

a herald of Christ's presence

# THE DAWN

"ALL THE KINDREDS OF  
THE NATIONS SHALL  
WORSHIP BEFORE  
THEE. FOR THE  
KINGDOM IS THE  
LORD'S."

--Psalm 22:27, 28

May 1967

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## The Promised Land

NO SINGLE word or phrase can adequately describe the chaotic and distressing conditions that prevail throughout the earth today. No matter what segment of society we look at we find turmoil, suffering, uncertainty, and fear. We have the United Nations organization, but the nations have never been less united. This is particularly true of the newer and smaller nations of earth, such as those in Africa and Asia. There is undoubtedly a desire for peace on the part of all nations, but each nation, large or small, wants peace on its own terms.

Financially, the world is in desperate straits. National debts are growing larger everywhere, with no end of increasing debt in sight. The United States is feverishly endeavoring to hold the world up and together by loans and gifts of money, and at the same time to finance the extremely costly war in Viet Nam, put a man on the moon, and fight the war against poverty. The cost of each of these projects runs into billions of dollars each year.

As a part of the general picture of chaos and madness, the crime rate is increasing, juvenile delinquency is rampant, and dishonesty in high places both in business and in government becomes increasingly shocking. But in all of these evidences of the world's fatal sickness there is a bright star of hope—one development which, while slow and hazardous, nevertheless is on the positive side in betokening the approach of a new and better day for all mankind. It is Israel and the accomplishments in the Promised Land by the people of Israel.

God's dealings with his ancient people Israel serve as a key

to unlock many of the Bible's prophecies. This is particularly true today because we can look back through past centuries and note the wonderful manner in which the prophecies of the Bible concerning this people have been fulfilled, and are still being fulfilled. This knowledge serves well as a sort of field glass, through which it is possible to see the future more clearly as the plan of God continues to develop.

Four thousand years ago God promised Abraham, the Father of the Jewish people, that he would give him the land of Caanan as an everlasting possession, and in this promise God included the "seed" or descendants of Abraham. The Lord said to him, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen 17:8

Abraham himself never did possess the Promised Land, although he will come into his promised inheritance in the resurrection. Hundreds of years after God's promise to Abraham, his descendants, under the leadership of Joshua, did enter the land of Caanan. But even before they crossed over Jordan into the land, Moses foretold that because of their evil-doing they would not be permitted to remain, but would be scattered among all nations, although finally they would be restored to the land. Moses said, "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence he will fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."—Deut. 30:3-5

### **Captivity in Babylon**

Beginning with 606 B. C. the Israelites experienced captivity in Babylon for a period of seventy years, but at the end of the

seventy years were permitted to return to the Promised Land. While this return from captivity in Babylon was foretold by God's prophets, their prophecies relating to it should not be confused with those which pertain to their return, thousands of years later, from a world-wide scattering.

Moses, as we have noted, was the first of God's prophets to forecast this final regathering of Israel. Later God used other prophets to confirm Moses' prophecy. The Prophet Jeremiah wrote, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it." One would suppose that this would be a time of great rejoicing for the Jewish people and ultimately it will be; but Jeremiah indicated that first much trouble would be involved. He wrote, "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. . . . Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:3-7

How great thus far have been the difficulties of Israel in connection with the regathering of the people to the Promised Land! And even now the little State of Israel is ringed by enemies whose avowed purpose is to destroy this new nation and drive the Israelites from the land. As the prophet foretold, this ancient people of God have indeed "heard a voice of trembling, of fear, and not of peace." While we should not endeavor to interpret the details of prophecy in advance, there seems a likelihood that much more trouble and cause for fear is in store for the Israelites before the Lord fulfils his promise to deliver them from their enemies.

### **Further Details**

Various details of Israel's experiences during this regathering period are foretold in the Scriptures. This gives us the assurance that what we see taking place among and on behalf of this people is indeed in fulfilment of the prophecies concerning their

return to the Promised Land. For example, through the Prophet Joel the Lord said, "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2

In verses 9 to 14 of this chapter there is foretold a warlike gathering of the Gentile nations, in which the "valley of Jehoshaphat" is described as "the valley of decision." In this gathering of the nations there is a preparation for war, in which, symbolically speaking, the nations are said to beat their "plowshares into swords, and . . . pruninghooks into spears." The present generation has witnessed this warlike gathering of the nations, and has seen in almost unbelievable magnitude the resources of the earth, provided by God for the sustenance of the people, converted by the nations into munitions of war.

Equally striking in this prophecy is its mention of the fact that the Lord would have a "controversy" with the Gentiles in connection with his people and their land. Mention is also made of the division of the land. The land has been divided so that the Israelites today are in control of only a portion of the area originally promised to Abraham. While we do not know how this will be brought about, it is reasonable to suppose that as the regathering continues, the Israelites will come into possession of all the Promised Land.

Another prophecy which indicates much trouble for the Jewish people during the period of their restoration in the Promised Land is found in Ezekiel 20:33-37. We quote: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people.”

Surely there has been much “fury” manifested thus far in connection with the efforts of the Israelites to migrate from the various countries in which they have been domiciled, and to make a new home for themselves in Palestine. And, as predicted, even those who are in Palestine are in “the wilderness of the people,” in the sense that they share with all people of the earth the distress and uncertainty of this chaotic time in human history. They have not yet found peace and security.

### **God’s Rulership**

Following the death of King Saul of Israel, God established his rulership over the Israelites through King David, and the descendants of David became God’s ruling house over that nation. In his old age David abdicated the throne in favor of his son Solomon. Concerning this we read, “Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.”—I Chron. 29:23

This rulership of the Lord over Israel, through David and his successors, came to an end in 606 B. C., when their last king, Zedekiah, was overthrown by Nebuchadnezzar, and the people taken captive to Babylon. While the Israelites were released from that captivity they did not regain their national independence. However, although the royal house of David was overthrown, it was not destroyed, as we learn through the Prophet Ezekiel. Concerning Zedekiah, Ezekiel wrote, “Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:27

This prophecy indicates that the royal right to rule which was vested in the house of David would in the future be given to the One to whom it actually belonged, who, the Scriptures

indicate, is none other than Jesus Christ. That is why Gabriel, in announcing to Mary the coming birth of Jesus, explained that he would sit upon the throne of David his Father.—Luke 1:32, 33

With the overthrow of Zedekiah, the house of David became inactive and disestablished and was to remain so until the time came in the plan of God for it to be taken over by Jesus. The Prophet Isaiah wrote about this: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6-7

Jesus did not ascend the throne of David at his first advent. This development in the plan of God was to take place at his second advent, when he returned to establish his kingdom. We believe that even now we are living in the days of his second presence, and that this accounts for the language used in the prophecy quoted previously, in which the Lord says concerning the Israelites, "With fury poured out, will I rule [Heb., 'reign'] over you." In ancient times God ruled over Israel through David, Solomon, and others, but now his rulership is through his Anointed Son, King Jesus. And one of the first purposes of that rule is to gather his people from the nations and to establish them in the Land of Promise. And, as we have seen, there has been much "fury" connected with this divine intervention on behalf of the Hebrew people.

### **Regathering and the Kingdom**

Through the Prophet Jeremiah the Lord gives us another prophecy relating to the regathering of Israel, showing that this great event in the divine plan was due to take place in connection with the inauguration of the messianic kingdom. We quote:

"I will gather the remnant of my flock out of all countries

whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them [a possible reference to the Ancient Worthies, the 'princes in all the earth'], which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. 23:3-8

This prophecy also identifies Jesus, the righteous Branch of David, as being associated with the regathering of Israel to their land. But here we are taken a little further into this development, to a time when the Israelites no longer fear, and when they are at peace. We are assured also that ultimately Israel will be saved. Paul's treatise on the point says concerning the time of Israel's rehabilitation that then, "All Israel shall be saved." (Rom. 11:26) Paul explains that the Deliverer of Israel shall "come out of Sion."

This is the great objective in the restoration of Israel to the Land of Promise. It is the messianic kingdom objective, and the rich blessings of that kingdom will be offered first to Israel, and quickly the opportunity to receive the blessings will reach out to all mankind. Therefore, our interest in what is now taking place in the ancient Holy Land is in the fact that it is one of the evidences that the long-promised blessings of Christ's kingdom will soon be reaching the people.



# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

Birmingham WBRC-TV Channel 6  
Saturdays, 5:30 a.m.  
Decatur WMSL-TV Channel 23  
Saturdays, (Time to be announced.)  
Florence WOWL-TV Channel 15  
Sundays, 11:00 a.m.  
Montgomery WCOV-TV Channel 20  
Sundays, 12:00 noon  
Tuscaloosa WCFT-TV Channel 33  
Sundays, 1:00 p.m.

## ARIZONA

Phoenix KTAR-TV Channel 12  
Fridays, 6:00 a.m.

## ARKANSAS

Little Rock KTHV-TV Channel 11  
Sundays, 11:00 a.m.

## CALIFORNIA

Clovis KAIL-TV Channel 53  
Sundays, 8:00 p.m.  
Hollywood KLXA-TV Channel 40  
Sundays, 11:00 a.m.  
Fresno KMJ-TV Channel 24  
Sundays, 10:00 a.m.  
Mt. Wilson KMTW-TV Channel 52  
Sundays, 8:30 p.m.  
Los Angeles KTTV Channel 11  
Sundays, 7:00 a.m.  
San Diego KFMB-TV Channel 8  
Sundays, 7:00 a.m.  
San Francisco KSAN-TV Channel 43  
Sundays, 11:00 a.m.  
San Jose KNTV-TV Channel 11  
Tues, Thurs. Fri., 8:00 a.m.  
Visalia KICU-TV Channel 43  
Sundays, 11:00 a.m.

## COLORADO

Durango KREZ-TV Channel 6  
Sundays, (Time to be announced.)  
Grand Junction KREX-TV Channel 5  
Sundays, (Time to be announced.)

Montrose KREY-TV Channel 10  
Sundays, (Time to be announced.)

## CONNECTICUT

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## FLORIDA

Jacksonville WJKS-TV Channel 17  
Sundays, 8:30 a.m.

## HAWAII

Honolulu KHON Sundays, 7:00 a.m.  
Wailuku KAIL Sundays, 7:00 a.m.  
Hilo KHAW Sundays, 7:00 a.m.

## ILLINOIS

Moline WQAD-TV Channel 8  
Sundays, 11:30 a.m.

## INDIANA

Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 12:00 noon.

## LOUISIANA

Monroe KTVE-TV  
Sundays, 7:00 a.m.

## MASSACHUSETTS

Springfield WHYN-TV Channel 40  
Sundays, 8:30 a.m.

## MICHIGAN

Flint WJRT-TV Channel 12  
Saturdays, 8:00 a.m.  
Bay City WNEM-TV Channel 5  
Wednesdays, 5:45 a.m.

## MINNESOTA

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 7:00 a.m.  
Walker KCMT-TV Channel 12  
Alternate Sundays, 7:00 a.m.

## MISSISSIPPI

Biloxi WLOX-TV  
Sundays, 1:00 p.m.

## TV BROADCAST

Columbus	WCBI-TV	Channel	4	Greenville	WFBC-TV	Channel	5
Sundays,	7:30 a.m.			Tuesdays,	6:30 a.m.		
Meridian	WTOK-TV			<b>SOUTH DAKOTA</b>			
Sundays,	10:00 a.m.			Aberdeen	KXAB-TV	Channel	9
<b>NEW MEXICO</b>				Sundays,	10:30 a.m.		
Farmington	CATV-TV			<b>TEXAS</b>			
Sundays,	8:30 p.m.			Big Spring	KWAB-TV	Channel	4
				(Day and	time to be	announced.)	
<b>NEW YORK</b>				El Paso	KTSM-TV	Channel	9
Binghamton	WNBF-TV	Channel	12	Sundays,	10:00 a.m.		
Sundays,	8:00 a.m.			Odessa	KOSA-TV	Channel	17
				Sundays,	(Time to be	announced.)	
<b>OHIO</b>				San Antonio	KWEX-TV		
Cambridge	WHIZ-TV	Channel	80	Sundays,	3:15 p.m.		
Sundays,	9:30 a.m.			<b>UTAH</b>			
Cincinnati	WCPO-TV	Channel	9	Salt Lake City	KUTV	Channel	2
Thursdays,	1:30 a.m.			Sundays,	10:00 a.m.		
Columbus	WBNS-TV	Channel	10	<b>VIRGINIA</b>			
Saturdays,	7:30 a.m.			Roanoke	WRFT-TV		
Coshocton	WHIZ-TV	Channel	71	Sundays,	12:00 p.m.		
Sundays,	9:30 a.m.			<b>WASHINGTON</b>			
Toledo	WSPD-TV			Yakima	KNDO-TV		
Sundays,	1:00 p.m.			Sundays,	11:30 a.m.		
Zanesville	WHIZ-TV	Channel	18	Richland	KNDU-TV		
Sundays,	9:30 a.m.			Sundays,	11:30 a.m.		
<b>PENNSYLVANIA</b>				<b>WEST VIRGINIA</b>			
Lebanon	WLYH-TV	Channel	15	Fairmont	WDTV		
Sundays,	11:30 a.m.			Sundays,	1:00 p.m.		
<b>SOUTH CAROLINA</b>				Oak Hill	WOAY-TV	Channel	4
Anderson	WAIM-TV	Channel	40	Fridays,	(Time to be	announced)	
Mondays,	(Time to be	announced.)		<b>BERMUDA</b>			
Charleston	WCSC-TV	Channel	5	Hamilton	ZFB-TV	Channel	
Sundays,	12:00 p.m.			(Day and	time to be	announced.)	

## SPANISH RADIO BROADCASTS SUNDAYS UNLESS OTHERWISE NOTED

<b>PANAMA</b>		Saturdays,	<b>PERU</b>
Panama City	HOR59	8:45 a.m.	Lima
			Radio America
			7:00 p.m.
<b>PARAGUAY</b>			<b>URUGUAY</b>
Asuncion			Montevideo
			Radio Carve
			Saturdays,
			4:30 p.m.
			<b>PHILIPPINES</b>
Z. P. 9 Comuneros	970 kc.	10:15 a.m.	Davao City
			DXAW
			Saturdays,
			9:45 p.m.

# Frank and Ernest™

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

Decatur WMSL 1400 12:15 p.m.  
Hayleyville WJBB 1230 12:00 p.m.

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:00 a.m.  
Needles KSFE 1340 8:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 10:00 a.m.

#### COLORADO

Fort Collins KZIX 600 1:00 p.m.  
Pueblo KDZA 1230 10:05 a.m.

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Indianapolis WIBC 1070 10:30 a.m.  
Muncie WLBC 1340 8:45 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:10 a.m.  
Winchester WWKY 1380 10:30 a.m.

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit WLDK(fm) 95.5 9:00 a.m.  
Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.  
Minneapolis KQRS 1440 12:30 p.m.

#### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.  
Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:35 a.m.  
St. Louis KWK 1380 8:00 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

#### NEBRASKA

Grand Island KRGJ 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 9:30 a.m.

#### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

## BROADCAST SCHEDULE

### NEW YORK

Albany WEEE 1300 9:00 a.m.  
 Kingston WBAZ 1550 9:45 a.m.  
 New York WJRZ 970 9:30 a.m.

### NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.  
 Leaksville WLOE 1490 12:05 p.m.

### OHIO

Akron-Canton WHLO 640 7:45 a.m.  
 Cincinnati WNOP 740 9:10 a.m.  
 Columbus WBNS 1460 10:05 a.m.  
 Piqua WPTW 1570 11:30 a.m.  
 Zanesville WHIZ 1240 6:45 a.m.  
 Cleveland (Sat.) WXEN (fm) 106.5  
 11:45 a.m.

### OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.  
 Wagoner KWLG 1530 8:15 a.m.

### OREGON

Lebanon KGAL 920 9:00 a.m.  
 Portland KLIQ 1290 9:30 a.m.  
 The Dalles KODL 1440 9:15 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
 Connellsville WCVI 1340 12:05 p.m.  
 Pottstown WPAZ 1370 8:30 a.m.

### PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

### SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m. and  
 5:45 p.m.

### TENNESSEE

Clinton WYSH 1380 7:00 a.m.

### TEXAS

Lubbock KDAV 580 9:45 a.m.  
 Pampa KPDM 1340 12:00 p.m.  
 San Antonio KBOP 1380 7:15 a.m.  
 Sherman-Dennison KRRV 910 11:45 a.m.  
 Wichita Falls KWFT 620 10:15 a.m.

### UTAH

Salt Lake City KSOP 1370 9:30 a.m.

### VIRGINIA

Richmond WLEE 1480 10:10 a.m.

### WASHINGTON

Bellingham KPUG 1170 9:30 a.m.  
 Centralia-Chehalis KELA 1470 10:35 a.m.  
 Olympia KGY 1240 10:35 a.m.  
 Seattle KAYO 1150 10:30 a.m.  
 Tacoma KMO 1360 9:45 a.m.

### WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.  
 Milwaukee WEMP 1250 8:45 a.m.  
 Neillsville WCCN 1370 9:15 a.m.

### WYOMING

Cheyenne KVWO 1370 10:05 a.m.

### VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

### CANADA

Calgary, Alta. CKXL 1140 9:15 p.m.  
 Corner Brook, Nfld. CFCB 570 10:30 a.m.  
 Dauphin, Man. CKDM 730 10:30 a.m.  
 Oshawa CKLB 1350 9:45 a.m.  
 Prince Albert, Sask. CKBI 900 10:30 a.m.

### AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

### RADIO TOPICS FOR MAY

7—"Judgment Day Favors for Sinners"      21—"The World on Fire"  
 14—"Rehabilitating Death's Prisoners"      28—"A Global Paradise"

**LESSON FOR MAY 7**

## The Character of the Early Church

**MEMORY VERSE:** "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness."—**Acts 4:31**

### **ACTS 4:23-33**

THE activities of the Early Church began under threats from the Jewish rulers which were designed to intimidate those first disciples and thus to deter them from preaching Christ and the wonderful plan of God which was centered in him. But Peter and John, who had been imprisoned overnight, informed their persecutors that they intended to continue witnessing for Jesus.

After being released by the religious rulers, Peter and John joined their brethren and gave a report of what had happened to them. All were thankful for the release of the two apostles, and they lifted up their voices and hearts unitedly in thanksgiving for the Lord's overruling providences on their behalf. In their prayer they related the prophecy of Psalm 2:1,2 to the persecution of Jesus by Herod, Pontius Pilate, and the Gentile and Jewish people and now to the persecution of Jesus' followers.

Their quotation from the psalm reads, "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." (Acts 4:25,26) This prophecy of the 2nd Psalm as a whole applies at the end of this age, rather than at the beginning. However, it is true that the opposition of religious and civil rulers has been manifested toward Jesus and his followers right from the beginning. The world as a whole has hated the light of the Gospel and has persecuted those who bore witness to this light, including Jesus, whom they hung upon a cross.

Upon hearing the report of Peter and John, the believers petitioned the Lord to give them strength to preach the Word with all boldness by giving them evidences of his blessing upon their efforts, such as the healing of the man who had been lame, and by other "signs and wonders" which his wisdom deemed advisable. The immediate answer to

this prayer is described in our memory verse. The manifestation of God's blessing upon them and of his power in their midst was similar to that which was experienced at Pentecost.

The experience brought the company very close together. The account states that "the multitude of them that believed were of one heart and of one soul." This "multitude" consisted of many thousands. In verse 4 of the chapter a figure of 5,000 is given, and this included only the men. It is not necessary to suppose that all these remained faithful to the cause, but apparently all of them were enthusiastic in the beginning, and let us hope that most, if not all, of them remained so.

This multitude went further in their belief than simply to give mental assent to the facts concerning Jesus and to accept him as their Leader. The record states that they gave up all their possessions and put their assets into a common treasury. This arrangement worked well for a while. We read, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."—ch. 22:34, 35

However, this arrangement of the first believers did not continue, for, while the Scriptures do not indicate that any formal decision

was taken to discontinue it, the record is clear that brethren later owned their own homes and carried on the material aspects of their lives independently of one another, much as the Lord's people do today. While for a short time the communal life of the early believers seemed to work well, it led to difficulties. It carried with it the temptation to be unfair. We are told of one occasion when "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." (ch. 6:1) Probably it was incidents of this kind that led to the discontinuance of the arrangement.

The lesson informs us that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (4:33) All consecrated believers are anointed by the Holy Spirit to be witnesses for Jesus, but at the time of our lesson most of the believers were extremely young in the faith. They needed to listen and to observe and to learn. The apostles had been with Jesus, and by the aid of the Holy Spirit by now had a good grasp of the Gospel, and they were zealous in proclaiming it.

#### QUESTIONS:

What were the conditions under which the Early Church began?

In what sense did the 2nd Psalm apply at the beginning of the age?

Did the communal life of the Early Church continue?

## Gamaliel Advises the Council

**MEMORY VERSE:** "I know that Thou canst do everything, and that no thought of Thine can be hindered."—Job 42:2, margin

### ACTS 5:27-39

THE apostles did not heed the warning of Israel's religious leaders to cease preaching the resurrected Christ. Whereupon, the chief priest and his underlings—many of whom were Sadducees who did not believe in the resurrection of the dead—attempted to make good their threats against these faithful witnesses of Jesus. The apostles were again thrown into prison, but during the night an angel of the Lord released them, and when they were sent for the next morning to appear before the council, they were not there, and for a time could not be found.

"Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple." (vs. 25) The apostles were quickly apprehended and without violence brought before the council—probably the sanhedrin. The high priest addressed them, saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." (vs. 28) What a wonderful testimony to the apostles' faith-

fulness in bearing witness to the truth!

The apostles' reply to the high priest was in itself a witness for Jesus, and it was heard by the entire council. We quote: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him."—vss. 29-32

This was more than the prejudiced religious rulers of Israel could stand. "They were cut to the heart, and took counsel to slay them." This has been the way of the world throughout the centuries. As a rule, those who have faithfully proclaimed the message of God's truth have been despised and hated. The darkness has hated the light, and the lightbearers have been persecuted—frequently imprisoned and slain. In some parts of the world this is still true, although in many countries the spirit of liberty and tolerance prevails to considerable extent.

There was one in the sanhedrin who had a different view from the majority. This was Gamaliel. He was a Pharisee and a doctor of the law, and he was held in high esteem among the people. He commanded that the apostles be separated from the council, apparently so that he could address his fellow members more privately. Then he said, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men."

After reminding the sanhedrin of certain ones in the past who had attempted to get a following in Israel, Gamaliel continued, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

This was a good argument, and strangely enough the council gave heed to it. We do not know, of course, but it may be that Gamaliel was more impressed by the "doctrine" of the apostles than he was at that time ready to admit, and was willing to do what he could to save the lives of these first witnesses for Jesus.

The spirit of hatred still prevailed in the council, however, for while they agreed to release the apostles, they could not let them go without beating them first, and giving them another warning not to speak in the name of Jesus. We read that the apostles left the

council "rejoicing that they were counted worthy to suffer shame for his name."—vs. 41

Our memory verse reminds us of a great truth, which is that nothing can interfere with the plans and purposes of God. Through the Prophet Isaiah the Lord said: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55: 10, 11

God did not send out his Word at the beginning of the age to convert the world, but to call and develop a people to be associated with Jesus in his thousand-year kingdom. This work continues to go forward successfully.

## QUESTIONS

Relate the circumstances leading up to today's lesson.

How did the apostles reply to the high priest's complaint that they had not ceased preaching the Gospel as ordered?

Who was Gamaliel, and what advice did he give to the sanhedrin?

Has God been trying to convert the world during the Gospel Age?

## Stephen—a Man of Faith

**MEMORY VERSE:** "I can do all things through Christ which strengtheneth me."—Philippians 4:13

**ACTS 6:8-12; 7:51-60**

STEPHEN was one of the men appointed in the Early Church as deacons, to serve tables and probably also to serve along other material lines, in order to give the apostles more time for the spiritual ministry of the brethren. (Acts 6: 1-5) But Stephen did not confine his ministry to deacon duties. Instead, being "full of faith and power, [he] did great wonders and miracles among the people."—ch. 6:8

This, as should be expected at that time, led to persecution. His opposers were men associated with various synagogues, but "they were not able to resist the wisdom and the spirit by which he [Stephen] spake." Not being able to match Stephen in discussion, "they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God." This stirred up the elders and the scribes and soon Stephen was brought before the council, or sanhedrin.

He was given an opportunity to refute the charges, but instead of this he used the opportunity to remind his accusers of the wonderful manner in which God had dealt

with their fathers. He reminded them of how the prophets who foretold the coming of the Messiah had been persecuted, and he told them that they were of the same disposition as those who did the persecuting in the past. He said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."

This was too much for his persecutors, and they "gnashed on him with their teeth." But Stephen, "being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." We are not to understand from this that Stephen was able to look into the heavenly courts literally. The thought is, rather, that the Lord favored him with a vision to strengthen his faith and courage to face the ordeal which was before him.

Stephen's accusers became still more infuriated, and "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul." This is the Saul who later became the Apostle Paul.

While they were stoning Stephen, he cried out "with a loud voice, Lord, lay not this sin to their charge." While this first Christian martyr was outspoken in his condemnation of his accusers, he held no animosity in his heart toward them, and did not desire that they be specially punished because of their attack upon him. Thus the heart condition of a true Christian character was displayed. It is not easy to attain to such a high standard of Christian viewpoint and conduct, yet Stephen did, and in a comparatively short time, for at that time the church was very young. Stephen had not been in the narrow way of sacrifice very long.

While Stephen was being stoned, he said, "Lord Jesus, receive my spirit." This does not mean that Stephen possessed an "immortal soul" which he believed would be carried to heaven when the last stone had fallen on his broken and bleeding body. The word "spirit" as here used is synonymous with "life." He was simply committing his life to the Lord, knowing that in due time, when Jesus returned to establish his kingdom, he would

receive it in "the first resurrection," when he would have the privilege of living and reigning with Christ a thousand years.

The record states that Stephen "fell asleep." Sleep is used throughout the Scriptures to symbolize the unconscious state of the dead. It is a fitting symbol, for those who sleep awoken in due time. So will all the dead be awakened from the sleep of death.

Paul stressed this fact very strongly. He wrote, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 1:16-20) Stephen believed that he would be awakened from death and that his faith in the Heavenly Father and in the Lord Jesus would be justified.

## QUESTIONS

Who was Stephen, and what was his office in the church?

What led to the persecution of Stephen?

Was Stephen able, literally, to gaze into heaven?

Did he hold any resentment toward his accusers?

How did Stephen commit his spirit to God?

In what sense did he fall asleep?

## The Gospel in Samaria

**MEMORY VERSE:** "Therefore they that were scattered abroad went everywhere preaching the Word."—Acts 8:4

### ACTS 4:17

THE severity of the persecution which came upon the early Christians was overruled by the Lord to bring about a wider scope of the witness work. Our memory verse calls attention to this. There was a wide scattering of the believers, but they did not cease to bear witness to the Gospel of Christ. Thus the message was carried to many places which otherwise would not have been reached so soon.

It is a tribute to those early believers that the persecution which they suffered did not dampen their zeal as witnesses for Jesus. Since it was their witness work that led to their persecution, it would have been natural for them to conclude that they would remain silent in their new places of abode. But these earnest followers of the Master were not guided by their natural instincts. They were filled with the Holy Spirit, which impelled them to bear witness to the truth wherever they went. Throughout the age, and today, one of the outstanding evidences of a Spirit-filled life is activity in bearing witness to the

Gospel of Christ, the Gospel of the kingdom.

Philip was one of the seven deacons appointed by the apostles to wait on tables. But, like Stephen, he also was a faithful witness for the Gospel of the kingdom. In the scattering of the believers by persecution, he went to Samaria and preached Christ there and performed certain miracles.

The object of the miracles which many of the early believers were able to perform was to help establish the fact that these humble and earnest people were truly the representatives of the Lord. The Samaritans must have been impressed, for the record is that "with one accord [they] gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did."

They "gave heed" to the message of the kingdom, but this does not mean necessarily that they all became followers of the Master. Jesus had foretold in "The Parable of the Sower" that the "seed" would fall, some by the wayside, some on stony ground, some among thorns, and some on good ground. (Matt. 13:3-8) This was doubtless the situa-

tion in Samaria. While all listened with respect, probably only a minority really took the message to heart and devoted themselves to the service of the Lord.

It was a great work which Philip conducted in Samaria. We are told that "unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." As a result of this "there was great joy in that city." (vss. 7,8) This is understandable. What world-wide joy there will be when blessings of the kingdom, foreshadowed by those miracles performed by Jesus, Philip, and others at the beginning of the age, become available to all mankind! Then even death itself will be destroyed.

In Samaria at the time of Philip's visit there was a sorcerer named Simon. Through deceptive methods he endeavored to have the Samaritans believe that he was a great man. And apparently he had been successful, for we read that "they all gave heed, from the least to the greatest, saying, This man is the great power of God." (vs. 10) When Philip demonstrated that the power of God operated through him, they took heed to him also, perhaps more because of his miracles than because of the message of the Gospel.

Apparently, however, the interest of some of the Samaritans in Philip's message went deeper than their enthusiasm over Simon, the sorcerer, for the account states,

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—vs. 12

The account states that Simon himself also believed and was baptized. Later developments in the case of Simon reveal that his belief was apparently motivated by selfishness. He realized that on account of Philip's ministry he was losing much of his popularity and his power over the people, and he probably reasoned that his only hope now was to go along with what was taking place, hoping that later he would thus be in a better position to regain his following.

But self-interest has a way of revealing its presence. When Peter and John later visited Samaria, and through their ministry the Holy Spirit came upon the believing Samaritans, Simon offered to pay Peter for the power to bestow this gift. (vss. 19-21) He was severely rebuked by Peter, who said to him, "Thy money perish with thee."—vss. 18-21

## QUESTIONS

What circumstances led Philip to preach the Gospel in Samaria?

What was one of the objects of the miracles performed by Jesus and many of his followers at the beginning of the age?

Who was Simon, and why do we feel that his acceptance of Jesus was not sincere?

**THE CREATOR'S GRAND DESIGN**

**Article XVII**

**The Ever-living, Loving God**

**"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:8-11**

**"GOD is dead," many are saying today, and these claim that belief in God is ineffectual in helping men and women meet the problems of this chaotic world in which we live. However, those who say this have in mind the concepts of a god which have come down to us from the Dark Ages. This is a god who, according to the claims made for him, proposed to torment his enemies forever in a fiery hell. He was the god of war in those days when Europe was ruled by church-state systems of government. He was the god of the so-called Holy Inquisition, and the blesser of those who tortured humans who did not subscribe to their theology.**

**We agree that this god is either dead or dying. Indeed, he never really lived except in the minds of his devotees, and now these, by the million, are realizing that such a god can be no**

help to them in this nuclear age of learning and science, so they are willing that he should be dead. But the true God of the Bible is not dead! He is the ever-living and loving God of all creation, a God of justice and of might, a God who is ever ready to help his people in their times of need.

Concerning the true God, the Prophet Isaiah wrote, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:28-31

### **Knowing God**

When we look about us in the world and note all the indications of human failure, we cannot see much evidence of the existence and work of an all-powerful and loving God. David wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork." Here the reference is to the great works of creation. And how wonderfully the works of creation do reveal the glory of the Creator! This is true not only as we look into the heavens, but it is true with respect to all the created things with which we are surrounded: they all display the marvelous wisdom and power of the Creator. But the creative works of God do not explain why his human creatures have experienced thousands of years of pain and death, nor do they explain why mankind today is experiencing the greatest time of trouble that has ever been known on this earth.

Jeremiah 9:23, 24 reads, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judg-

ment, and righteousness, in the earth: for in these things I delight, saith the Lord." We can see God's glory in the heavens and in the flowers, in the mountains, rivers, and valleys, but these do not explain why God is permitting chaos to prevail throughout the earth at the present time. They do not reveal God's loving-kindness.

We can see the glory of God in the birth and growth of a normal baby. But what about the malformed babies, those retarded in mind and body? And what about all the other distressing situations which are a blight on human happiness generally? The glory of the heavens and the delicate beauty of the flower do not answer these questions concerning an all-wise God who delights to exercise loving-kindness in the earth.

### **Only Through His Plan**

It is only as we become acquainted with God's grand design, or plan, as it is revealed to us in his inspired Word, the Bible, that we can see and know the great Creator as a just and loving God as well as a wise and powerful one. That Word not only reveals the successive creative steps of the Creator in preparing the earth for human habitation, but it also explains his purpose in the creation of man. "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it," the Creator said to our first parents. (Gen. 1:27, 28) Thousands of years later God affirmed that he had not created the earth in vain, but had formed it to be inhabited.—Isa. 45:18

God also designed that man should be king of earth, having dominion over all his other earthly creatures. (Ps. 8:3-9) In the New Testament we find the Apostle Paul saying, "We see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death." (Heb. 2:8, 9) Man disobeyed his Creator and lost his dominion. However, God, in his love, provided redemption for him, which means that God's original design for his human creatures is yet to be realized. Man is to be restored to life and to his dominion over the earth. It is through this great truth of the Bible that

we are able to see and know God as One who delights to exercise loving-kindness in the earth.

### **Obedience Essential**

We can see the glory of God in the heavens because the heavenly bodies obey the law of God. Think of the chaos and destruction there would be among the planets and stars and suns if each one were permitted to go its own way, breaking loose from the gravitational laws which hold each in its own orbit! They cannot disobey. These inanimate creations are held in control by the unvarying laws of the Creator from which they cannot deviate.

Obedience to divine law is equally important to God's intelligent creatures. It was so with our first parents, but they were free to disobey if they so desired. They were not robots, but intelligent creatures, made in the image of God. It was contrary to the design of the Creator to coerce his human creatures into obeying his law. He desired them to obey of their own choice. In exercising this God-given freedom they chose to go contrary to their Creator's will. This brought the penalty of death, of which they had been forewarned.

"Thou shalt surely die," God had said to Adam. (Gen. 2:17) The Apostle Paul wrote that "by one man's disobedience many were made sinners," and also that "in Adam all die." (Rom. 5:19; I Cor. 15:22) Thus it was that death was introduced into human experience. By inheritance, death passed on from one generation to another, and with it, all the sickness and pain that ultimately leads to the grave. The "wreck" of the human race which resulted from disobedience to divine law is like the chaos and destruction that would have taken place among the stars had they not been held in course by the laws which still control them.

### **Why Permitted**

God permitted sin to enter into the world so that his human creatures might, by experience, learn the terrible results of disobedience to his law. In Genesis 3:22 we read, "The Lord God said, Behold, the man is become as one of us, to know good and

evil." The "us" referred to in this statement is the same as in Genesis 1:26, where the Creator is quoted as saying, "Let US make man in our image." The reference is to Jehovah and his beloved Son, the Logos, or "Word," who co-operated with his Heavenly Father in all the creative work.—John 1:3

The Heavenly Father and his beloved Son foreknew what the terrible results of disobedience to divine law would be; but Adam did not know, although he had been told that he would die as the result of sin. Jehovah and the Logos knew also that the human race could gain this information fully only by being permitted to experience it. So when Adam and Eve sinned, the Creator observed (Gen. 3:22) that they had "become as one of us, to know good and evil"; that is, they were destined to acquire this information because they had embarked upon a course whereby they would learn these lessons by experience.

Adam and Eve, in the Garden of Eden, experienced "good" for a short time; although, having known nothing else, they perhaps did not fully appreciate the blessings which their Creator had provided for them. After they sinned they were driven out of that garden home, and it was then that they began to experience evil. Being perfect to begin with, they lived for hundreds of years; and probably much of the time during these years they were free from severe physical pain, although, figuratively, they did eat their bread by the sweat of their face.

But finally death took its toll, and our first parents returned to the earth from which they were taken. Since then, throughout the centuries, generation after generation has likewise suffered and died. Some good has been experienced by many, but for the most part it has been like a long dark night of weeping during which evil has been experienced by all almost continuously. David wrote about this, saying, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

### **The "Good" Time**

It will be during that future morning of joy, ushering in a new day of blessings for mankind, that the people will gain their

real experience with "good." It will be only then that the vast majority will fully learn why God has permitted evil. Then they will realize that the relatively short time of distress in this life will be as nothing compared with the eternity of joy that will stretch out before them as restored and perfect human sons of God.

This future time of blessing has been made possible in the plan of God through the Creator's loving gift of his Son to be the Redeemer and Savior of the world. (John 3:16) Jesus, in his love, laid down his life in sacrifice, taking the sinner's place in death. He did this in co-operation with his Heavenly Father to provide release for the human race from sin and death. Paul wrote that Jesus gave himself a "ransom," or corresponding price, for all, and that this manifestation of divine love toward the human race is, in due time, to be testified, or made known, to all mankind.—I Tim. 2:3-6

Christ's work of redemption through his death provides for a resurrection of the dead. Apart from the resurrection of the dead there would be no answer to the question as to why God permits evil. If this life, entailing so much misery, is all there is to hope for, then our faith is vain. If there is no resurrection of the dead, then the sufferings of mankind during the present life are also in vain. It would indicate that there is no God of love who cares for his human creatures.

But there IS to be a resurrection of the dead. The Old Testament teaches it, and this hope-inspiring doctrine of the divine plan is abundantly confirmed in the New Testament. Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) The reference to Jesus as the "firstfruits" of the resurrection implies that there will be "afterfruits," and, indeed, this is what the Bible teaches.—I Cor. 15:23

Coming forth from death in what the Bible refers to as "the first resurrection" will be those who, during the present age, have suffered and died with Jesus. These are restored to life

and exalted to heavenly glory to live and reign with Christ in that thousand-year kingdom which will be the medium of blessing for all mankind. (Rev. 20:4, 6) Those who participate in the later, general resurrection will be restored to life as humans here on the earth. As we have seen, this was God's design in the creation of man, and that design is to be carried out.

The hope of the resurrection has been confused in the minds of many by the false claim that "there is no death." If no one really dies, how could there truly be a resurrection of the dead? This false teaching goes back to Satan's lie to mother Eve, "Thou shalt not surely die." (Gen. 3:3) But when we accept death as the reality that it is, how heart-cheering is the hope of a resurrection of the dead! It means that all will be given the opportunity of picking up the broken thread of life and going on to benefit from the experiences of the present time.

Consider the retarded child. Suppose that within a few months, or even years, medical science could find a way to restore that child to normal health of mind and body. How quickly the past would be forgotten, and how the child and its family would rejoice in the new-found buoyancy of health and life! Through divine power, this will be the experience of all who have suffered and died. After all, death is but an interlude of sleep between the weeping of the present dark night of trouble and the joys of earth's new day of rejoicing in health that will become perfect upon obedience, and a life which will be everlasting. Then all will know that God permitted evil to give mankind an opportunity, based upon experience, to choose between disobedience and death, and obedience and all the radiant joys of a life that will be everlasting.

### **Through the Kingdom**

While humans have been unaware of it, ever since the fall into sin and death, God has been preparing for man's ultimate deliverance. He sent his Son to be the Redeemer from sin and death, and now for more than nineteen hundred years he has been selecting from the world those who will be associated with

Jesus in the future work of blessing all mankind. That work of blessing will be accomplished through the invisible, spiritual rulership of the messianic kingdom, in which Jesus and his faithful followers of the present age will be the chief rulers.

Prior to the present age, God was selecting and preparing a group of humans who will be the visible representatives of Christ throughout the earth. These are the ancient faithful servants of God, beginning with righteous Abel. They are referred to in the Bible as those who will be made "princes in all the earth." (Ps. 45:16) In the 11th chapter of Hebrews we read of some of the leading ones in this group, and we are told of their heroic deeds of faith. Actually, they died for their faith, and through all their experiences they had the assurance that they were pleasing to their God, Jehovah, the living and loving God of all creation.

The faithful followers of Jesus during the present age have also lived and died by faith. These, too, have had the assurance of God's favor and blessing in their lives. They have suffered, grown old, and died, just as all mankind; but they have known that God has a wonderful plan to restore them to life, and to exalt them to glory, honor, and immortality, to live and reign with Christ a thousand years for the blessing of the world of mankind. Because of this they have been convinced that the light afflictions of this present time are not worthy to be compared with the eternal weight of glory which awaits them in Christ's kingdom.—II Cor. 4:17

### **Witnesses for Jesus**

The faithful followers of Jesus have rejoiced in their privilege of bearing witness to his name, and of telling the whole world, as they have had opportunity, of the grand design of the Heavenly Father to shower blessings of joy and life upon all mankind. These have not been popular among those who worshiped the god of the Dark Ages. It has not always been easy to declare boldly that "the wages of sin is death" in the midst of those who have insisted that "there is no death."

But the Lord has given strength to his people, and still does. We rejoice to know of his abounding love, and that from everlasting to everlasting he is the same true and ever-living God, not only of wisdom and justice, but also of love and power. How good, indeed, to realize that God's love provided a way of escape from death, and that his power will restore the dead to life!

In our testimony we can also affirm the workings of the Holy Spirit in our lives. We rejoice in the new hope of life which it has begotten in us, and we look forward to the birth of this new life in the resurrection. We are glad also that in the coming kingdom God's Holy Spirit will be poured out upon all flesh, and that it will be an important factor in enlightening the world concerning the true and living God. What a privilege it is to assure all that in God's due time "the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9

No, our God is not dead! He has been unknown to mankind in general, but he has nonetheless been preparing for their blessing. He has worked "in a mysterious way, his wonders to perform," but his wonders have been performed, although unrecognized by the world. And still greater wonders are to come. Critics have tried to explain away the miracles of the Bible. They have cast doubt concerning Noah and the Flood, about the miraculous crossing of the Red Sea and of the River Jordan. They have scoffed at the story of Daniel in the lions' den and the three Hebrews in the fiery furnace.

Many today who have taken the name of Jesus deny his virgin birth, his miracles, and his resurrection from the dead. But how different it will be when the wonders of tomorrow begin to unfold! Noah will be awakened from the sleep of death and will be able to confirm the account of the Flood and of his own experience in connection with it. Moses, likewise, will be on hand to relate how the power of God enabled him to lead the Israelites through the Red Sea. Joshua, also, will then be there to

tell about the crossing of Jordan. And who will doubt the story of Daniel in the lions' den, and the three Hebrews in the fiery furnace, when they hear these ancient servants of God confirm their truthfulness?

In addition to these wonders there will be the actual awakening of all the dead—not all at once, of course, but as they can be provided for throughout the period of the kingdom. The Prophet Isaiah describes the kingdom of Christ as a "mountain" and tells us that in this mountain death will be swallowed up and tears will be wiped away. He describes the response of the people to this miraculous dispensing of the blessings of health and life. They will say, Isaiah declares, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

Yes, the people will then recognize and rejoice in the true and living God of the Bible. Recognizing that all their own plans have miserably failed, they will gladly follow the arrangements of Christ's kingdom, and thus find peace, security, health, and life. There may be some individuals who, despite their experimental knowledge of both good and evil, will choose the evil course of disobedience. The Bible reveals that these will be destroyed, that they will not be permitted to corrupt the good ways of those who are rejoicing in the Lord and his blessings.—Acts 3:23

### **God Is Not Dead**

Yes, the God of all creation is very much alive, and his grand design for his human creatures is developing rapidly to its glorious consummation. As yet mankind in general is unaware of this, and the hearts of the people are filled with fear as they look ahead to the things coming upon the earth. For example, God said, "Multiply and fill the earth." (Gen. 1:26, 27) The carrying out of this divine commission is now causing much anxiety on the part of many. "We are having a population explosion," they say, "and something must be done about it,

else the earth will, in a very short time, become overpopulated."

The world fails to understand that the One who gave the human race the commission to fill the earth is fully qualified to withdraw the commission by neutralizing the powers of procreation which make its accomplishment possible. However, the fact that we have reached the time in human experience when the earth would soon become overpopulated, except for divine intervention in the affairs of men, is one of the sure indications that such intervention is near.

This intervention in all human affairs will come through the agencies of Christ's kingdom, and it is good to realize that his control over the activities of men will soon be established, for it is this that will assure mankind of peace, of health, and of life everlasting. In a word, this means that all the glorious promises of God, including the awakening of the dead, will soon be fulfilled. The blessings described in these promises are very near.

They do not belong to the remote and distant future. While today the world is filled with darkness and chaos, through God's Word of prophecy the rays of the morning can already be seen, assuring us that the dawning of the grandest day the earth has ever known is just at hand!

That will also be the world's blessed thousand-year day of judgment. The psalmist wrote, "Say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—  
Ps. 96:10-13

And think of the joy that will come to mankind through the awakening of those who have fallen asleep in death! This is described in the Bible as a returning from death. The Prophet Isaiah wrote, "The ransomed of the Lord shall return, . . . with

songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) Truly, "Great and marvelous are thy deeds, O Lord God, Sovereign over all; just and true are thy ways, thou King of the ages. Who shall not revere thee, Lord, and do homage to thy name? For thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed."—Rev. 15:3, 4, New English Bible

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# God's Commission to Moses and to Us Exodus 3:1 - 4:20

GOD spoke to Moses and commissioned him to perform a very important task, which was the deliverance of the Israelites from their bondage in Egypt. Like all truly great men of God, Moses realized his own weakness and insufficiency for the task at hand. He foresaw the difficulties which would be encountered in his endeavor to convince the Egyptian authorities that through him the God of heaven demanded the release of his brethren; and he so expressed himself to God.

The Lord, in turn, gave Moses a very important object lesson to strengthen his faith by performing a miracle in connection with the rod which he already possessed. This illustrates an important aspect of God's dealings with those whom he is using in his service today; namely, that he overrules, blesses, and authorizes them to use whatever talents of time, strength, or means which they possess. Very seldom is it necessary for servants of God to wait until the Lord puts something special into their hands to use before they can serve him. Just as the Lord asked Moses, "What is that in thine hand?" so he wants us to note what we already possess which can be used in our work for him.—ch. 4:2

God's dealings with Moses remind us of how he speaks to his people today. First he spoke to Moses by an angel out of the burning bush. When Moses turned aside to investigate, then God spoke to him. God speaks to us through the truth. He uses various messengers to bring the truth to our attention, but when we investigate, and discover that the "angel" has really called our attention to the divine plan, we recognize that God is speaking to us through this glorious message.

## **The True God**

Writing of his day, Paul said that then there were "gods many and lords many." (I Cor. 8:5) This is true today, and it was true in Moses' day. But in speaking to Moses, the true God identified himself as "the God of Abraham, the God of Isaac, and the God of Jacob." (ch. 3:2, 6) The God of Abraham is still the only true God; and the Gospel that was preached to Abraham is the only true Gospel. (Gal. 3:8, 16, 27-29) Those who have not heard this Gospel have not heard the voice of the true and living God. They may have heard the voice of the torment god, or the trinity god, or one or another of the mystical gods of the Orient, but they have not heard the voice of the true God.

Identification of the voice of the true God is not difficult. To Abraham he expressed his purpose as being the blessing of all the families of the earth through a "Seed." Have we heard this message? Is this message the great theme song of the Gospel which has reached us? If so, it means that the true God, the God of Abraham, the God of Isaac, and the God of Jacob has spoken to us, for he does not change. His promise to Abraham to bless all the families of the earth is still his purpose.

### **"Moses, Moses"**

There is danger, at times, of underestimating the directness with which God speaks to us as individuals. We may think that the truth came to us by accident, that the Lord had nothing special to do with it. But Jesus said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) God draws his people by the truth; and while his servants sow the seeds of truth beside all waters, yet there is no doubt but that the Heavenly Father, in his own way, overrules in connection with the individuals who are attracted to it. He is still able to provide the "burning bush" and the "angel" to engage the attention of those to whom he wishes to speak.

If through the truth our eyes have been enlightened to behold the glory of the Lord, it means that the God of Abraham has spoken to us. It means also, as in the case of Moses, that God has

spoken to us for a purpose. Moses' reply was, "Here am I!" If we are to profit from his example, we too will continue to answer, "Here am I!"

Having thus responded to the voice of God, Moses was next to learn the sacredness of the position he now occupied. "Put off thy shoes from off thy feet," the Lord said to him, "for the place whereon thou standest is holy ground." And how true this is of God's people today! How holy and how sacred is the position into which the truth has brought us! If we have responded to it in the spirit of full consecration, it means that our entire life is now completely devoted to the holy things of God. "Old things are passed away; behold, all things have become new," Paul wrote, adding that these "new" things are "of God."—II Cor. 5:17, 18

### **A Work to Do**

God spoke to Moses because he had a work for him to do; and this is true of those to whom the Lord is speaking at the present time. Herein is illustrated one of the differences between churchianity and true Christianity. In the worldly church it is usually only the clergy who are looked upon as having been called to a work in connection with their Christian life. To most others, to become a Christian is merely a matter of subscribing to certain religious formulas, being a fairly regular attendant at church, and in turn being assured of a happy condition after death.

But there is no clergy and laity division in the ranks of the true followers of the Master. All are alike called to do a work for God—the amount of work they do being limited merely by circumstances and individual capacities. And it is a distinctive characteristic of our God that he "calls," but never forces. He wants those who worship and serve him to do so willingly, gladly, intelligently—"in spirit and in truth."

### **Gideon and Others**

Gideon was called to serve God. (Judges 6:14) So was Jeremiah. (Jer. 1:4, 5) God put his hand upon Ezekiel because he had a

work for him to do. (Ezek. 1:3) Isaiah was given a vision of God, and it meant that God wanted someone to serve him. (Isa. 6:8, 9) Invariably these called ones felt inadequate for the work which they were called to do. But all of them, when fully convinced of the source of the call, and assured that God would be with them, responded in the spirit of full dedication to the God of Abraham.

When Isaiah saw that wondrous vision of God, he said, "Woe is me! for I am undone; because I am a man of unclean lips." (Isa. 6:5) When Moses realized the import of God's visit to him, he felt his weakness. He was not a man of eloquent speech, yet this seemed to be a necessary qualification for one who was to appear before Pharaoh and plead for the deliverance of the Israelites. But God cleansed Isaiah's lips, and he provided a mouthpiece for Moses. And we can be sure that he continues today to provide all the needs of those whom he calls into his service.

In the case of Moses, God used what Moses possessed in the way of talents, and then gave him a co-worker to do what he could not do himself. So it is with his people today. As individuals, we are called to perform only those parts of the Lord's work for which, in the divine providence, we are qualified. God has "set the members every one of them in the body, as it hath pleased him." By this arrangement of divine wisdom the great cause of God goes successfully forward.—I Cor. 12:18

### **Deliverance**

Moses was called of God to deliver Israel from Egyptian bondage. This was illustrative of the deliverance of the whole world of mankind from the bondage of sin and death—the blessing of all the families of the earth, as promised to Abraham. We today are called to participate in another phase of this great plan of God. We are now called to participate in the work of representing Christ in the earth as, under God, the calling and preparation of the future kings and priests of earth is taking place.

We are also called to share in that future aspect of God's

work, the kingdom work of blessing all the families of the earth. If we prove worthy of that future work, our privileges of service will be much more glorious and extensive than they are now. But let us not suppose that this marvelous future opportunity of service will be granted to us if we are not faithfully responding to the divine call for service at the present time by the sacrifice of all that we have, and are, and hope to be.

### **Have We Heard?**

Like Moses, we have difficulty in grasping the immense fact that God has spoken to us, and that he actually wants us to go to work for him. Moses asked, "Who am I, that I should go unto Pharaoh?" And we also are inclined to wonder why we should be called to such a high calling, why we should be invited to work with God in the reconciliation of a lost race. But it is important that our faith grasp this important truth.

Have we been clearly informed, and does our faith grasp the fact, that God is calling a group of people in this age, that he might use them in the coming age to deliver all who will then become his people? And have we responded to this call and agreed to meet its terms? Have we felt the deep sense of responsibility the acceptance of this call imposes upon us, and have we grasped the blessedness of the divine promises of grace to help in time of need as we seek to do the work that God has given us to do?

Moses' recognition of his own unworthiness for the work in hand was a good thing, in that it caused him to lean more fully on the Lord. It is only in the strength of the Lord that any of his servants are able to serve him acceptably. To Moses God said, "Certainly I will be with thee," and this promise applies equally to us. Another promise is, "I will never leave thee nor forsake thee." (Heb. 13:5) These are but samples of the hundreds of precious promises by which the Lord assures us of success in the great undertaking to which he has called us.

### **A Heart-searching Question**

Moses wanted to be sure of his ground before starting out on

such an important mission as delivering Israel from Egyptian bondage, and his uncertainty was evident to the Lord. So the Lord asked him what it was that he held in his hand, and Moses replied that it was a rod. Then the Lord demonstrated to Moses how he would use this rod in a miraculous manner to prove that its owner had indeed been sent by the great "I AM."

The Lord's question to Moses, "What is that in thine hand?" seems beautifully to suggest the thought that the Lord expects us to use whatever we possess of time or talents or means in carrying out the commission he has given us. It behooves each of us today to ask ourselves this same question: What do we have in our hands that could be put to work in the divine service? It may be surprising to realize how many talents we are permitting to lie dormant. Sometimes little opportunities of service are overlooked while we are waiting for the Lord to put something more important into our hands to use for him.

Time, strength, money, and ability to teach are the talents most generally used to serve the Lord and his people. Time is a very important talent with which to serve the Lord, especially if coupled with a measure of strength. Some may say that they have both time and strength, but have no ability to teach, hence are not able to serve the Lord. But this is not a bona fide excuse in this day of the printing press, when the Gospel is made available in printed form and supplied free to all who will use their time and strength to distribute it.

Some may say that they have time, but not sufficient strength to distribute literature. But we know of those who are confined to their homes by illness, yet use their time in addressing messages of truth to others, far and wide, and the Lord is richly blessing them. Moses wanted God to send someone else to deliver the Israelites, and frequently we may feel like shifting the responsibility of the truth to the shoulders of others. But the fact that God has given us the truth means that he expects us to use it.

## By the Spirit

Our commission to serve is clearly stated in Acts 1:8: "But ye shall receive power [authority], after that 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 parts of the earth." There is no scriptural authority to show that this divine commission is to be withdrawn while a single member of the church remains this side of the veil. True, the work has changed from sowing to reaping, but the reaping, like the sowing, is accomplished by the dissemination of the truth.

But how are we to know that we have received the Holy Spirit, and by that Spirit have been anointed (authorized) to speak for God? There are many witnesses of the Spirit by which we may know of its indwelling in our lives. A very important one is mentioned by Paul in Romans 8:16, 17—"The Spirit itself beareth witness with our spirit, that we are the children of God; . . . if so be that we suffer with him, that we may be also glorified together." The Holy Spirit, through the prophets, had foretold the sufferings of the Christ; hence those who have the privilege of partaking of this suffering have the testimony of the Spirit that they are a part of the anointed company who are authorized to lay down their lives in the divine service, with the assurance that the sacrifice of their lives in this way will be "holy, acceptable unto God," their "reasonable service."—Rom .12:1

Do we, then, see our privilege of sacrifice? Or is the Christian life to us merely a matter of high moral standards, and a certain satisfying of our emotional nature? If we are to be loyal to the truth, we must be willing to sacrifice all that we have in its interests. It is not enough to say that we believe the truth. We must also serve the truth. God spoke to Moses and thenceforth his life was lived for God, and so it has been with all the truly faithful servants of God to whom he has spoken. Saul of Tarsus inquired, "Lord, what wilt thou have me to do?" This is the true desire of all to whom God speaks.—Acts 9:6

The sacrifice of the church, made in response to the vision of

truth, is her part in the great offering that is being made in order to deliver the world from sin and death. When the acceptable time for these better sacrifices has ended, no longer will there be an opportunity to suffer and die for the truth. But while the way of sacrifice is still open it is our privilege not only to receive and believe the truth of the divine plan as it is centered in Jesus, the Redeemer, but to die for it. Paul said, "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

### **Individual Responsibility**

If we have heard the voice of God and have entered into his service, then we have an individual responsibility to him to be faithful. We cannot all do the same things in so far as the details of the service are concerned. We do not all have the same place in the body of Christ. There are many members in the body of Christ. (I Cor. 12:12) Let us endeavor to find out what there is that we can do—what the Lord has placed in our hands.

Do we meet with others of like precious faith? Then let us be watchful of ways and means of serving them. Let us be on the alert for opportunities to serve the class as a whole, as well as individual members of the class. Not all can be elders, but even so there are plenty of ways of serving the general interests of the ecclesia. Let us not take for granted that someone else will look after the affairs of the ecclesia so that all we need to do is to attend the meetings—when we are not too tired.

As individuals and as ecclesias let us be watchful to do all we can to spread the truth in our area—through our own local efforts, and through co-operation with the general work. There are tracts and cards to be distributed. There is the opportunity of co-operation with The Bible Answers television programs and the "Frank and Ernest" radio broadcasts.

What a happy lot is ours! What a privilege it is to serve the Most High God—the God of Abraham, and of Isaac, and of Jacob! It is not for us to weep because the way before us is a way of sacrifice. As the sacrificial death of the saints is blessed in God's

sight, so we should esteem the privilege of dying with Christ a blessed one. Indeed, we are the happy warriors of today, who, by the grace of God will be the church victorious tomorrow. And it will be the church victorious that will do that great work for God of leading forth the whole world from the bondage of sin and death, thus being the instruments in God's hands of fulfilling that wondrous Abrahamic Covenant to bless all the families of the earth.



**"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While 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."—II Corinthians 4:17, 18**

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*Psalm 65 --  
One of the  
Lord's Songs*

THE BOOK of Psalms has often been called "the song book of the church." Various groups of people have their song books; for instance, the Socialists have their book of "songs"; then there is in England the public school song book. The various religious organisations have their song or hymn books. Somewhat similarly, the Lord has provided a song book for his people—the Book of Psalms.

Many of the Psalms or spiritual songs are dedicated to the Chief Musician, who sets them to music, and who may in a special sense be identified as our Lord Jesus, the Chief Musician of the spiritual temple, who by his spirit adds the harmony to these exquisite melodies. In other words, he adds to their beauty by showing us how perfectly they combine with other parts of the Word of God.

The Psalms form peculiarly

one of the devotional parts of the Lord's Word, although they also contain prophecies, as well as other important truths. They show us how to address God with suitable language and suitable feeling. Here, too, we have pictured every phase in the experience of the Lord's faithful people, and fitting language is put into their mouths for almost every possible occasion. The psalm under special consideration expresses some of the sentiments of the Lord's people living at the close of the Gospel Age and blessed by the light of present truth.

**Verse 1: "Praise waiteth for Thee, O God, in Zion."**

Zion is one of the names given to the Gospel church, the sons of God who are to compose the heavenly phase of the kingdom. For a long time after the fall of man there were no sons of God of the spiritual Zion class in the earth, and this would include the days of the psalmist. He is we believe, speaking prophetically, particularly of the time when this company would be brought into being and would begin to praise God, showing forth the excellencies of their Heavenly Father's character and plan.

The words of the psalmist in this verse began to be fulfilled in a special sense at Pentecost. There the Zion class began to be developed, and a kind of praise began to ascend to Jehovah, surpassing that which had come from the house of natural Israel, in that greater cause for praise had there been revealed. (Heb. 3:1-5) The Hebrew text, "Praise is silent for Thee, O God, in Zion," might suggest that full cause for praise came subsequent to the time the psalmist wrote.

"And unto Thee [in due time] shall the vow be performed"; that is, the vow or covenant entered into by all the spiritual Zion class—"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Ps. 50:5) This vow is not only entered into, but is also faithfully performed by all the members of Zion—the true church throughout the Gospel Age.

**Verse 2:** "O Thou that hearest prayer, unto Thee shall all flesh come."

One of the truths our Lord clearly taught his disciples was that through him they were to have access to the Father in prayer. (John 14:13) We further learn that through Christ and the church glorified—the true house or temple of God—all flesh will

approach God in prayer during the millennial kingdom. "Mine house shall be called an house of prayer for all people."—Isa. 56:7

**Verse 3:** The psalmist, apparently speaking as one of the Zion class, relates some of the experiences of these in the narrow way. He says, "Iniquities prevail against me." This reminds us of the statement of our Master, they "shall say all manner of evil against you falsely, for My sake." (Matt. 5:11) And because of such words of opposition and misrepresentation, God's people have often appeared as evil-doers in the eyes of their fellow-men. But, thank God, in due time the characters of the saints will all be vindicated. And "as for our transgressions [even our real imperfections and shortcomings] Thou shalt purge them away." "The blood of Jesus Christ . . . cleanseth us from all sin."—I John 1:7

**Verse 4:** "Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts."

When we think of the numbers who have been passed by, as well as the hosts who have lived and died in ignorance of the glad tidings of salvation, it is indeed a favour to receive an invitation to the high calling of God in Christ Jesus. And when we re-

member how much by nature we are in bondage to sin, and how earthly things, including domestic affairs, business interests, and other matters, are inclined to hold the Lord's people in subjection, it is very apparent that the Lord assists us greatly to shake free from these things and find time to investigate the truth, as well as find grace to take the steps of faith and obedience that will bring us into full relationship as sons of God to dwell in his courts, typified by the court and the holy of the tabernacle, symbolizing a condition of full consecration to God.

"We shall be satisfied with the goodness of Thy house [the house of God, which is the church of the living God], even of Thy holy temple." Who is there in this harvest period of this Gospel Age (who has heard the Lord's knock and appreciated the proofs of his presence, who has opened the door, and with whom the Master has come in to sup) who is not satisfied with the exceeding riches of the Lord's house? No wonder the Prophet Daniel exclaims of the days in which we live, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. 12:12

**Verse 5:** "By terrible things [by things to be feared or

reverenced] in righteousness wilt Thou answer us, O God of our salvation."

The reference here seems to be to the Lord's wonderful, awe-inspiring providences in connection with the affairs of his people, and perhaps especially the manifestations of his power on their behalf incidental to the establishment of the kingdom.

"Who art [to be] the confidence of all the ends of the earth [organised human society on a world-wide scale], and of them that [at the present time] are afar off upon the sea"—the lawless elements of mankind.

**Verses 6 to 8:** The psalmist here speaks to us of the manifestation of divine power in the day of trouble which precedes the full setting up of the kingdom, when "He whose right it is" will take to himself His great power and begin his reign, when the governmental powers of the Lord's kingdom will be firmly established, and when the discontent of the lawless elements will be stilled, as the blessings of restitution more than satisfy men's fondest hopes. Then "the desire of all nations shall come." (Hag. 2:7) Now, however, the earnest expectations of mankind still await the revelation of the sons of God in kingdom power.—Rom. 8:19

"Thou makest the outgoings of the morning and evening to rejoice." The outgoings of the morning and evening seem to have reference to man's days as they succeed one another in swift succession. In a spiritual sense, we may think of the Gospel day of salvation, to be followed by the millennial day of Christ's kingdom; and the eternal ages of glory and perfection, it has been promised, shall follow this great day. The realisation that we have come to the time of the first of these ages of righteousness causes special rejoicing among the Lord's people. "Zion heard, and was glad; and the daughters of Judah rejoiced because of Thy judgments."—Ps. 97:3

**Verse 9:** "Thou visitest the earth, and waterest it."

Various visitations of God are brought to our attention in the Scriptures: for instance, at the end of the Jewish Age, when Israel "knew not the time of their visitation," and at the end of the Gospel Age, which sees another day of visitation, when God's professed people of spiritual Israel are found similarly unready for the Lord's coming, and hence are unable to recognise the signs of his second presence. The world's day of visitation will come with the full setting up of the kingdom, when "the times of refreshing" and restitution will

bring God's long-promised blessing of all the families of the earth. (Acts 3:19-21) The river of truth will indeed be full to overflowing in that day; nourishing and strengthening food ("corn"), an abundance of natural and spiritual provender will be provided for all men as soon as their experiences have made them ready for these blessings. The Revised Version reads: "Thou providest them corn, when Thou hast so prepared the earth."

**Verse 10:** This portion of the psalm suggests how the wisdom, power, and love of the great husbandman will operate during the millennial day, to the end that humanity may bring forth much fruit, and by fully responding to the wise arrangements of the kingdom, attain to the complete raising up to all that was lost in Adam.

"Thou waterest her furrows abundantly [giving special help to the depressed, sin-degraded sections of humanity]; Thou settlest the ridges thereof [those classes who in that day will be inclined to think themselves a little better than their fellows, will doubtless receive some leveling-down experiences]; Thou makest it [the hard-heartedness of man] soft with showers [the showers of God's grace and goodness]; Thou blessest the spring thereof." (R. V.) Every effort put

forth to develop character and obey the laws of the kingdom will indeed be blessed.

**Verse 11:** "Thou crownest the year with Thy goodness."

Just as the literal year is frequently crowned with an abundant harvest, so we have every reason to expect that the thousand years of Christ's kingdom will be crowned with an abundant harvest—a restored paradise, and a perfect race to inhabit it, only the few incorrigibly wicked ones having to be destroyed. The psalmist continues: "And Thy paths drop fatness"—suggesting the rich blessings to come to all those walking in the paths of the Lord—those paths that are "mercy and truth unto such as keep His covenant and His testimonies." In the meantime:

**Verse 12:** "They [the Lord's rich blessings] drop upon the pastures of the wilderness [the pastures provided for the Lord's

sheep out in the wilderness condition of separation from the world and churchianity. (Rev. 12: 14)]; and the little hills [the little companies of the Lord's people lifted up above the level of earthly things] rejoice on every side." This Gospel-Age picture is to be followed by the world-wide blessings of the kingdom as indicated by the psalmist.

**Verse 13:** "The pastures are clothed with flocks [the whole earth in that day will become a pasture for the willing and obedient of the human family (Ezek. 36:38)]; the valleys also are covered over with corn: They shout for joy, they also sing." Thus, as the psalm ends, we have a beautiful picture of restored humanity singing an eternal song of praise to Jehovah for his munificence. We are reminded of the close of another psalm: "Let every thing that hath breath praise the Lord."—Ps. 150:6

## BRITISH SPEAKERS' APPOINTMENTS

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Latchford . . . . . May 7

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Dewsbury . . . . . May 14  
Portrush . . . . . 27-29  
Welling . . . . . June 25

**J. H. MURRAY**  
Portrush . . . . . May 27-29

Latchford . . . . . June 25

**E. T. NADAL**  
Portrush . . . . . May 27-29

**W. F. READER**  
Portrush . . . . . May 27-29

**E. ROBERTS**  
Portrush . . . . . May 27-29

BRITISH SECTION

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## Our Captain Made Perfect

We read in Hebrews 2:10 that the "Captain" of our salvation was made "perfect through suffering." I believe that the "Captain" referred to is Jesus. Since Jesus was perfect, how could he be made perfect? Is this not a contradiction?

No this is not a contradiction. Paul explains that it was as the "Captain of our salvation" that Jesus was made perfect. The Greek word here translated "perfect" means "complete." Jesus was morally perfect—"holy, harmless, undefiled, separate from sinners." (Heb.7:26) But through his sufferings he was prepared, or trained, to be the Captain of our salvation.

The thought would be similar to the case of a man in training to be a physician. From the standpoint of human standards, he might be an exemplary character, but only through training could he qualify to be a physician. So, Jesus, by virtue of the training he received through suffering, was perfected, or made complete, as the "Captain" of our salvation, and also, we might add,

as a merciful and loving High Priest.

## God's Mercy

Hebrews 10:31 reads, "It is a fearful thing to fall into the hands of the living God." How can we harmonize this with the many texts of the Bible which emphasize that God is merciful and loving?

THE Creator, our Heavenly Father, is indeed merciful and loving! And he is also just. A beautiful and comprehensive description of the Creator's attributes is presented to us early in the Bible. In giving his Law to Moses, God said, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exodus 34:6, 7

God here explains that while he is merciful and forgiving, he will by no means clear the guilty:

Thus the perfect balance of the divine character is seen. God's love for the entire fallen race prompted him to give his beloved Son to die as the Redeemer and Savior of mankind. It is through this provision that God manifests his mercy and love toward the sinner. No member of the fallen race can enjoy the favor of God while wilfully ignoring this provision.

Outside of the divine provision of grace through Christ Jesus, the whole world of mankind is dying, and will continue to die until the blessings of life are offered to all during the thousand years of Christ's kingdom. Meanwhile, however, those who are enlightened concerning Christ, and by faith accept the provision of his atoning blood and dedicate themselves to the doing of God's will, are reckoned by God as having passed from death unto life. Paul speaks of this as "justification of life."—Rom. 5:18

It is this group of dedicated believers to whom Paul refers, saying, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." He also speaks of such wilful sinners as having trodden

under foot the Son of God and as having "counted the blood of the covenant" "an unholy thing."—Heb. 10:26-29

Paul is still discussing the position of this same class of wilful sinners when, in verse 31, he says, "It is a fearful thing to fall into the hands of the living God." The thought is that under these circumstances one comes under the judgment of God without benefit of the provision of his grace through Christ, since he once accepted this and then wilfully rejected it. For all such, the justice of God demands the death penalty in keeping with his law that "the wages of sin is death." (Rom. 6:23) Paul speaks of the "fiery indignation" of God which shall "devour the adversaries." We can be thankful that God's indignation does not lead to the eternal torture of his enemies, but to their destruction. They will be "devoured."

## Filling the Earth

In a command God gave to our first parents, he said, "Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:28) Does not the word "replenish" suggest that the earth had previously been inhabited by humans, that Adam and Eve were not the first man and woman?

The word "replenish" in this text is an incorrect translation. The proper translation would be "fill." It is so translated by Rotherham and by Leeser. In I Corinthians 15:45 the Apostle Paul refers to the "first man" and gives his name as Adam. This is the man who was made

"a living soul." (Gen. 2:7) The word "replenish" is included in the Bagster and Cambridge list of "Obsolete and Ambiguous Words," and its correct meaning is given as "to fill, not fill again." Professor Strong gives this as the meaning of the Hebrew word used in the text.

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## TALKING THINGS OVER

# The Message of the Crucified Christ

AFTER the Apostle Paul visited the brethren in Corinth he wrote to remind them of the great truths he had endeavored to keep before them during the period of time he had spent in their midst. We quote, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling."—I Cor. 2:1-3

Paul reveals in his epistle that an unhappy situation existed in the church at Corinth. A partisan spirit permeated the congregation. Some claimed that they were of Cephas; others professed to be followers of Apollos, and still others adhered to the Apostle Paul himself. Paul expressed thankfulness that he had baptized so few, thus indicating that perhaps the loyalty of the various groups to their favorite leaders was at least partially

based upon the fact that they had first heard the message through them, or had been baptized by them.

But regardless of the spirit of carnality which existed among the brethren in Corinth, Paul's sanctified judgment led him to conclude that the most constructive service he could render on their behalf was the continued proclamation of the crucified Christ. To preach "Jesus Christ, and him crucified" calls for the presentation of all the fundamental doctrines of the divine plan, for he is the center, the hub, around which all these doctrines are clustered. This was not a new approach to the ministry so far as Paul was concerned, for this had been his consistent method from the time of his conversion on the Damascus road.

In the plan of God the messianic kingdom stands directly related to the ransom. In God's plan it is the arrangement through which the blessings of life procured through the death of Jesus will be made available to all mankind. Those now being called to joint-heirship with Jesus in the ruling phase of that kingdom are made acceptable to God through the blood of the crucified Christ.

When Paul visited the brethren at Ephesus for the last time, he said to them, "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." (Acts 20:25) Here Paul was referring to the doctrine of the kingdom as one aspect of "the Gospel of Christ: which is the power of God unto salvation." (Rom. 1:16) He also said to the brethren at Ephesus, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27) This is a very comprehensive affirmation. Paul did not preach the doctrine of torture in a burning hell of brimstone; so we know that this was not a part of the counsel of God. He did not preach the doctrine of the trinity, but rather declared that at the end of the messianic kingdom Jesus himself would be subject to his Father.—I Cor. 15:28

### **Other Tests**

These examples of what Paul did not consider the counsel of

God are only a beginning of the texts that could be made of what really constitutes the basic doctrines of the divine Word. We will not pursue the point further, except to suggest that each of us examine himself from the standpoint of the views, or subjects, which he considers important, and seek to ascertain whether or not Paul included them in his ministry.

The brethren at Corinth, for whatever reason, considered it important to align themselves with their favorite leaders. While Paul mentioned this, he apparently did not undertake to appraise the merits of the various leaders in order to advise the church which one, in his opinion, would be the best. Instead, he simply preached Jesus Christ and him crucified, and no doubt emphasized more than once the teaching of Jesus that we are all brethren, and that one is our Master, even Christ.

Paul taught that Christ is the Head of the church, which is his body, and that God has set the members in that body as it has pleased him. (I Cor. 12:18; Col. 1:18) But this body has only one Head, and to attach ourselves to any others in this way is, as Paul explained, carnality.

The spirit of carnality in the church at Corinth had perhaps caused some of the brethren there to lose sight of the great importance of Christian love in their association with one another. In chapter 13 of Paul's first letter to this church he sets forth the importance of emulating Christ in this matter. Love was the motive which impelled Jesus to lay down his life for the church and the world. It was love that made Jesus kind and gentle and understanding. It was love that enabled him to be generous and forgiving. Without love there would have been no crucified Christ. Tongues will cease and prophecies will fail, Paul wrote, but love will always endure.

Some of the brethren in the church at Corinth held to at least one doctrinal error. This comes to light in chapter 15 of Paul's first epistle to them. It was the matter of the resurrection. According to Paul there were some in the group who did not believe that Jesus had been raised from the dead, and this,

as he stated, would mean that there would be no resurrection of the dead at all. No doubt while Paul was in Corinth he did his best to help those who had come under this deception, and now he was writing to them about it.

This was a matter directly related to the crucified Christ. The Old Testament had affirmed that the dead would be restored to life, that the ransomed of the Lord would return, and that both the just and the unjust would be awakened from the sleep of death. This essential doctrine of the divine plan is abundantly confirmed in the New Testament, and Paul could not let unbelief by the brethren on this point go unchallenged. To do so would mean failure to preach the full meaning of Jesus Christ and him crucified.

### **A Good Criterion**

The Apostle Paul wrote that all Scripture given by inspiration of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) This includes the Old Testament. However, as we know, there is much in the Old Testament which is related only indirectly to Jesus Christ and him crucified. Considerable portions of the prophetic books contain forecasts of a local nature, and warnings to Israel of dire punishments which would be inflicted upon the nation because of sin. Many of these prophecies were fulfilled in ancient times. They are of interest now in that they remind us of the importance of obedience to the will of God.

There are also wonderful stories in the Old Testament from which we can gain inspirational value. Many of these stories are referred to in the New Testament and given a typical significance by Jesus or the apostles; others are not. We suggest that it would be unwise for us to make types of Old Testament incidents which are not clearly established as such by God's inspired servants of the New Testament.

## **Quotations from Old Testament**

Jesus and the apostles quoted freely from the Old Testament, especially from the prophecies. They call attention to the manner in which the redemptive work in the divine plan is carried out through the death of Jesus, the crucified Christ. They quote Old Testament prophecies concerning the great time of trouble with which the Gospel Age ends, and "the times of restitution of all things," which the Lord had foretold by the mouth of all his holy prophets. (Acts 3:19-21) The fulfilment of these restitution promises depends upon the fact that Jesus Christ by the grace of God tasted death for every man.—Heb. 2:9

Related also to the ransom work, and made possible by it, is the fulfilment of God's promises to the followers of Jesus that if they are faithful unto death they will live and reign with Christ a thousand years. This faithfulness involves the sacrifice of our all, and the development of the fruits and graces of the Holy Spirit. And how prominent these themes are made by Paul and by all the New Testament servants, including Jesus!

The progress in the divine plan as represented in the changes which took place when the Gospel first went to the Gentiles is made prominent in the New Testament. Paul explains that one of the "mysteries" of the plan is that the Gentiles should be fellow heirs with the Jews as members of the body of Christ. This was a difficult point for many in the Early Church to accept, so much is said about it in the New Testament.

## **Dispensational Truths**

In order for the blessings secured by Jesus Christ and him crucified to reach the world of mankind, it was essential that he return and set up his kingdom. This feature of the divine plan is set forth clearly in the New Testament, and we can be sure that it is a part of "the whole counsel of God." Paul explained that Christ would descend from heaven with a shout, with the voice of the Archangel, and the trump of God, and that the dead in Christ would rise first.—I Thess. 4:16

Paul explained also that, so far as the unbelieving world was concerned, the day of the Lord would come as a thief in the night, and that sudden, or unexpected, destruction would come upon the institutions of the world, "as travail upon a woman with child." (I Thess. 5:1-5) He explained that the brethren would not be in darkness with respect to this "day of the Lord" because they were the children of the light, children of the day. In a wonderful admonition based on this great truth Paul wrote, "Therefore let us not sleep, as do others; but let us watch and be sober."—vs. 6

### **Profitable**

We have called attention briefly to some of the fundamental teachings so clearly set forth in the New Testament. There are others, especially those pertaining to the messianic kingdom; and all are related to Jesus Christ and him crucified—all a part of the whole counsel of God. It is well to remind ourselves from time to time of these great basic doctrines of present truth and of their importance to us, as we endeavor to make our calling and election sure, to live and reign with Christ.

Are we spending time on matters of "truth" which are not clearly explained in the inspired Scriptures? Or are we, even as the Apostle Paul, determined not to know anything among the brethren except "Jesus Christ, and him crucified," including all the great truths of the divine plan which are centered in him? When we read Paul's statement that he had taught the whole counsel of God, do we ever investigate what Paul taught, and what he did not teach? Truly we have a wonderful message of inspiration for the brethren, and of hope for the world. May we cling to this message, as we continue to lay down our lives as witnesses for Jesus and for the Word of God!

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All mail for the Dawn Recorded Lecture Service, and any other department, should now be addressed to The Dawn, 199 Railroad Avenue, East Rutherford, New Jersey 07073.

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## A Visit to Australia and New Zealand

Brother and Sister E. R. Wilcox have recently returned from an extended visit among the brethren in Australia and New Zealand, and at our request have sent us a brief report of their experiences. There are not many in these countries "down under" who are rejoicing in present truth—a "little flock" indeed—but we are happy to hear from them and to learn of their stedfastness in the Gospel. Here is the report:

"During January and February we had the pleasure and privilege, through the Lord's providences, of visiting the friends in Sydney, Adelaide, and Melbourne, in S. E. Australia, and also in Wellington and Auckland, New Zealand. The classes in the two countries are small, except for the one in Melbourne, which is about the size of the group in Seattle or Portland.

"They are strong in the Lord's Spirit and are doing what they can to uphold and spread the truth. There are a few newly interested ones in most of the groups. The hospitality displayed by all at meeting new friends of like faith is heart warming and never to be forgotten. They hope for an increase in the number of visitors coming to their areas in the near future. They stand firm in the basic doctrines of the truth and in the liberty wherewith Christ hath made us free. We are reminded of Romans 11:5, 'Even so then at this present time there is a remnant according to the election of grace.'

"Sydney is a city of two and one-half million. The little group of brethren there meet mostly on Sundays—gathering from surrounding areas. Since our schedule called for our being there on Friday and Saturday, we did not get to see these friends. Brother Davis, who resides in Sydney, is an enthusiastic 'old

timer,' who, when he can, travels out from the city to meet with isolated brethren.

"Leaving Sydney we reached Adelaide for Sunday. Here there is a small class that meets regularly Sunday afternoon and evening, with an intermission for tea and fellowship. We found here the zeal of the Lord's house, which was true wherever we met with the friends. Like the Bereans of old they search the Scriptures daily to see if these things be true. In addition to other types of meetings, there is at least one Bible study each week in the classes. The meetings in Adelaide are held in a nice little hall in the center of the city of about three-quarters of a million people.

"Melbourne is a city of two million or more and was our next stop. Here on Sunday afternoon we met with about fifty. Five of the brethren were from Geelong, a town about thirty miles away. Three or four were Polish brethren, who later met with a Polish class in the same building. Following tea and fellowship there was an early evening meeting. After this we were taken to an elderly shut-in where at 8:00 o'clock we listened to a re-transcribed 'Frank and Ernest' broadcast, put on tape by two of the local elders. It was very well done, but slightly condensed from the original, to comply with the station request. At Geelong a similar program is broadcast at 10:00 A.M. on Sundays. The brethren here pay for the time at the regular rates.

"The three elders at Melbourne are thoroughly competent and hard workers. The Marshalls and Joe Hiams were most helpful in seeing that we met informally as many of the brethren as possible. Brother E. E. Martin is editor of 'Peoples Paper,' a bimonthly herald of Christ's kingdom. Conventions are held at times during the year. The last was in Melbourne, at Christmas, and was attended by about a hundred of the brethren.

### **New Zealand**

"The first class we visited in New Zealand was at Wellington, where we spent two days with Brother and Sister Weeber. The class here is small, and some were away visiting relatives in

South Africa. We met with the brethren here on a Wednesday afternoon and evening, which is their only weekly meeting time. All but one in the class are retired. The class is as diverse as possible in background, but they have a wonderful unity in the spirit of the truth that might well be emulated by all of us.

"We arrived in Auckland on a Saturday evening, where we were warmly welcomed by the Nat Hiams. Sunday afternoon and evening are the regular meeting times of this class. They usually gather in the Hiam home for all their meetings, but this time the evening session was scheduled for a small hall downtown, where a public meeting had been advertised. The program consisted of a half-hour discourse on 'God Has a Plan,' followed by the showing of the film 'The Unknown God.' Only two of the public came, but these accepted literature. The brethren had done what they could, and I am sure that the Lord was well pleased with that. Some in this class are relatively new in the truth.

"Meeting with so many new friends in different places was a great blessing and faith-builder to us. We hope that in due time others may be able to enjoy similar experiences. We know that they will be warmly welcomed in the two countries. We found the brethren still rejoicing in Brother and Sister Pollock's visit."

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## A Report from the Florida Brethren

THE Florida State Fair was held this year from February 7 to 18, at Tampa. After much prayerful consideration, the Florida friends concluded that this presented a fine opportunity for a public witness effort. Accordingly, the friends from the Orlando, Miami, St. Petersburg, and Jacksonville classes pooled their resources, and the work was undertaken.

Assistance was given from as far away as Waterbury, Connecticut, in the form of a beautiful backdrop featuring a rainbow, and bearing the legend that "God's Plan for Man the Ages Spans," and a number of question-and-answer placards.

Flanking this, on the side walls, were a large Chart of the Ages and a poster detailing the various Dawn publications.

A small area at the rear of the booth was partitioned off as an eight-seat auditorium for the showing of the color TV films, "The Blessings of Christ's Kingdom," and "When the Dead Live Again." A large poster placed on an easel invited the people to come in and rest while they enjoyed the free films. Tables along the front of the exhibit area featured the volumes, all the various booklets, and The Dawn Magazine.

As this was the first effort of this kind in Florida, the friends engaged in it on faith. All who took part in it feel that their faith, and their small sacrifices, were abundantly rewarded. During the twelve-day period 1,562 requests for the booklet "God Has a Plan" were received, 150 first volumes were sold, and 123 free 3-month subscriptions to The Dawn given to the purchasers of the volumes; about 600 large and small booklets were sold; eight one-year Dawn subscriptions were received; two complete sets of volumes were sold; one "Book of Books" was sold; and over 200 free Dawns and 2,000 tracts were given away.

Among the happy experiences was the interest and appreciation shown toward the color films. The tiny theatre was kept busy, and during the period of the fair more than 300 people attended the film showings, and about 150 names were received from those attending who requested the booklet "Why God Permits Evil."

But the greatest joy experienced by the friends was that of witnessing personally to God's great love for his human creatures, and telling of his wonderful plan of salvation for all mankind. There was also the joy of working together with others of like precious faith, as co-laborers with God, in witnessing to his love. The Florida friends are grateful to the Lord for the privilege of having served him in this small way. They also wish to thank The Dawn for the fine co-operation in supplying TV films, kingdom cards, free tracts and Dawns, to help make this effort a success.

## LETTERS OF APPRECIATION

### Now Free

"Dear Friends: Christian greetings! Thank you very much for the booklets you sent to me. I am very happy to receive them. I have carefully read and studied them, and am thankful to say that your teachings of God's holy Word have brought me out of darkness into the light of truth. I am now living a new life, and am enjoying John 8:32, 36: "And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed."—Nigeria, Africa

### Weekly Inspiration

"Dear Sirs: I see your TV program each Saturday morning and receive a blessing from it. I look forward to Saturday because I know that I will receive help and inspiration from the program which will fortify me for another week. Please send a copy of 'Hope for a Fear-filled World' that was mentioned on your last program."—Alabama

### Ecclesia Blessed

"Greetings in our blessed Redeemer's name to all the dear ones at The Dawn. We wish again to express our appreciation for the wonderful helps coming to us through The Dawn. We use the articles for our Tuesday lessons, and they really are meat in due season. Please remember us in your prayers as we remember you. The Shreveport Ecclesia."—Louisiana

### Comforted

"Dear Sirs: Your booklet 'Hope' is a truly blessed piece of work. It has given me more comfort at this time than any number of other things. Please send me your book 'God and Reason.' I am enclosing a small contribution which I hope will help you in your work. May the Lord bless all your undertakings."—New York

### Expresses Joy

"Dear Friends: Warm and sincere greetings! Thank you very much for your recent letter, also for the booklet which you enclosed. I cannot adequately express my joy for all the information received through your literature. With happy anticipation I enclose postal order for a copy of 'The Divine Plan of the Ages,' also for any of your other printed matter you consider would be most helpful to me. Please choose for me."—East Africa

### Wants More

"Sirs: Please accept my thanks for your kindness in sending me the booklet, 'God and Reason,' and the magazine, The Dawn. From my youth I have had an unquenched desire for the truth. On the back of your magazine I saw advertised a book called 'The Atonement Between God and Man' and another, 'The Divine Plan of the Ages.' I believe these must be of great interest. Please inform me how I can obtain these volumes."—Greece

## SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

<b>O. D. DEIFER</b>	Hartford, Conn.	14	St. Joseph, Mo.	8
Pottstown, Pa.	Sayville, N. Y.	30	Topeka, Kans.	9
			Galena, Kans.	10
<b>EDWARD E. FAY</b>	<b>J. Y. MAC AULAY</b>		Fayetteville, Ark.	11
Grand Rapids, Mich.	Sayville, N. Y.	May 7	<b>Stigler, Okla.</b>	12
May 6, 7			Oklahoma City, Okla.	14
<b>PANTEL HATGIS</b>	<b>R. E. MITCHELL</b>		Edson, Kans.	17
Sayville, N. Y.	Paterson, N. J.	May 21	Denver, Colo.	18, 19
			Laramie, Wyo.	20, 21
<b>LEVI JACOBS</b>	<b>HARRY PASSIOS</b>		Fort Collins, Colo.	22
New London, Conn.	Warren, Ohio	May 1	Salt Lake City, Utah	24
	Akron, Ohio	2	San Francisco, Calif.	
<b>G. M. JEUCK</b>	Cleveland, Ohio	3	(Asilomar)	27-30
New Haven, Conn.	West Salem, Ohio	4	San Francisco, Calif.	31
Waterbury, Conn.	Elyria, Ohio	5		
	Toledo, Ohio	7	<b>LEO POST</b>	
<b>G. O. JEUCK</b>	Gary, Ind.	8	Baltimore, Md.	May 14
Jacksonville, Fla.	Chicago, Ill.	9	Philadelphia, Pa.	14
Charlotte, N. C.	Batavia, Ill.	10	West Newton, Pa.	21
Greensboro, N. C.	LaSalle, Ill.	11	Sayville, N. Y.	30
Lynchburg, Va.	Rockford, Ill.	12		
Norfolk, Va.	Beloit, Wis.	14	<b>C. A. SMITH</b>	
Richmond, Va.	Milwaukee, Wis.	15, 16	Catawissa, Pa.	May 21
Knoxville, Tenn.	Appleton, Wis.	17		
Nashville, Tenn.	Plover, Wis.	18	<b>H. J. TIEMEYER</b>	
Birmingham, Ala.	Wausau, Wis.	19	Allentown, Pa.	May 7
Montgomery, Ala.	Withee, Wis.	21		
Louisville, Ala.	Minneapolis, Minn.		<b>C. R. WEIDA</b>	
Waynesboro, Miss.	(Fillmore)	22	San Francisco, Calif.	
Meridian, Miss.	Minneapolis, Minn.		(Asilomar)	27-30
Shreveport, La.	(Cedar Ave.)	23		
Fort Worth, Tex.	Parkers Prairie, Minn.	24, 25	<b>W. N. WOODWORTH</b>	
San Antonio, Tex.	Clinton, Iowa	28	Allentown, Pa.	May 7
	St. Joseph, Mo.	30	Hartford, Conn.	14
<b>A. H. KRUMPOLT</b>	Kansas City, Mo.	31	Vancouver, B. C.	20-22
Allentown, Pa.			Seattle, Wash.	23
	<b>E. K. PENROSE</b>		Portland, Oreg.	24
<b>R. J. KRUPA</b>	Muncie, Ind.	May 2	Salem, Oreg.	25
Grand Rapids, Mich.	Greencastle, Ind.	3	San Francisco, Calif.	
May 6, 7	Zeigler, Ill.	4	(Asilomar)	27-30
	Kansas City, Mo.	6, 7		

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<b>MIKE BALKO</b> Duquesne, Pa. May 28	Duquesne, Pa. 14	<b>ADAM MISKAWITZ</b> Covert, Mich. May 21
<b>W. C. BERTSCHE</b> Pontiac, Mich. May 21	<b>EARL L. FOWLER</b> San Diego, Calif. May 14	<b>D. J. MOREHOUSE</b> Minneapolis, Minn. (Cedar Ave.) May 21
<b>WALTER Blicharz</b> Chatham, Ont. May 21	<b>RALPH GAUNT</b> Saginaw, Mich. May 28	<b>ARTHUR NEWELL</b> Grand Rapids, Mich. May 7 (Lafayette St.)
<b>L. P. BORGES</b> St. Petersburg, Fla. May 14	<b>ARTHUR JEZUIT</b> Toledo, Ohio May 21	<b>G. R. POLLOCK</b> Santa Ana, Calif. May 14
<b>J. BURTON BROWN</b> Tehachapi, Calif. May 14 Riverside, Calif. 21 Ontario, Calif. 21	<b>GENE JEZUIT</b> Beloit, Wis. May 7	<b>ALBERT SHEPPELBAUM</b> Saginaw, Mich. May 21
<b>EDGAR BUCKLEY</b> Chatham, Ont. May 14	<b>RUSSELL L. JURD</b> Covina, Calif. May 21	<b>GEORGE TABAC</b> Aurora, Ill. May 7
<b>C. M. CHUPA</b> London, Ont. May 14	<b>DANIEL KAZIAK</b> Saginaw, Mich. May 7 Toledo, Ohio 21	<b>LEONARD WESOL</b> Orlando, Fla. May 21
<b>JOSEPH FENCHAK, JR.</b> Connellsville, Pa. May 7	<b>E. F. LANKFORD</b> Sonora, Calif. May 21	

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## CONVENTIONS

**BOSTON, MASS., May 6, 7**—May 6: Arlington Street Church, corner Boylston St. May 7: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence Child, 64 Thurston St., Somerville, Mass.

**GRAND RAPIDS, MICH., May 6, 7**—Associated Bible Students of Western Mich. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl VanderBoegh, 821 Rogers, N. W.

**KANSAS CITY, MO., May 6, 7**—The Athenaeum, 900 E. Linwood Blvd. Mrs. John Bacher, R. 1, Greenwood, Mo.

**ALLEN TOWN, PA., May 7**—Americus Hotel, Green Room, Sixth & Hamilton Sts. Mrs. Esther Getz, 131 S. Jefferson St.

**MINNEAPOLIS, MINN., May 7**—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**NEW ALBANY, IND.—LOUISVILLE, KY., May 13, 14**—Mrs. Irwin J. Doran, 2320 Longest Ave., Louisville, Ky.

**CHATHAM, ONT., May 14**—Masonic Temple, 9 Park St. Mr. J. E. Day, 136 Williams St. N.

**HARTFORD, CONN., May 14**—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

**SAGINAW, MICH., May 14**—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

**VANCOUVER, B. C., May 20-22**—I. O. O. F. Hall, 396 Kamloops St. at Hastings. Mrs. W. A. McNee, 6569 Argyle St.

**COLUMBUS, OHIO, May 21**—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

**MINNEAPOLIS, MINN., May 21**—I. O. G. T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

**PONTIAC, MICH., May 21**—YWCA, 269

W. Huron St. Mrs. Alice Mondo, 1948 Oakeside Ct., Union Lake, Mich.

**TOLEDO, OHIO, May 21**—Seventh-Day Adventist School, 540 Independence Rd. Mrs. Margaret Burke, 519 Independence Rd.

**WEST NEWTON, PA., May 21**—Sewickley Grange Hall, Route 136, 3 miles East of West Newton. Mr. Mike Balko, 501 Pittsburgh St.

**SAN FRANCISCO, CALIF., (Asilomar), May 27-30**—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. Lillian Fay, 4732 Stacy St., Oakland, Calif.

**CHICAGO, ILL., May 28**—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

**DETROIT, MICH., May 28**—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braile.

**SAYVILLE, N. Y., May 30**—Memorial Day. Parkway Community Church, Stewart Ave., Hicksville, L. I. Mr. Edward Worfler, 391 Arkansas Drive, Valley Stream, N. Y.

**DAYTON, OHIO, June 3, 4**—The Terrace, Montgomery County Fairgrounds, 1043 S. Main St. Mrs. Alvin Raffel, 6720 Mad River Rd.

**JACKSON, MICH., June 4**—I. O. O. F. Hall, 789 Woodworth Rd. Mrs. Ralph Gaunt, 510 Golf Ave.

**WATERBURY, CONN., June 11**—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

**SILVER CREEK-GRAND ISLAND, NEBR., June 24, 25**

**NEW BRUNSWICK, N. J., July 1, 2**

**WINNIPEG, MAN., July 1-3**

**DETROIT, MICH., July 1-4**

**LOS ANGELES, CALIF., July 1-4**

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to us the

# SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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