." (Dan. 9:25) At the end of the seventy years' captivity, King Cyrus issued a decree authorizing the rebuilding of the temple in Jerusalem, but said nothing about rebuilding the city itself, or its walls. See Ezra 1:1-4. Some have hastily concluded that this is the decree referred to in the proph-

ecy of the sixty-nine weeks, but it is not.

Under the authority of the decree issued by Cyrus, work was begun on rebuilding the temple in Jerusalem. But there were enemies in the land who opposed the project. They dispatched a letter to King Artaxerxes, which stated, "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations."—Ezra 4:12

This was largely a misrepresentation, for actually it was the temple that was being rebuilt, not the city and the walls. But these enemies of the Jews were clever enough to know that no authority had been given to rebuild the city and its walls, and on the basis of this they hoped that they could induce the king to place a ban on all work of reconstruction. And he did, temporarily.

The king sent back a letter, which in part read, "Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me." (Ezra 4:21) Later, on the basis of this letter, Israel's enemies succeeded in stopping reconstruction work on the temple, but only temporarily. "It ceased unto the second year of the reign of Darius king of Persia."—Ezra 4:24

Then a letter was sent by the Jews to Darius asking him to have

the records searched for the decree of Cyrius authorizing the rebuilding of the temple. Darius honored this request, and the decree of Cyrus pertaining to the temple was found, and the work was permitted to go on until it was completed.—Ezra 5:4-17

Now this may seem like much detail, but it is important, for it establishes without question the fact that the time measurement of "seven weeks, threescore and two weeks" did not have its beginning with the decree of Cyrus which was issued at the close of the captivity. So far as his decree was concerned, the city and walls of Jerusalem could not have been rebuilt, for Artaxerxes directed that the work cease until he gave commandment for it to continue.

Persia had two kings named Artaxerxes of interest to Bible students, and it was the first of these who commanded that the walls and city of Jerusalem not be rebuilt. Apparently he reigned only eight months, and historians are inclined to the view that he was an impostor. But, impostor or not, his command halted the work of reconstruction of the city and walls of Jerusalem.

It was not until the twentieth year of the reign of Artaxerxes II that this ban was lifted. It came about through the zeal of Nehemiah. Nehemiah was a faithful Jew living in Persia, serving as cup-bearer to Artaxerxes. In this position he had opportunity to appear daily before the king.

Certain Jews of Jerusalem had come to visit him. He "asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." Their report saddened Nehemiah, as well it might. He wrote, "They said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept."—Neh. 1:2-4

Then Nehemiah prayed earnestly to the Lord for direction and help in connection with an appeal he decided to make to the king. So, as Nehemiah reports it, "I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence." But Nehemiah was sad this time, which was noticed by the king, who asked concerning the cause. Nehemiah explained that it was the lamentable condition of his people, and the fact that the city of his fathers' sepulchres "lieth waste." The king realized that Nehemiah was building up to the point of asking a favor, and said, "For what dost thou make request?"—Neh. 2:1-4

Nehemiah was straightforward with his request—"If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." And then Nehemiah adds, "The king said unto me

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(the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time."—ch. 2:5, 6

Here, then, is the decree, or authority, that was given for rebuilding the city and walls of Jerusalem. Nehemiah asked to be sent to Judah for this purpose, and it pleased the king to send him. Dr. Hale's work on chronology, and Dr. Priestlie's treatise on the "Harmony of the Evangelists," set the date of Nehemiah's mission to be B. C. 454. "Seven weeks and threescore and two weeks," or 483 years from this date, bring us to 29 A. D. This is the date which, as we have seen, Jesus became "Messiah the prince."

First to Redeem

Here, then, is a time prophecy of the first advent of Jesus. And notice how clearly it states the main objective of his first coming. It was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."—Dan. 9:24

Much of the work thus described was accomplished by the death of Jesus. It is his shed blood that constitutes the basis for reconciliation with God. It was his death that opened the way to "everlasting righteousness," rather than the mere temporary and partial righteousness made possible by the sacrifice of "bulls and goats." His

coming as the Messiah exactly at the time foretold sealed "the vision and prophecy." The anointing of the "most Holy" is probably a reference to the work of selecting the saintly ones of this age to be his partners in the kingdom beginning with the holy remnant of the Jewish nation. (II Vol. pg. 70) This work was authorized by him by the outpouring of the Holy Spirit upon the waiting disciples at Pentecost. This is where the anointing which came upon him began to reach his followers, constituting them the anointed class with him.

All of this was to be accomplished at the end of the seventy symbolic weeks. It was at the close of the sixty-ninth of these "weeks" that Jesus began his ministry. It was after this, according to the prophecy, that the Messiah was to be "cut off, but not for himself." He was cut off in death for the sins of the world. (ch. 9:26) Verse 27 states that in the "midst of the week," that is, of the seventieth week, "he shall cause the sacrifice and the oblation to cease." This seems to be a reference to ending the typical sacrifices offered year by year by Israel's priests. There would be no need for these after the death of Jesus as the "Lamb of God which taketh away the sin of the world."—John 1:29, 36

The prophecy states that the Messiah would "confirm the covenant with many for one week." (vs. 27) This also is a reference to the seventieth week, which began with the baptism of Jesus. God had made

a special covenant with Israel. He had promised, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

This was but a further statement of the promise made to Abraham that through his seed all the families of the earth would be blessed. His natural descendants were exclusively entitled to be the "seed" of blessing under this promise. As later revealed, there were to be two parts to this seed, the earthly and the heavenly; although not until the coming of Christ was anything understood concerning the heavenly seed. However, all the truly faithful ones down through the centuries before he came qualified to be of the earthly seed. They will, as "princes in all the earth," share in the foretold work of blessing.

But the exclusiveness of God's promise concerning the blessing nation was conditional—"If ye will obey my voice indeed, and keep my covenant." The captivity in Babylon was due to a failure on the part of the nation as a whole to meet this condition. And now Daniel was told that seventy symbolic weeks, or 490 years, had been determined upon his people, at the end of which the "transgression" would be finished, and an end made of sin. He was assured, however, that the "covenant" would be con-

firmed, or continued operative until the full end of the seventieth week.

The expression, "to finish the transgression, and to make an end of sins," is comparable to the one found in Ezekiel 21:25, which which was made to Judah's last king, Zedekiah—"Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end." This simply meant that the Lord would no longer tolerate the nation's iniquity in the sense of permitting them to continue as a free nation with their own king. But he did continue his exclusive covenant with them in the sense that the opportunity to become co-blessers with Jesus was not then extended to the Gentiles.

It was the conclusion of this covenant that was to take place at the end of the seventy weeks. Jesus conducted his ministry during the first half of this symbolic week. He understood that his Father's promise to Israel thus confined his ministry and the ministry of his disciples to this one nation. He warned the people, however, what to expect. He said that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof.—Matt. 21:43

The prophecy states that Jesus was to be cut off "in the midst of the week"—and he was. Undoubtedly Jesus understood this time prophecy. This is why he knew when "his hour" had come. This is why Paul could write that "in due time Christ died for the ungodly."

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After his resurrection Jesus also knew that there was but a short time left—half a symbolic week, or three and one-half years—before the full end of God's exclusive covenant with Israel would end, and that then it would be in harmony with the divine plan for the Gospel to go to the Gentiles. So, when he met with his disciples for the last time, he commissioned them to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

Jesus apparently realized that if his disciples began their work in Jerusalem, and then expanded it into Judea and Samaria, it would be three and a half years before the Gentiles were reached. Cornelius was the first Gentile convert, and although historians find it difficult to establish the exact date of his conversion, there is little doubt that it occurred in the fall of A. D. 36,

which would be the full end of the seventieth week." How fitting it is that the Lord calls special attention to this conversion, as recorded in Acts, chapter 10.

The completeness of the "seventy weeks" time prophecy given to Daniel is remarkable. Not only did it foretell the exact time when the Messiah would begin his ministry, and explain that he would die for the sins of the people, but it also mentions the destruction of Jerusalem and the desolation that would come upon Israel as a result of the nation's failure to accept their king.—vss. 26, 27

But, as is the case with all the prophecies of the Bible, whether they contain the element of time or not, no one of them encompasses, even briefly, the entire plan of God. So, for this reason, we will need to continue our study of time and signs.

"Peace With God"

**"Being justified by faith, we have peace with God."—
Romans 5:1**

OUR justification is on the basis of our faith in God; we cannot come into his family without faith. The Apostle James declares that a living faith shows itself by work. And in God's arrangement he has made it necessary that we manifest our faith by such good works as we are able to perform. So faith and works together are bringing us into the character likeness of Christ, thus to be sharers in his resurrection. If we have only faith and not works we shall never reach the goal; if we have all works and no faith, we shall likewise fail.

The article beginning below, together with the chart appearing on pages 32 and 33, is taken from the "Reprints," pages 4537 and 4538, under date of December 1909. These appeal to us as a comprehensive summary of the writing of "that servant" on this general topic. We are happy to pass the summary on to our readers.

PREPARATION FOR THE FULFILMENT of the DIVINE PROMISE TO ABRAHAM

"IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED"

(1) Moses was the typical mediator between God and the people of Israel (who typified the world of mankind); undertook to bless them by mediating for them with God the Law Covenant. Under his mediation their past sins were ignored, provided they would keep perfectly the Divine Law. The arrangement failed because they could not abide in covenant relationship with God, being unable to keep the Law of God perfectly.

(2) By Divine arrangement the typical mediator associated with himself the priestly tribe—Aaron and his sons and the entire tribe of Levi—"his house," by whom the sacrifices of mediation were offered.

(1) Jesus by prophecy of Divine appointment is the Mediator "between God and men"—the world. He undertakes the satisfaction of Justice for all, and then to bless all under his Millennial Mediatorial Kingdom (through Israel represented by the Ancient Worthies) by affording all the opportunity to become Israelites indeed and thus ready for transfer to the **Father anew under** everlasting Law Covenant conditions.

(2) By Divine arrangement Christ, the real Mediator, during this age is associating with himself a priestly class—the Church—a "little flock," "the royal priesthood" and "a great company" or "household of faith," antitypical Levites.

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(3) This house of Moses (the tribe of Levi) was specially chosen of the Lord as his "first-born." It alone represented the first-born of Israel spared in the Passover night, when the first-born of Egypt were slain, in that Passover night.

(4) While Aaron was the chief of that house, he was subject to Moses, his brother. As the Lord declares, "I have given thee Aaron to be thy mouthpiece and thou shalt be a god (ruler) unto him"—a superior.

(5) Aaron and the underpriests and Levites all assisted Moses—were his servants and under his direction in the mediating in the various services incidental to the satisfaction of Justice and the sprinkling of the people, "reconciling" them prior to the inauguration of the Law Covenant, which represented their harmony with God and his acceptance of them so long as they should keep his Law. Thus it is written, "Moses verily was faithful as a servant over all his house"—the Levitical tribe.

(6) The priests participated in the offering of the "calves and goats" whose blood sprinkled the tables of the Law and subsequently sprinkled all the people. For was it not this same sin-offering which was repeated "year by year contin-

(3) This "household of faith," of which the "royal priesthood" is a part, is called by the Lord "the Church of the first-born." It includes all those passed over in the Gospel Age "night" preceding the Millennial Day of general deliverance.

(4) "Wherefore, holy brethren, partakers of the heavenly calling, consider Jesus Christ the high priest of our profession" or order. (Heb. 3:1) Consecration as a priest preceded Kingship and its Mediatorial work for men.

(5) "But Christ as a Son (is) over his own house, whose house we are if we hold fast the confidence of our rejoicing firm unto the end." (Heb. 3:6) This service includes the propitiation offerings and later the blessing and teaching of the world to prepare all for a renewal of covenant relations with God as before the fall. All agreeing, "All these things of Divine Law will we do!" as did Israel to Moses, will be blessed with Millennial opportunities—restitution—to enable them to **do** perfectly—for direct relationship with God.

(6) The antitypical priests are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial Kingdom. "I beseech you therefore brethren by the mercies of God (justifying you by faith)

ually" and which could no more than typically cleanse from sin?—Heb. 9:19-21

that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service."—Rom. 12:1

(7) The killing of the bullock and the goat for the sin-offering, whose blood propitiated for the sins of the house of the mediator and also for the sins of all the people, was efficacious for a year, and was "repeated year by year." Since it never really took away the sin, the blessings which came from it were merely temporary, as was indicated in the necessity for the annual repetition. (Heb. 10:1) The two killings and the two sprinklings of the Mercy Seat foreshadowed plural antitypes.

(7) The antitypical bullock and goat, "the better sacrifices" of Jesus and his "members," his underpriesthood (all the merit proceeding from Jesus' sacrifice and through his under-priests) will be fully efficacious and need no repetition. The High Priest offered himself (the bullock) at Jordan and "finished" the sacrifice at Calvary. Following this he offered his Church (the goat) at Pentecost, and this sacrifice will finish with the death of his last "member" in the flesh.—Heb. 10:22, 23

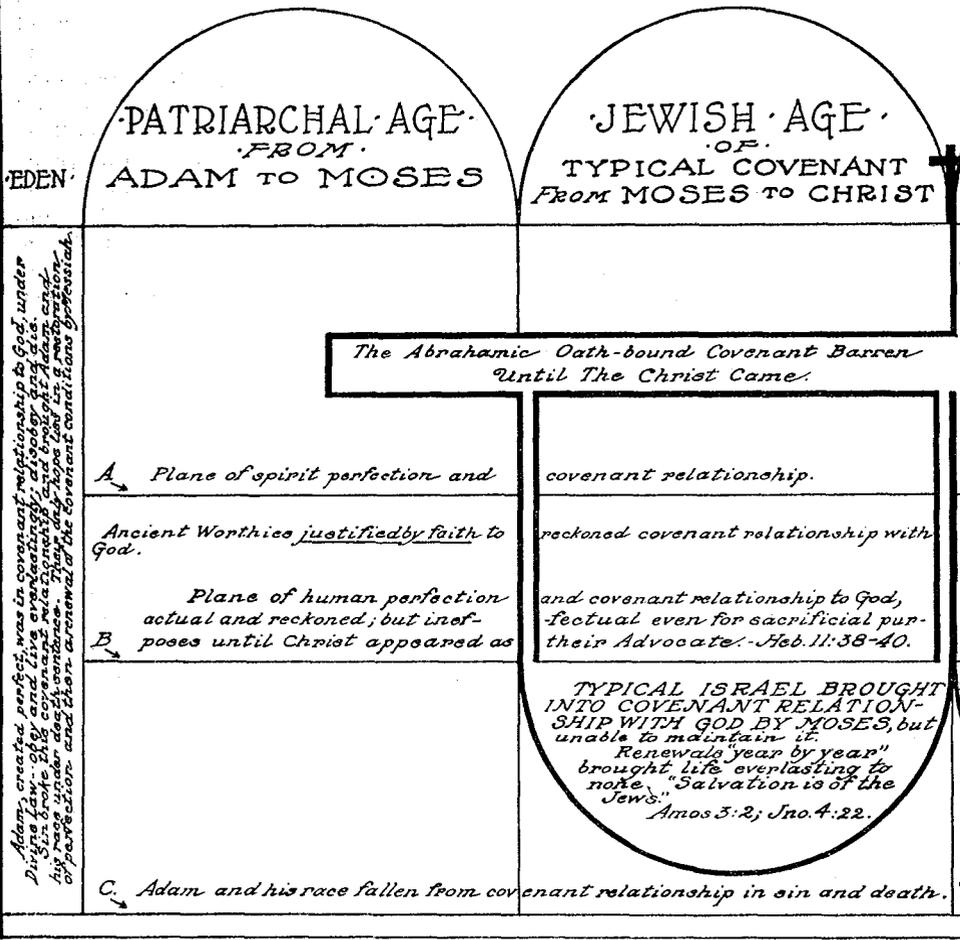
(8) As a result of its sacrifices being only typical, the Law Covenant failed to give eternal life and blessing to Israel. Hence they did not attain their glorious hopes of participating with Messiah in the blessing and instruction of all the families of the earth—in line with the promise made to Abraham. But what they failed to attain as a whole the elect did attain to, and the remainder were "blinded" until all of the elect "members" of Spiritual Israel—the Antitypical Moses and his house—should first be delivered by the power of God in the First Resurrection.—John 1:13; Rom. 11:25-31.

(8) As a result of "the better sacrifices" of the true Mediator—King and Priest—the Gospel Church, accepted by the Father as a sacrifice at Pentecost, progresses "until we all come to the full stature of a man in Christ"—Jesus being the head and we his "members." (Eph. 4:13; Acts 3:23.) Jesus and all his "members" are **ministers** (servants) of the New Covenant. (Mal. 3:1; II Cor. 3:6.) The first service is to **sacrifice**. At the end of this age the blood, "holy and acceptable" through Jesus' merit (Rom. 12:1), will be applied "for all the people." Then Messiah's Kingdom will at once restore to perfection the Ancient Worthies, who will at once be in New Cove-

(Continued on page 34)

No Jew can get eternal life under the terms of the Law Covenant except by one of two methods.

· GOD'S · EVERLASTING PERFECTION AND OBEDIENCE REW



There is but one Divine Law, whatever be the form of its statement—Supreme and men must conform to be in **Covenant Relationship with God**, enjoying eternal mediatorial work of one Atonement Day renewed "year by year."

The Antitypical Moses (the Christ Head and Body, the "Royal Priesthood"), Relationship and life everlasting. The Gospel Age is "the acceptable time" for consecration—price laid down at Calvary. The Millennial Age will be the time for reconciling sacrifices of atonement. The at-one-ment will not be complete between God and men until the Father.

The world through Israel's renewed Covenant and better Mediator will begin not until the Millennium is ended will be perfected, restored men, be admitted to cov

The Church, accepted through Christ by faith and consecration, as members of groom-Advocate, in **Covenant relationship and blessing**.—Gal. 3:29.

THE LAW COVENANT WARDENED WITH EVERLASTING LIFE.

<p>THE GOSPEL AGE UNTIL FULNESS OF GENTILES COME IN COMPLETING BODY OF CHRIST</p>	<p>MILLENNIAL AGE OF MEDIATORIAL REIGN</p>	<p>"AGES TO COME" EVERLASTING BLISS.</p>
<p>JESUS CHRIST BY HIS PERFECT sacrifice and the Church, his members, by their faith, justified sacrifice exalted to covenant relationship on the spirit plane - heirs of the Oath-bound Covenant - THE SEED. Gal. 3:29. To retain covenant relationship these are required to be obedient to the spirit of God's Law in Christ. "Ye are not under the Law, but under Grace" - Rom. 6:14. The "Great Company," spirit-begotten, attain this plane through the destruction of the flesh."</p>	<p>THE CHRIST IN GLORY, MEDIATOR, PROPHET, PRIEST, KING, JUDGE OF ISRAEL, reconciling and perfecting fallen men, as Abraham's Earthly Seed - getting them ready to turn over to God under his Law Covenant renewed. "I have constituted thee (Abraham) a father of many nations." The "blood" of Christ applied, secures opportunity for the return of all men to Covenant relationship with God. Rom. 4:11</p>	<p>CHRIST ON THE THRONE - OF - UNIVERSE WITH THE FATHER</p>
<p>THE PRIZE WON BY THE CHRIST AND SACRIFICED. -- Rom. 11:7. THE JEWISH NATION BLINDED AND REJECTED UNTIL SPIRITUAL ISRAEL'S SELECTION. Rom. 11:25-32.</p>	<p>ANCIENT WORTHIES, ABRAHAM'S EARTHLY SEED, IN COVENANT RELATIONSHIP - "PRINCES IN ALL THE EARTH" - THE EARTHLY PHASE OF THE MEDIATORIAL KINGDOM. ALL THE FAMILIES OF THE EARTH UNDER MEDIATOR'S KINGDOM IN PROCESS OF RESTITUTION.</p>	<p>Man kind anew in covenant relationship with God. The Mediatorial Kingdom at an end. 1 Cor. 15:24-28. And the restored ones end by justice and the unworthy God's destroyed. Rev. 20:9, 10; Matt. 25:41-46.</p>
<p>Believers tentatively justified by faith, giving them opportunity for sacrificing earthly interests. Failing of this their justification lapses and they pass with the world to the actual justification of the Millennium. * SEE 1916 FOREWORD "THE NEW CREATION" 1 Jno. 5:19.</p>	<p>THE DISOBEDIENT DESTROYED IN SECOND DEATH AS GOD'S ENEMIES.</p>	<p>Satan and all evil doers destroyed, there will be a clear universe - Every creature praising God. Rev. 5:13.</p>
<p>The whole world lieth in the wicked one."</p>		

love for God and the same love for a neighbor as for self. To this Law angels life. The Law Covenant attempted this for Israel during the Jewish Age, by its

by his "better sacrifices," will succeed in bringing antitypical Israel into Covenant rating the priests through sacrificing (Psalm 50:5), and paying to Justice the ransoming the world, symbolized by Moses sprinkling "the people" with the blood of the a until the end of the Millennium, when Christ shall deliver over the Kingdom to

in to receive New Covenant blessings at once under the Mediatorial Kingdom, but enant relationship with God.

the antitypical Seed of Abraham, are now at one with God through their Bride-

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(Continued from page 31)

nant fellowship with God. These
(1) During this "acceptable time" **he might** become a "member" of the Anointed Priest, King, Mediator by becoming "dead to the Law and alive toward God through Jesus Christ." (Rom. 6:11; 7:4.)
(2) In the Millennium the **old** Law Covenant will be supplanted by the **new** Law Covenant, and all under the **old** will then for a thousand years have the opportunity to come under the New Covenant—through

its better Mediator, the Christ. as the earthly seed will become the "princes" through whom the Millennial Kingdom blessings will extend to all mankind. The result will be glorious: All the families of the earth will be blest with knowledge and assistance out of sin and death conditions back to the renewed covenant conditions of eternal life upon terms of obedience. **The rebellious** will be utterly destroyed in the Second Death.

"Sun of My Soul"

THE loving favor of God, which is so appreciated by the true saints, is not a favor respecting future prospects and hopes merely, but it is the blessed possession also of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of this communion produces misery of soul. It brings an aching void that nothing else can fill. This sentiment is beautifully expressed in the hymn we often sing:

"Sun of my soul, my Father dear,
I know no night when thou art near;
O, may no earthborn cloud arise
To hide thee from thy servant's eyes."

The true child of God will walk so closely with God that nothing, however sweet or precious to the natural man, will be permitted to shut from him his Father's face. This would be esteemed a calamity with which nothing else could compare. He would rather cut off anything as dear as a right hand, or pluck out of his life anything as precious as an eye, than that it should come between himself and his heavenly Friend, whom he has come to love above all else beside. God is truly to these the Sun of their soul, without whom life would become the blackness of night.

Seeing the Invisible

“Faith is the substance of things hoped for, the evidence of things not seen.”
—Hebrews 11:1

IN II CORINTHIANS 4:18 Paul writes, “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” It is through the eye of faith that we are able to see what would otherwise be the unseen things of God. If our faith is weak we will find ourselves laying hold upon one object or another as props to our belief; material things, that is, which can be seen by the natural eye.

Everyone who is called of God has to possess a certain degree of faith in order to respond to that call through a full consecration to do his will. But just as the apostles realized that they did not possess sufficient faith when they requested, “Lord, increase our faith”; so we discover that our faith needs to grow if, through its power, we are to be able to look beyond the temporal things to which we cling, and receive the inspiration which comes from being able to see the invisible and eternal things of God.—Luke 17:5

We think of Abraham as the “father of the faithful,” yet to begin

with, his faith was sufficient only to enable him to respond to God’s call to leave his own country and go to the Promised Land. (Rom. 4:16) God had promised him a child, a “seed.” There was a long wait for this promised child. Meanwhile Abraham made two attempts to assist the Lord in fulfilling his promise.

The first was in constituting Eliezer of Damascus his heir. By doing this Abraham had a real person to look upon as his heir, not merely an invisible promise. But God did not accept this substitute arrangement. We read that “the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come out of thine own bowels shall be thine heir.”—Gen. 15:1-4

Having thus been informed that the “seed” which God had promised must be his own son, not an adopted heir, Abraham made another attempt to help the Lord. With the consent of his wife, Sarah, he used their bondmaid Hagar, an Egyptian, to mother the “seed.” Thus Ishmael was Abraham’s own son, and in him he again supposed he had material evidence of the genu-

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iness of God's promise—something visible to support his less than perfect faith.

Although Abraham pleaded with God to allow Ishmael to stand before him as the promised seed, he was told that this would not be acceptable. Not only must he be the father of the seed, but Sarah must be the mother. (Gen. 17:17-19) In God's own "due time" Sarah did bear a son. How Abraham's faith must have been strengthened by this! Later, when God asked Abraham to offer up this miracle child as a sacrifice, his faith was so strong that he could see the invisible power of God raising Isaac from the dead. And through faith he did receive Isaac in a figure from the dead.—Heb. 11:19

The entire history of God's typical people reveals this development of faith on the part of those who were faithful, and the failure of those who seemed to have little or no ability to see the invisible. Two of the spies sent into Canaan reported their belief that, with the help of the God of Israel, they could enter and possess the land. The majority of the spies, on the other hand, impressed with the visible strength of the Canaanites, as represented in their walled cities and their giant-like soldiers, advised against an attempted conquest of the land.

Time and again throughout Israel's wilderness journey the people lost faith, charging that Moses had brought them out of Egypt to perish. An abundance of quail; water

brought miraculously from a rock; and other providences of God which produced visible evidences of his care, restored their faith. But without it was not a faith sufficiently strong and constant to give them an assured standing in the favor of God.

Jehovah, the true and living God of Israel, was invisible to his people. Few of the nation, without some visible aid to their faith, could lay hold of his promises. When it came time to build the tabernacle in the wilderness, Moses experienced no difficulty securing the needed material for it; for, when the people realized that there was to be some evidence of God in their midst which they could see, they gladly gave of whatever they possessed that could be used. In fact, Moses had to instruct them to cease their donations.

But the tabernacle did not long satisfy their desire for the visible. Throughout the Jewish age the lure of idol worship as practiced by surrounding nations appealed greatly to Israel's lack of faith. They could not see Jehovah, but their heathen neighbors worshiped gods they could see—at least, they could see the various idols which represented their gods. At times these idols were brought right into the sacred temple of the Lord.

Jesus' Teachings

Throughout the Jewish age God had used the material as types to teach lessons pertaining to the present age of the invisible, the age

of faith. The Jewish people of Jesus' day, not understanding this, continued to lay great stress upon the visible. Whenever opportunity offered, Jesus presented the higher concept of those typical truths, but there were only a few who understood. To the scribes and Pharisees he said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23

The exercise of judgment, mercy, and faith was an "invisible" form of worship and obedience which the scribes and the Pharisees had not comprehended, so they could not appreciate the true spirit of Jesus' teachings. Note the telling points along this line made by Jesus in his Sermon on the Mount: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."—Matt. 6:19-21

"In Spirit and in Truth"

This change of emphasis from the visible to the invisible is highlighted by Jesus in his conversa-

tion with the Samaritan woman at the well. The climax of this conversation is in Jesus' statement that the time would come when those who worship the Lord would worship him in Spirit and in truth.—John 4:23, 24

The historical background of the Samaritan woman throws light on this episode. The Samaritans were more than simply residents of the city of Samaria. They had their origin in a group of people sent into the land of Israel during the time of its desolation caused by the captivity of the ten-tribe kingdom in Assyria. They were dispatched there by an Assyrian king as recorded in II Kings 17:24, being Assyrians, either by birth or by subjugation.

They were idol worshipers at the time, and as the historian states, "worshiped a strange medley of divinities." Later, one of the captive priests of the ten-tribe kingdom was sent to teach them "how they should fear the Lord." (II Kings 17:25-29) Henceforth, in the language of II Kings 17:41, they "feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so did they unto this day."

These were the people who so bitterly opposed the rebuilding of the temple and the walls of Jerusalem at the time of Ezra and Nehemiah. Then, under the direction of a man of priestly lineage who was expelled from Jerusalem by Nehemiah, a temple was built for

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the Samaritans on Mount Gerizim. Later this temple was destroyed but the Samaritans continued to consider Gerizim their holy mountain, and believed that there they could approach nearer to God than the Jews in Jerusalem.

Jesus met the woman of Samaria at Jacob's well. Her understanding being limited to the "visible," her first surprise was when Jesus said, "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." This was a tremendous thought to her, and with her limited faith she replied, "Sir, give me this water, that I thirst not, neither come hither to draw." —John 4:14, 15

She still did not understand the "invisible" nature of Jesus' statement, for she thought he was speaking of the some magic sort of literal water which would render him who drank thereof forever free from thirst. To get a drink of such water she thought, would save her further trips to Jacob's well. Only those enlightened by the Holy Spirit can discern that Jesus was here using water as a symbol of the life that consecrated believers would receive from him, life which, when perpetuated through the resurrection, will continue forever.

And even fewer through the centuries since have seen the further meaning in Jesus' words concerning the fact that those who, in this age, receive life from him will be-

come channels for this life to flow out to others. Yes, each consecrated recipient of life from Jesus will, if faithful, have the privilege of passing on that life to others. It is these "wells of salvation" that are evidently referred to in Isaiah 12:3.

After the woman of Samaria realized that Jesus was a prophet of God, perhaps even the Messiah, she engaged him in further conversation. She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (John 4:20) This was Jesus' opportunity to set forth that great truth concerning the worship of God, not from the standpoint of things visible and tangible, but "invisible." He replied, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, not yet at Jerusalem, worship the Father. Ye worship ye know not what," said Jesus.

As expressed in II Kings 17:41, the Samaritans "feared the Lord, and served their graven images." It is no wonder that they were confused and did not know what they really did believe. Such is the inevitable result of endeavoring to serve the Lord on the one hand while compromising with error on the other.

But how different it was with Jesus! "We know what we believe," he continued. What assurance is thus expressed. How did Jesus know? He knew because he accepted and had full confidence in

his Father's Word which had been provided through the holy prophets of the Old Testament. However, the Samaritan woman did not, nor could not, understand how Jesus could be so sure of his position.

She could grasp and understand only those things which the natural eye could see. And how she must have wondered when Jesus said that the time was coming when the people would worship God neither at Mount Gerizim nor at Jerusalem. With her limited understanding she would wonder how a person could worship God at all apart from some such visible and material center or monument of worship.

"God is a Spirit," Jesus said, "and they that worship him must worship him in Spirit and in truth." (John 4:24) Yes, God is a Spirit, an invisible being. (Col. 1:15; I Tim. 1:17; Heb. 11:27) Our faith must grasp this, and be able to look up to him in worship and praise at any time, anywhere, under any and all circumstances, without the help of visible assists. Such is the faith that enables us to look at the things which are unseen by the natural eye.

Gospel-age Walk of Faith

Beginning with Pentecost, when the enlightening influence of the Holy Spirit came to the church, the Lord has expected his people to walk entirely by faith. Note the great change which took place at the close of the Jewish age and the beginning of the Gospel age. In that former typical age the

Lord's people had, first the tabernacle, then the temple. They had their visible sin-offerings and burnt-offerings. They had their priests with robes of glory and beauty. Besides, they had the promises of the Law Covenant that God would bless them in basket and in store; and when they were faithful he did thus bless them.

But our "tabernacle" and "temple" are invisible. Our High Priest is invisible. Instead of offering up a visible animal in sacrifice, we deny self and give God our hearts. From then on, we sacrifice time and strength. Oh yes, we offer our substance—whether of money or otherwise—to the Lord, but these sacrifices are made through the urgings of the heart. It is not a matter of one animal or two animals which we must sacrifice; but what the desires of our hearts lead us voluntarily to give. And the reward for faithfulness is also largely in the realm of the invisible.

The Lord has not promised to bless us in "basket and store." (Deut. 28:5) He has promised only to give us spiritual strength to endure the trials which his loving providences permit to come upon us; providing a way of escape only when the trials are more than we can bear. It is only a faith that is strong enough to see the unseen things of God that, under these circumstances, enables us to think of our fiery trials as "light afflictions, which are but for a moment," and to be assured that they are working out for us a "far more exceed-

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ing and eternal weight of glory."
—II Cor. 4:17

No "Arms" of "Flesh"

We sometimes sing, "The arm of flesh will fail you, ye dare not trust your own." This expression was first used by good king Hezekiah when the king of Assyria was threatening to attack and destroy Jerusalem. He assured the people of Judah by saying, "With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."—II Chron. 32:8

We are told that the people "rested themselves upon the words of Hezekiah king of Judah." Hezekiah and those who shared his faith could "see" the invisible power of God operating on their behalf, although for the moment there was nothing that the natural eye could discern. Nor has the Lord given us anything "visible" upon which to lean.

However, down through the age many have endeavored to provide their own "arms of flesh." Human leadership has again and again been established. Those weak in faith have found it very helpful to place their confidence in the teachings and directions of their favorite leaders. Many have thus attained a measure of temporary security, but what rich blessings they have forfeited by not training their eyes of faith more resolutely upon the promises of God. They have looked too much at the things which are seen, and not sufficiently at the things which are not seen.

The one thing most nearly "visible" which the Lord has given us to lean upon is his inspired Word. But actually, it is not the ink and paper that constitutes his Word. It is the thoughts expressed by the words outlined by the ink on the paper that are important; and these thoughts—instructions; warnings; corrections; assurances; and promises—are invisible. They can be seen and appreciated only by that strong faith that enables us to see the unseen things.

And how wonderfully the Lord has prepared his Word for us! The prophets of the Old Testament contributed their part; and Jesus and the apostles theirs. We properly look up to the invisible, glorified Jesus, as our Head and Master; our Advocate; our Good Shepherd; and our prospective Bridegroom. Indeed, we honor him even as we honor the Father. But no one of the prophets or apostles occupies any such prominent position in our hearts and minds. We do not depend upon any one of them alone for our spiritual guidance and strength.

Together they have expressed the thoughts of God, and it is the sum total of these invisible thoughts that faith's vision beholds and in which we find our security, and rejoice. When the apostles were personally present in the Early Church some of the brethren, in their weakness, chose favorites. Some in the Church at Corinth wanted to be "of Paul," and some "of Peter." Paul exposed the evil

of this viewpoint and in other ways discouraged the brethren from leaning upon him instead of the Lord.

Paul congratulated the brethren of Berea for being "more noble" than the Thessalonian brethren because they searched the Scriptures in an effort to discover whether or not he was presenting the truth to them. (Acts 17:10, 11) When one of the inspired apostles takes this position with respect to the ultimate authority of the Word of God, should we not hesitate to insist that the brethren accept our interpretations of the Bible simply because they are ours?

Helpers

As we have seen, God's inspired Word has been made available through Jesus, the prophets, and apostles. But as Paul points out in Ephesians 4:11, he also has provided helpers—pastors, teachers, and evangelists. These are not inspired servants; but, since they are provided by God, they are certainly needed by the brethren, by all of us, that is.

These uninspired servants have been provided for the church throughout the age. Certainly a "faithful and wise" pastor was raised up in this end of the age; and how we rejoice in the manner in which the Lord used him to bring forth "meat in due season" from the great storehouse of truth, the inspired Word! (Matt. 24:25; Luke 12:42) How this rich spiritual "food" has strengthened and built

us up in the "most holy faith."—Jude 20

To suppose that we do not need the help which the Lord has thus provided would be to assume that we are self-sufficient—brilliant enough to study the Bible independently and obtain therefrom the glorious truths which it contains. In taking this position, we might reason that we do not wish to accept a "man's" interpretations, not realizing, perhaps, that we are setting ourselves up as being the only "man" we can trust. Thus we make an "idol" of ourselves, which, when we would worship God in Spirit and in truth, gets in the way of faith's vision of the invisible.

On the other hand, all the Lord's people should continue to discern the difference between the inspired Word of God and the uninspired teachings of the lesser servants of the church. "That servant" was commissioned to bring forth and serve "meat" already provided in the "storehouse," the Bible. And how marvelously he did this! He brought forth the great fundamental doctrines of the divine plan with an unsurpassed clarity and dogmatism. He could do this because there was a "thus saith the Lord" for every precious doctrine of the truth.

Our responsibility is to acquaint ourselves with the scriptural proof of all the various items of truth; and thus by the eye of faith to be able to "see" and thus know what we believe and why. And the "why" should not be because Brother

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Russell or our favorite class elder, or pilgrim, said so, but because the Lord has declared it in his inspired Word. Failing in this, we may well be in the position of leaning upon an "arm of flesh" which we have created by our own weak faith. If such be the case, then we are failing to see clearly those invisible riches of the truth which we daily need as an encouragement to continued faithfulness.

Brother Russell once said that he was but an "index finger" pointing to the truths in the Bible. What a beautiful way of emphasizing that we should be looking to the Word, not to the "index finger." Just as we recognize the intrinsic worth of Paul's compliment to the brethren at Berea because they insisted upon examining his teachings in the light of the inspired Word, so we should recognize that the same principle applies with respect to all the servants of the church. The noble Bereans of old did not risk their standing in the truth by the course they took with respect to the teachings of Paul; nor will we when we apply the test of the inspired Word to every teaching which may be presented to us, no matter by whom it may be presented.

This "Mountain"

We will be able to worship God "in Spirit and in truth," only through faith's vision of the things unseen. But to have such a "vision" requires a stronger faith than that possessed by the Samaritan woman at the well. She was concerned

over a "mountain" or a "city" in which God could be worshiped. She needed something to "see." Have we actually progressed beyond that point? The history of the church throughout the age is cluttered with "mountains." Some, indeed, weak in faith, have made "mountains" out of God's arrangements for promulgating the Gospel of the kingdom and serving the brethren.

Let us discern the difference between utilizing a medium, and looking upon it as a center of worship. The true worshiper and servant of God is not made holy by the place where he worships and serves. Rather, the place is made holy by the fact that it is used by those who worship God in Spirit and in truth. If we think literally of a "place," this would be true of the humblest home in which there are a few uncomfortable chairs, and it would also be true in a more commodious meeting place. The same principle would apply if we think of a "place" from the standpoint of a service medium through which we can co-operate for the furtherance of the truth.

Invisible Results

As we have seen, during the Jewish age the rewards for faithfulness were visible and tangible. Not so during this age of faith. We may strain every nerve to please the Lord, and yet severe trials may come upon us. We may zealously labor to promulgate the truth and see no results of our efforts. Do we wonder why the Lord permits

us to have such disappointing experiences? If we do, it is because our faith is not sufficiently strong to "see" the eternal, invisible things of God.

In his Word God has revealed that it is only through "much tribulation" that we can enter the kingdom. (Acts 14:22) Do we really believe this? If so, we will not wonder why the Lord permits us to suffer. He has also made it plain in his Word that only a comparatively few will give heed to the truth in this age—just one here and one there. Do we believe this? If so, why should we be discouraged if

there are no apparent results from our labors in the vineyard?

By "seeing" the invisible things of God we will know that our suffering is preparing us to share in the glory of the kingdom; and that our apparently unrewarded service is laying up for us "treasures in heaven." So, no matter what the circumstances of our Christian lives may be, let us continue to look at the eternal and unseen things of God which are visible only by the eye of faith. Thus, and thus only, will we be worshiping God in Spirit and in truth.

Two Salvations—One Savior

ALTHOUGH the race was one, and although all shared the same sentence of death, nevertheless it has pleased God to provide two different salvations from this curse of death. Both salvations are based upon the great sacrifice which Jesus accomplished at Calvary. The first of these salvations is for the church class, called out of the world during this Gospel age, called to a change of nature—from human to spiritual nature. Even this first salvation is not yet complete, and will not be until the whole company of the church shall have been selected from the world, and by the first resurrection shall have been glorified with Christ. These will be joint-heirs with Christ in his kingdom; and that kingdom will soon begin its work on behalf of the world.

The second salvation belongs to the millennial age, during which Messiah's kingdom will control the affairs of earth, and Satan will be bound. Then the knowledge of the Lord shall fill the whole earth. Then all the blind eyes shall be opened and all the deaf ears be unstopped; and at that time the second salvation will be effective to all mankind. That will not be a spiritual salvation—to the new nature, like unto angels. It will be a salvation to human perfection, and uplift man out of sin and death to the image of God, as at first experienced by father Adam.

Both salvations will be grand, glorious, though that of the church will be the more glorious. This salvation alone is open now; and the pathway to it is by the low gate and narrow way of consecration and self-sacrifice.

Being Saved

Matthew 10:28 reads, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Does not this text prove that the soul is a separate entity from the body, and that it can continue to live after the body dies?

NO, NOT when properly understood! The word soul is used in the Bible for the first time in Genesis 2:7, and from this text we learn that the soul is the being. This text, reads, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The new Standard Revised Version reads, "living being." From this text, then, it is clear that the living soul is the combination of the body animated by the breath of life. This indicates that the destruction of the body would mean the death of the soul, for there cannot be a soul, or living being, without a body.

What, then, did Jesus mean when he spoke of those who are able to destroy the body, but are not able to destroy the soul? This statement was made to his disciples whom he was sending out into the ministry

of the Gospel. He warned them that they would be persecuted and perhaps put to death, but he wanted them to be assured that in the event they were killed it would not mean their eternal destruction, for they would be restored to life in the resurrection, and thus again be living souls.

Because God intends to raise the dead he looks upon them as merely being asleep. The significance of the resurrection from this standpoint is shown by Jesus when he said to the Sadducees, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham and the God of Issac, 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

This thought is stated from another standpoint in Matthew 16:25; where Jesus is quoted as saying, "Whosoever shall save his life shall lose it: and whosoever will lose his life [in death] for my sake shall find it." In sending his disciples into the ministry Jesus was giving them an opportunity to sacrifice their lives in his name and in his service. He said that by doing this they would find their lives, which, of course, could only be in the resurrection. Thus, while their enemies might destroy their bodies, **their lives would be re-**

stored. Incidentally, the Greek word translated "soul" in the text under consideration (Matt. 10:28) is the same one that is translated "life" in this text.

Another interesting text bearing on the point is John 5:24. In this text Jesus says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment [Revised Version]." The everlasting life now possessed by believers is on the basis of faith in the resurrection. In verse 29 these are said to come forth in the resurrection to "life," rather than to judgment.

So it is that by faith believers do have a life, a soul, that is not permanently destroyed when the body dies. Their names are in God's book of life; and while they may remain asleep in death for awhile, they will be awakened in the resurrection. Thus they live unto God. On the other hand, if because of wilful disobedience to God they are destroyed by him, their lives are snuffed out forever. As souls, or living beings, they are no longer in his book of life.

More Guilty

Matthew 23:14 reads: "Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." What is meant in this text by the expression, "greater damnation"?

THE Greek word here translated "damnation" is **krima**, meaning a decision, or verdict; and in this text, an adverse verdict. A better translation in this instance would be "condemnation." **Krima** is thus translated in other texts. The Pharisees were at that time God's representatives, and as such claimed to serve the people unselfishly. But in this text Jesus indicates that in reality they were hypocrites.

"Ye devour widows' houses," Jesus said, "and for a pretense make long prayer." They pretended to have the widows' interests at heart, openly praying for them, while at the same time they were using their position of trust to exploit the helpless. This was heartless hypocrisy and deceit, practiced in the name of the Lord. For this Jesus said they would receive a more severe condemnation, implying retributive punishment.

The "wages of sin is death." (Rom. 6:23) Jesus redeemed the world from adamic death, but all wilful sinners will die the "second death." However, the "second death," as we understand it, is not necessarily imposed as a punishment for one wilful sin, or even a number of such sins. It is only when the sinner has demonstrated his determination to continue wilfully to oppose the Lord and his righteous laws that the full penalty, the "second death," is imposed.

We do not think that the Pharisees had reached this degree of wilfulness, although they were more

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wilful than those who did not enjoy the same favored position as themselves; so it will be more difficult for them in the day of resurrection and judgment. For one thing they will then find that their unfaithfulness cost them the honored position of being God's representatives, and that their places have been taken by Abraham, Isaac, and Jacob, and all the prophets. Matt. 8:11, 12; Luke 13:28, 29

"Finished"

When Jesus was hanging on the cross, and just before he died, he said, "It is finished." (John 19:30) What did Jesus mean by that statement?

THE evening before Jesus was crucified, when he was in the "upper room" with his disciples, he said in prayer to his Heavenly Father, "I have finished the work thou gavest me to do." (John 17:4) Jesus' active ministry had come to a close, although there were still a few hours of acute trial and suffering ahead for him. But, hanging on the cross and about to die, even this was "finished."

The work which the Heavenly Father had given Jesus to do at his first advent was primarily to suffer and to die for the world. He was made flesh" that he might give his flesh for the life of the world. (John 6:51) When on the cross, and about to die, this sacrifice had been completed, and he could say, "It is finished."

Jesus' work of preaching the Gospel of the kingdom, and of selecting and training his apostles, had also been finished. The most wonderful ministry known to man came to an end at Calvary. The greatest life ever lived was there completely given up in sacrifice that we might live. This aspect of the divine plan of redemption and reconciliation was therefore "finished" on the cross.

Body and Soul

Do I have to join a church in order to be saved?

THE keeper of the prison at Philippi inquired of Paul and Silas: "Sirs, what must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30, 31) There is nothing said here about joining a church in order to be saved, and we think that Paul and Silas gave the right answer.

To be "saved" means to be freed from the death condemnation that came upon the entire human race through the sin of our first parents. Throughout the thousand years of Christ's reign, those who are saved from this condemnation will, if they obey the laws of the kingdom, be restored to human perfection and live forever. With these, of course, the first step toward thus being "saved" will be their belief in Christ as their Redeemer, a belief that will be demonstrated by obedience to the divine will.

Being "saved" during this age

is upon the basis of faith. True belief in Christ, now as always, is demonstrated by "works," which in this case, to begin with, is in the form of a full consecration to God's will. This is a burial, or "baptism" of one's will into the will of God. Those who take this step of obedience are described as being baptized into Christ; and Paul wrote, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1

Being "in" Christ also means baptism, or burial, into his death. (Rom. 6:3, 4) So, instead of believers in this age being restored to perfection of human life, they die sacrificially with Jesus, with the merit of his shed blood making their sacrifice acceptable to God. Paul expresses it as presenting our bodies "a living sacrifice, holy, acceptable unto God," which is our "reasonable service."—Rom. 12:1

Paul further wrote, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5) Jesus was raised from the dead a glorious divine being,

exalted above angels, principalities and powers. (Eph. 1:20-22; Phil. 2:9, 10; I Pet. 3:22) To be in the likeness of his resurrection means to share in his exaltation to glory, honor, and immortality. (Rom. 2:7) Those who die with him will share in his inheritance, an inheritance which is incorruptible, one that "fadeth not away," but is "reserved in heaven" for all who are faithful even unto death.—I Pet. 1:3, 4; Rev. 2:10

Paul describes this invitation as a "heavenly calling." (Heb. 3:1) He also speaks of it as a "great salvation." (Heb. 2:3) This is the "salvation," then, which is attained by those who "believe" in the true sense in this age. This is what it will mean to these to be "saved." It is indeed a glorious salvation.

Joining a denominational church is not involved in thus believing and following in the footsteps of Jesus. Those who are "baptized" into Christ, at that time automatically become members of the "church which is his body." (Eph. 1:22, 23) But this is not a denominational church. Its membership is enrolled only in heaven.—Heb. 12:23

*"O! we long to see Thy glory
Streaming wide o'er all the earth;
Every error, old and hoary,
Flee to realms that gave them birth.*

*"For this glorious culmination,
Not for long shall Zion wait:
Soon will come her coronation;
Lo, her King is at the gate."*

Book of Remembrance

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.”—Malachi 3:16

THIS is not thought to be a literal book, written on parchment or paper, and bound in cloth or leather, wherein someone writes the names of all those who fear or reverence the Lord, and speak often one to another. Nevertheless, we believe that God has a record of all those faithful to him in times past, present and future, and that this constitutes a “book of remembrance” for the time when rewards are to be bestowed and those who are worthy specially remembered.

Reference is made to a “book” in Exodus 32:31-33: “And Moses returned unto the Lord, and said, Oh, this people [Israel] have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned

against me, him will I blot out of my book.” God punished Israel for their sin, but did not consume, or blot them out; Moses having interceded on their behalf. See verses 7-14.

Another book is referred to by the Revelator, chapter 20, verse 12, “the book of life.” In the millennial reign, when mankind in general come forth from their graves, they all will be placed on trial; every opportunity will be theirs to attain life everlasting on the human plane, by obedience to the kingdom requirements. The incorrigibly wicked (during that reign of Christ and his church), having refused the blessings of the “highway of holiness,” and not having their names written in the “book of life,” will be cut off from life. (Isa. 35:8; Acts 3:23; Rev. 20:15; 21:8) God will not permit any such blot in his glorious kingdom.

The foregoing paragraphs refer to three books—a “book of remembrance,” “thy book” or “my book,” and a “book of life.” Regarding the first mentioned book, recorded in Malachi 3:16, while this had special application to natural Israel, it is also of deep significance to spiritual Israel, the church of the Gospel age. The nation of Israel was in a state of apostasy; and a somewhat similar condition exists with mankind in general today. Men have very largely forgotten God, or have

not the required reverence for him. But there are some who do revere him, think upon his name and talk to each other about him. These are the ones to whom he hearkens, and with whom he is pleased. It is our great joy to reverence our Heavenly Father in literal fulfilment of Malachi's words, speaking "often one to another" as we meet together, whether our number be only two or three, or in large assemblies. If we continue to be faithful, reverencing our Father from the heart, eventually we shall be with him when he makes up his jewels.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [special treasure, margin]; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17) Our Father here promises to "spare" us: or, according to Prof. Young, "to have pity." How wonderfully gracious and patient! "Like as a father pitieth his children, so the Lord pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103:13, 14) He knows we cannot speak and act perfectly; but because of our faith and full consecration to him we have a righteousness from him, on account of our faith.—Phil. 3:9

We are now "accepted in the Beloved." (Eph. 1:6) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) Now, we are to "walk in newness of life,"

striving to be conformed to our perfect pattern, God's dear Son. (Rom. 6:4; 8:29) Unintentionally we at times stumble and come short of our heart's desire because of our fallen physical frame; but we very gratefully approach the heavenly throne of grace for cleansing from all unrighteousness.—Heb. 4:16; I John 1:9

Our Father indeed has a "book" in which are the names of all his faithful children of the Gospel age, and Jesus referred to this record, but did not call it a "book." Jesus at one time sent forth seventy disciples. He gave them power to heal the sick and say unto them, "The kingdom of God is come nigh unto you." (Luke 10:1, 9) Then in verse 20 we read: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Here was a privilege and honor in which to indeed rejoice.

The writer to the Hebrews also refers to this record which God has: "... To the general assembly and church of the firstborn, which are **written in heaven**," (chapter 12, verse 23) This church, when complete and glorified,—the heavenly Zion—will be God's dwelling place. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." (Ps. 132:13, 14) And God, as it were, then looking at the names in his "book of remembrance" will say of various members of the church,

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"This and that man was born in her [Zion]."—Ps. 87:5, 6

Another reference to this "book" is recorded in Philippians 4:3: "And I intreat thee also, true yokefellow, help those women which labored with me in the Gospel, with Clement also, and with other of my fellow-laborers, whose names are in the book of life." The Apostle Paul shows us here that the sisters have exactly the same privilege in this connection as the brothers.

Through the Revelator, the highly exalted Lord Jesus Christ sent messages to the seven churches; and a part of one of these communications reads: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3:4, 5

When this message to Sardis is

considered chronologically, it would seem to have particular reference to the church's history in the Dark Ages, just before the Reformation, when there was very little faith in the earth. So the Lord was able to indicate that those in Sardis who had not soiled their garments were but "few." The doctrine which many Christians hold of "once saved, always saved," does not ring true, because of the possibility of names being blotted out of the book of life.

In order that our names shall remain in the book of life, the book of remembrance, we must be faithful unto death. And to all such, the words of the risen Lord Jesus again are very encouraging: "They shall walk with me in white robes because they are worthy. The conqueror shall thus be clothed in white garments; and I will by no means blot out his name from the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels."—Rev. 3:4, 5, **Diaglott**

LIFE and immortality were not brought to light until Jesus came. (II Tim. 1:10) The great message of salvation which before was only hinted at was in due time clearly stated by Jesus. He came to give his life a ransom, to give a life that corresponded to the life that Adam lost. We see the beauty of the whole arrangement—that as by a man came death, by a man also should come the resurrection of the dead. "Whereas by one man's disobedience many were made sinners, even so by the obedience of one shall many be made righteous" (Rom. 5:19)—made free from the death penalty—and ultimately shall have a resurrection.

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Liverpool 1

The Word Sounded Forth

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

—I Thessalonians 1:2, 3

WHEN Paul wrote to the brethren at Thessalonica expressing his appreciation of their "work of faith, and labor of love," he was referring to their activities in proclaiming the Gospel. "From you," he wrote, "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." (ch. 1:8) The faith of the Thessalonian brethren was so strong and their love so ardent, that they were not content to proclaim the Gospel merely in their immediate neighborhood. They knew that Jesus had commissioned his disciples to go into all the world as his witnesses, and these zealous brethren endeavored to the best of their ability to comply with this commission. "In every place your faith to God-ward is spread abroad," wrote Paul.

This remarkable degree of faith and love was to Paul a very commendable thing. He thanked God for these brethren, and for their noble example. While without doubt the Thessalonian brethren greatly appreciated the loving ministry of Paul on their behalf, he wanted them to know that their response to the truth, and the evidence they gave of understanding the purpose for which it had been given to them, was a great source of inspiration to him. Paul's appreciation of loving zeal in the service of the Lord, the service of holding forth the "word of life," is also expressed in his letter to the brethren at Philippi. He admonishes them to continue faithful in "holding forth the word of life," and then adds, "That I may

rejoice in the day of Christ, that I have not run in vain, neither labored in vain.”—Phil. 2:16

Surely, then, the Lord is pleased to have us appreciate the loving zeal of his people as manifested in their sacrifice of time, strength and means for the promotion of the truth, for sounding it forth in “every place” within their abilities to reach. It is in this spirit that we again present our annual report of the work which has been done by the united efforts of the brethren. We feel more strongly than ever that what has been accomplished has been through the co-operation of the brethren. Hence it is your “work of faith” and your “labor of love” on which we are reporting.

We know, of course, and this should never be forgotten, that primarily it is the Lord’s work. Actually, there is no point at all in even trying to tell what we have done for the Lord, for everything has been done for us by him. It is the Lord who has blessed us with the opportunity of serving him, and who has made every provision whereby we might serve him acceptably, and to his glory. So when we report the activities of the year it is a report on the Lord’s work, the work which he has given us the privilege of doing, and the grace to accomplish. May the realization of this keep us humble, and may we be determined to do all to his glory.

In our text Paul speaks of “the patience of hope.” Certainly the desire to patiently, yet actively, wait for the fulfilment of our hopes has had much to do with efforts put forth by the brethren. This report appears in the January, 1958 issue of *The Dawn*, which is forty-four years beyond the time when many expected that all the “little flock” to whom it is the Father’s good pleasure to give the kingdom would be with their Lord in glory, and the kingdom fully established. From the Lord’s standpoint this is a very short time, but from the human standpoint it seems long, and certainly it has been a test of faith and endurance to the Lord’s people.

True, the “signs of the times” present increasingly strong evidence that the fruition of our hopes is near, and for this we lift up our heads with rejoicing. We believe that “patience of hope” will enable the Lord’s people to continue on in the way of sacrifice and service, even though at times, like the saints of old, they may cry out, “How long, O Lord, how long?” But we do need the quality of patient endurance.

If we knew, for instance, that in April of this year our sacrificial

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work on earth would be finished, how carefully and zealously we would use every opportunity of service during the intervening months. To maintain this same alertness and enthusiasm without knowing the exact time when we will hear that longed-for "well done" from the Master, is a severe test. It is a test, nevertheless, which we believe the brethren as a whole are meeting heroically, and to the glory of God. Let us thank God for this test of patient endurance, and continue to look to him for that strength which will enable us to endure unto the end.

The Same Spirit

There are many ways in which to serve the Lord, the truth and the brethren. Paul expressed it in this way: "Now there are diversities of gifts, but the same Spirit." Yes, the same Holy Spirit of God which anoints the Lord's people to "preach the glad tidings," and energizes them to do so, finds expressions in many and various ways. Enlarging on this, Paul wrote, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy [publicly expound] according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity [margin, liberally]; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."—Rom. 12:6-9

In the days of the Early Church opportunities of service were quite limited compared with today. They did not then have rapid means of travel. The art of printing was unknown, so that there were no tracts, booklets and books presenting the truth which the brethren could distribute. There was no radio or television over which the Gospel could be proclaimed. The kingdom message could not be recorded and later played back to small groups, or to the shut-ins hundreds and even thousands of miles distant.

Now we do have these additional advantages, and if Paul were writing to one of the ecclesias of our day he could, and doubtless would, include them in his list of "diversities of gifts." After all, every opportunity of service we enjoy is a gift from God, a priceless gift. Indeed, how can we value highly enough the opportunity of being "workers together" with the great Creator of the universe.—II Cor. 6:1

The additional methods of service which are made available by the foretold "increase of knowledge" in this "time of the end" are of such a nature as to make possible a general co-operation of the Lord's people throughout the world. This spirit of co-operation was present in the Early Church. When the opportunity arose many of the ecclesias contributed to help their needy brethren in Judea. The church at Antioch sent Paul and Silas out into a general ministry of the Gospel. In the various epistles we note the exchange of greetings and expressions of Christian love from one to the other. It is very evident that to the fullest extent possible the brethren then felt a common interest in one another, and in the work of the Lord in which all were engaged.

That same spirit is manifested among the brethren today, and, through modern methods of travel and communication, has a much wider field in which to find expression. While each ecclesia is happy in its freedom to conduct its own affairs according to its own wishes, the ecclesias in general are glad that one of their "wishes" is to co-operate in the general work of their brethren everywhere; and the brethren at The Dawn are glad indeed that they can have a share in this larger sphere of activity.

The Report

Coming specifically to the co-operative activities of the brethren during the year beginning October 1, 1956, and ending September 30, 1957, we can say that they have been encouraging indeed. The brethren displayed more than their usual enthusiasm for the distribution of free literature, such as tracts, radio circulars, kingdom cards, public meeting cards, and consolation cards. This has been due in part to the new designs available for some of the tracts and for the radio circulars.

Additional tracts and kingdom cards will be converted to the new design as we can get to it. This new style has resulted in a much larger mail response to this effort, which, of course, is encouraging to those who participate. This is an opportunity of service in which all the brethren can take part, at least to some extent. Some are able to spend an hour or more each week distributing free literature from house to house. Others, by having a few on hand, find frequent opportunities to hand them out, either by giving them personally to others, or by leaving them where they can

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be picked up and read. This is an opportunity of service which all should be using to the glory of God.

The mailing of consolation cards to relatives of the deceased is increasing, and the Lord is wonderfully blessing this phase of his work. The names of the relatives to whom these cards are mailed are obtained from the obituary lists of the local papers. The card bears a short message of comfort, and offers a free copy of the "Hope" booklet. It is very encouraging to realize how many write and ask for the booklet. If you are interested in learning more about this work we will be glad to furnish the information.

The Pilgrim Service

The Lord's rich blessing was upon the pilgrim service during the year. Those who serve in this field are making a commendable sacrifice on behalf of their brethren, and we know that their "labor of love" is appreciated by the Lord and by his people. Brothers C. W. Zahnnow, J. Y. MacAulay, and Samuel Baker continue to serve full time in the pilgrim work. Brothers G. P. Ostrander, O. D. Deifer, C. A. Sundbom, August Swanson, Everett Murray, E. G. Wylam, and Adolph Obenland spent from a few weeks to several months in this service. Others spent their vacation period in ministering to the brethren; and there were the many who filled week-end appointments. The number of meetings served, with total attendance, appears in the statistical "Good Hopes" report.

We take this opportunity again to remind the brethren that the services of the traveling brethren are available to all, even to those who are isolated. If you would like to have the pilgrims visit you while in your territory, write to The Dawn, Pilgrim Department, East Rutherford, N. J., stating your wishes. Or if you prefer, simply ask for more information.

Recorded Lectures

The recorded lecture service expanded considerably during the year, and is being used by more and more of the brethren. The recorded lectures are not designed to replace the personal services of pilgrims and elders, but they are proving to be a welcome supplement. There is much evidence that the Lord is richly blessing this service. It is expected that slow-playing records will eventually be utilized in this service, as well as tapes. This, we believe, will lead to another expansion of the recorded lecture service inasmuch

as many possess slow playing record machines who do not have tape recorders. For full information concerning this service write to Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, N. J.

Public Meetings

The Lord is still blessing public meetings as a method of proclaiming the glad tidings. Circumstances have greatly changed since the time of large attendances at public meetings. Fifty years ago there was little to take the attention of the people, especially on Sunday afternoons, and a "free lecture" was an important event. But now the situation is entirely changed. The automobile takes millions onto the highways. Those who remain at home are well supplied with entertainment, and even instruction, by radio and television. Besides, the percentage of people who give serious thought to the Bible and what it really teaches, is becoming smaller all the time.

But this does not mean that public meetings are not still successful. They are, and especially so as a means of reaching and further instructing those who become interested in the message over the radio and television. In communities where the Gospel of the kingdom is heard over the radio from week to week, there are those sufficiently interested to attend one or more public meetings, and we believe that every possible opportunity should be used to hold public meetings in these communities.

Such meetings need not be expensive. Large auditoriums are not a requisite. A room in a Y. M. C. A., or Y. W. C. A., or other suitable location, is quite ample. By special invitation the truly interested will attend a meeting even in a private home. We suggest, therefore, that when the pilgrim brethren visit you consideration be given to having them give a public lecture to which the radio interested, or your own friends and relatives, can be invited. The Lord will, we are sure, bless the effort. Many of the brethren are finding that they can get listening ears for the public lectures available through Dawn Recorded Lecture Service.

Radio and Television

A fairly complete report of the radio work was presented in the October issue of *The Dawn*, appearing in conjunction with the report of the 1957 General Convention. There is not much now that needs to be added to that report. With January, the "Frank and

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Ernest" program will have been on the network for three months of another contract year. The mail response continues to hold up well, and we are rejoicing that through the co-operation of the brethren this general proclamation of the kingdom message continues.

Plans for television are slowly progressing. We are hopeful that before long we can announce that thirteen programs are ready for use. This is sufficient for a three months' series, and we have reason to believe that some of the brethren will make arrangements to use these on their local stations. What may be done later on a national basis is a question to which we do not know the answer. Much will depend upon the amount of money that may be available for this branch of the work. We do not think it advisable to curtail the radio work in order to use television. If, in the Lord's providence, additional funds become available for television, we will take it as an indication from the Lord that we should proceed.

In closing, may we say again that we thank our Heavenly Father for the "work of faith," the "labor of love," and the "patience of hope" of his people, and for the inspiration your zeal has been to us. We are thankful also that we have had the opportunity of collaborating with you. May we bear one another before the throne of heavenly grace, seeking the Lord's guidance and help as we continue to lay down our lives in his service. Reports of activities in overseas countries will be published next month.

BOOKS OF LASTING INTEREST

THE DIVINE PLAN OF THE AGES (Library Edition)—This 350-page book was first published more than seventy-five years ago, and it has blessed many with a satisfying understanding of the Bible. Your collection of religious books is not complete without it. Fifty cents a copy.

THE BOOK OF BOOKS—This 320-page cloth bound book contains a brief review of all sixty-six books of the Bible, tracing the main themes of the Gospel from Genesis to Revelation. It gives the new reader a working knowledge of the Bible and its teachings, especially the principal features of the divine plan of salvation. Price \$1.00

DAWN PUBLICATIONS EAST RUTHERFORD, NEW JERSEY

LETTERS OF APPRECIATION

Wants to Share

Dear Sirs: I have many friends to which I want to give this literature. I have been searching for thirty years to know the truth. This appeals to me as being the most reasonable I have ever heard. Thanks be to God.—Montana

Truth Made Plain

Dear "Frank and Ernest": It is now over a year since I wrote to you asking for the booklet, "The Truth About Hell." You also sent me the booklet, "Hope Beyond the Grave." I really was glad and appreciative for having received these. I read them with much interest and satisfaction. Personally I think that these booklets go a long ways in revealing the harmony of the Scriptures. If they are read with an open, unprejudiced mind they should dispel much erroneous belief and superstition concerning the subjects they discuss. Their value could be great. Herewith is a donation as a token of my appreciation of what you are doing toward enlightening mankind in the way of truth. Sincerely and humbly yours.—Indiana

Believes Kingdom Near

Dear Sirs: I very much enjoyed your presentation on ancient and modern Israel, and would appre-

ciate having your free booklet on the subject. I believe that we are on the threshold of great and solemn events; that Christ's Kingdom is soon to be established. Upon this hope rests the future of mankind. Yours to advance the kingdom of Christ.—Oregon

Received Tract

Dear Sirs: Please send me a copy of the booklet, "God and Reason." I have received and read your tract entitled, "Human Destiny," and appreciate very much the message it contains. I would like a list of your Bible study booklets.—Pennsylvania

Appreciation

Dear "Frank and Ernest": Since the day I received the booklet, "When a Man Dies," I have been wanting to write and express my appreciation. It has given me a better understanding of the real truth. I have studied the Bible but never knew the real meaning of hell. May God bless you always.—Missouri

Always Believed

Gentlemen: I have always believed in the truth of the Bible, although I had little understanding of any of it until I heard the "Frank and Ernest" broadcasts. I attend the Bible Students meetings, where

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many things are made plain to me. Besides, I have gained further understanding from reading the various books and booklets published by you. I have always found your question section in *The Dawn* very helpful and interesting. Yours sincerely.—South Carolina

Wants Kingdom

Dear Friends: I pray for God's kingdom to come, and I am longing for it. This present evil world has no meaning to me. By studying with you I have, thank God, found the truth and I am happy with it. I try to show my books to all who will listen to me and read them. I now have "The Divine Plan of the Ages," "The Grace of Jehovah," and most of your other literature. I also take *The Dawn Magazine*. For the enclosed, will you send me any other literature which you think will help me to understand the Bible.—West Virginia

A Great Help

Dear "Frank and Ernest": Thank you very much for sending me "The Divine Plan of the Ages." It, and the booklets you sent, have been a great help to me in understanding God's Word. Never in my life have I been privileged to understand so much as I do today, although in my early days I attended Sunday School regularly. I thought then, even as thousands do today, that the good went to heaven when they died, and that the wicked went to a place of torment. But all this teaching has vanished

from my mind because I now realize that God has a wonderful plan for all mankind. I thank the Lord for helping me to understand the Scriptures, especially in these troublous times. I am enjoying reading "The Divine Plan of the Ages." It is a very great help to me. Very soon I will send for the next volume. Please keep up the good work for the Lord, and may God continue to bless you all in his service.—England

Comforted by Truth

Dear "Frank and Ernest": Will you please send me the booklet, "Israel in History and Prophecy." I am a subscriber to *The Dawn Magazine*, and have the six volumes of "Studies in the Scriptures," and "Our Most Holy Faith." I first learned of your teachings through the radio. I cannot begin to tell you the comfort and release from fear your broadcasts and literature have brought to me. May God bless you and your associates in the work.—Pennsylvania

Comfort When Needed

Dear Sirs: Would you please send me your booklet, "When a Man Dies," as I feel it will be a great comfort to me after losing my boy. He was executed in a nearby prison, and this has been a hard blow for me. I received a "Frank and Ernest" listening reminder handbill, and also a beautiful "Hope Beyond the Grave" card, which gave me great comfort. Many thanks.—England

Statistical "Good Hopes" Report

October 1, 1956—September 30, 1957

General Fund	\$ 41,759.34	
Radio and Television Fund	117,250.24	\$129,846.36
Traveling Speakers Fund	6,657.06	6,778.47
Free Literature Fund	1,540.11	11,391.00
Overseas Fund	2,914.12	8,284.30
Publications, Subscriptions, etc.	28,366.60	43,190.37
Bequests	3,076.80	
Other Income	1,992.79	
Total Receipts and Expenditures	\$203,557.06	\$199,490.50

GENERAL FUND: \$41,759.34 was contributed to this fund during the year, which was allocated to other funds as required.

RADIO AND TELEVISION FUND: \$129,846.36 was spent for the radio work in the United States, Canada, and foreign countries. This amount also includes costs of preparing tape recordings and electrical transcriptions, as well as other expenses in connection with the radio work; and preparation for television witnessing.

TRAVELING SPEAKERS FUND: Pilgrim service was supplied to 2,120 class meetings, with a total attendance of 80,526; and 106 public meetings, with a total attendance of 10,600. This service was a total cost of \$6,778.47.

FREE LITERATURE FUND: Total charge against this fund is \$11,391. This charge includes the cost of printing and shipping 8,451,670 tract pages of free literature, such as tracts, radio circulars, kingdom cards, consolation folders, etc., in English, and various foreign languages; also 60,357 booklets.

OVERSEAS FUND: \$2,914.12 was donated to this fund during the year, while total expenditures for overseas work totaled \$8,284.30. This figure includes financial help to the work in Germany and Italy, and the cost of publishing and shipping books and booklets in various foreign languages.

Expressions of "Good Hopes" may be sent as desired to any of the funds—General; Radio; Television; Traveling Speakers; Free Literature; Overseas; and Free Subscriptions, and Recorded Lecture Service.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

HENRY E. ANDERSON			
Wallingford-Hartford, Conn.	January	19	
FRED A. BRIGHT			
New Brunswick, N. J.	January	12	
J. BURTON BROWN			
Santa Ana, Calif.	January	26	
ALFRED BURNS			
Gary, Ind.	January	19	
EUGENE BURNS			
Boston, Mass.	January	26	
CHARLES M. CHUPA			
London, Ont. Can.	January	12	
JENS COPELAND			
Zephyrhills, Fla.	January	26	
L. PAUL DAVIS			
Monterey, Calif.	January	19	
Santa Cruz, Calif.		19	
ORLANDO D. DEIFER			
Reading, Pa.	January	12	
THOMAS C. FAY			
San Diego, Calif.	January	12	
TED HACK			
Aurora, Ill.	January	12	
		HUGH H. HANHAM	
Milwaukee, Wis.	January	5	
Batavia, Ill.		16	
Aurora, Ill.		17	
Chicago, Ill.		19	
Gary, Ill.		20	
Grand Rapids, Mich.		21	
Saginaw, Mich.		22	
Flint, Mich.		23	
Jackson, Mich.		24	
Detroit, Mich.		26	
Buffalo, N. Y.		27	
Rochester, N. Y.		28	
		JOHN G. HULL, JR.	
Riverside, Calif.	January	19	
Ontario, Calif.		19	
		GEORGE O. JEUCK	
Lakeland, Fla.	January	12	
		EDMUND JEZUIT	
Covert, Mich.	January	19	
		G. F. JUDSON	
Groton-New London, Conn.	January	18, 19	
		ARTHUR H. KRUMPOLT	
Baltimore, Md. (Morn.)	January	19	
Philadelphia, Pa. (Aft.)		19	
		RAYMOND J. KRUPA	
Albany, N. Y.	January	12	

SPEAKERS' APPOINTMENTS

C. STUART LIVERMORE
Allentown, Pa. January 26

LUDLOW P. LOOMIS
Wilkes Barre, Pa. January 19

JOHN Y. MAC AULAY
Orlando, Fla. January 2, 3
Jacksonville, Fla. 5
Quitman, Ga. 6
Cairo, Ga. 7, 8
Louisville-Texasville, Ala. 9-12
Montgomery, Ala. 13
Decatur, Ala. 14, 15
Birmingham, Ala. 16-19
Meridian, Miss. 20
Waynesboro, Miss. 21, 22
Fairhope, Ala. 23, 24
Mobile, Ala. 26, 27
Kenner, La. 29
Hayes, La. 31
Lake Charles, La. February 1

CLIFFORD R. MILES
San Luis Obispo, Calif. January 19

MARTIN MITCHELL
Wilmington-Seafood, Del. January 5

EVERETT MURRAY
Los Angeles, Calif. January 2-5
Yuma, Ariz. 6
Tucson, Ariz. 7, 8
Ft. Worth, Tex. 9
St. Louis, Mo. 12

KENNETH M. NAIL
San Jose, Calif. January 11
San Francisco, Calif. 12

LELAND PARSONS
Chicago, Ill. January 19
Detroit, Mich. 26

HARRY PASSIOS
East Liverpool, Ohio January 12
Washington, Pa. 19
Akron, Ohio 26

E. K. PENROSE
Indianapolis, Ind. December 29

G. RUSSELL POLLOCK
Ventura, Calif. January 12

LEO B. POST
Milwaukee, Wis. January 12

KENNETH W. RAWSON
Paterson, N. J. January 19

RAYMOND RAWSON
Toledo, Ohio January, 19

NORMAN F. RICE
Whittier, Calif. January 19

B. E. ROSE
Adrian, Mich. January 12

ALBERT SHEPPELBAUM
Minneapolis, Minn. January . . . 12

W. W. STROMBERG
La Salle, Ill. January 5

J. I. VAN HORNE
Akron, Ohio January 12
Monessen, Pa. 26

FELIX S. WASSMANN
New Haven-Waterbury, Conn. Jan. 12

ERNEST G. WYLAM
Indianapolis, Ind January 12
Cincinnati, Ohio 19

HOWARD YOUNG
Duquesne, Pa. January 5

CHRISTIAN W. ZAHNOW
Kent, Ohio Dec. 15-27, 30-Jan. 17
Pittsburgh, Pa. December 29
Cleveland, Ohio January 19

LOUIS ZBIK
Flint, Mich. January 5

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

PHOENIX, ARIZONA, December 28-January 1—Osborn Auditorium, 3415 N. Central Avenue. Miss Esther Haldenwang, 2810 West Roosevelt.

CHICAGO, ILLINOIS, December 31-January 1—Watchnight service and convention on New Year's Day will be held at 912 North La Salle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue, Chicago 32.

LOS ANGELES, CALIFORNIA, January 5—Mr. A. W. Abrahamson, 2816 West 83rd Street, Inglewood 4.

COLUMBUS, OHIO, January 12—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Ave.

MINNEAPOLIS, MINNESOTA, January 12—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Avenue, N. E.

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

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

SALEM, OREGON, January 19—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

CHICAGO, ILLINOIS, January 26—912 North La Salle Street.

DETROIT, MICHIGAN, January 26—Maccabees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Avenue, Detroit 34.

St. PETERSBURG, FLORIDA, March 1-3

MIAMI, FLORIDA, March 7-10

GARY, INDIANA, April 5, 6.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 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—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

Reincarnation vs. Resurrection—32 pages, 5 cents.
 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 cts.
 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.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 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.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; The New Creation; 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 cents. Hymns of Dawn, without music—25 cents.

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¢

FRENCH: Divine Plan of the Ages; "Behold Your King"; Daily Heavenly Manna—50 cents. 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; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents.

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

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¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢. Armageddon, Then World Peace—5¢.

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.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14, Gal. 3:29

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35