

The Dawn

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The LORD Reigneth

"Fear before him, all the earth: the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth."

—I Chronicles 16:30,31

ONE of the fundamental causes of all human suffering is the failure of the people to recognize the right of the Creator to rule in their hearts and lives. Adam and Eve were the first to rebel against God's will. This was when they chose to partake of the forbidden fruit. The majority of their descendants have followed the same rebellious course, desiring to be free from the restraints of his righteous laws. This has resulted in untold suffering, every generation throughout the many long centuries of human existence having experienced its bath of blood and tears.

But this situation is not to continue forever. One of the great themes of the Bible is the glorious fact that human rebellion against the authority of the Creator is to be put down, that his will is yet to be done in the earth even as it is now done in heaven. It is for this blessed consummation of the Creator's purpose that Jesus taught his disciples to pray, and for which thousands are still praying—"Thy kingdom come. Thy will be done in earth."

The kingdom theme is a very prominent one in the Scriptures, being introduced in the first chapter of Genesis, and mentioned for the last time in the closing chapters of the Book of Revelation. Genesis 1:28 records the commission which the

Creator gave to the first human pair to be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

In giving man this commission to be king of earth, God was not relinquishing his own right to rule, but merely making man his representative in this earthly domain. If men had retained God in their hearts and continued to recognize and rejoice in his will, this ideal relationship would still continue, but such was not the case. Man in his folly and sin has preferred to give ear to the fallen Lucifer, and has followed him in rebellion against Jehovah.

God, of course, could have prevented this, for it was entirely within his power to do so. He chose, rather, to permit man to take this evil course, that by experience he might learn the terrible results of sin. Man was created a free moral agent, and God will not force him to obey. He wants man to learn that it is best for him to obey his Creator. It is for this reason that God, in his wisdom, has permitted evil, and has allowed the human race to continue in rebellion against him, resulting in suffering and death.

Now, after six thousand years of such an experience, man has about reached his extremity. There is a great hue and cry going up from many sources that the only hope of salvation for the world is to return to God. Most of those who are saying this do not seem to realize that the world in general has never truly served the LORD, and therefore is not in a position to return to him. Nevertheless, it is significant, we think, that so much prominence is now given to this thought, for it indicates that in the present time of the world's dire need, men and women are slowly awakening to the fact that the basic cause of the present distress of nations with perplexity is that the world has ignored God in its thoughts, and for the most part has been in open rebellion against him.

For the human race to return to God calls for the restoration of that condition of purity and obedience of heart and mind which our first parents enjoyed before they partook of the forbidden fruit. In the divine plan of salvation, provision has been made for just such a restoration. This is to be accomplished during the thousand years of Christ's reign. Jesus described the work of that age as being one of judgment, or of trial, and pictured all mankind as being gathered before him, and upon the basis of obedience or disobedience, classified either as sheep or goats. To those at the close of that thousand-year period who qualify as sheep, the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the dominion over the earth which God gave to our first parents, the one which they lost when they disobeyed him. We are glad that ultimately it will be restored to all who, learning well the terrible results of rebellion against God, finally choose to acknowledge the divine will as the sole guide of their lives.

Meanwhile, so far as the human race as a whole has been concerned, God has seldom been in their hearts. One exception to this, however, was the little nation of Israel, for a few hundred years just prior to its overthrow. This nation, made up of the natural descendants of Abraham, was set apart by God to represent him in the earth. At Sinai the Israelites entered into a covenant with God, in which they agreed to obey his Law, and he promised, conditional upon their obedience, to bless and honor them as his special or chosen people.

To the extent that they lived up to the terms of their covenant with God, he was their Ruler, their King. To begin with, Moses represented God in the nation. He was succeeded by Joshua. Then for several hundred years they were ruled by judges, each of which they recognized as a representative of God.

Samuel was the last of these judges. He was also a prophet. Representatives of the nation went to Samuel and demanded that he appoint a king to reign over them. Samuel was deeply saddened by this, although it was explained that the people were not rejecting him, but the LORD. (I Sam. 8:1-9) Samuel was instructed to appoint a king over Israel, but the LORD still maintained his position as their sovereign Ruler, and the successive kings of the nation were his representatives.

Of King Solomon it is written that he "sat on the throne of the LORD as king instead of David his father." (I Chron. 29:23) In a wonderful prayer, near the close of his own reign, David said, "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all."—I Chron. 29:11

But this theocratic kingdom did not continue indefinitely. Some of Israel's kings endeavored to rule the nation upon the basis of God's righteous laws, but most of them did not. Finally, and because of unrighteousness, God brought his rulership over Israel to an end. Zedekiah was the last of those kings who "sat upon the throne of the LORD," and to him the Prophet Ezekiel was commissioned to say, "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the LORD God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

Ezekiel's declaration to Zedekiah not only brought the time of Israel's kings officially to an end, but it served also as a reminder and further promise of the coming Messiah, that

great one who, as the representative of Jehovah, was to establish a worldwide kingdom, or government: that one who, in the coming time of his kingdom glory, was to reign "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) This is the one "whose right it is" to set up the worldwide kingdom of God and thereby put down human rebellion against God's laws and extend to the people all those wonderful blessings of life which the prophets had foretold.

Jesus was, and is, that promised king. When he came at his First Advent, the announcement was made by John the Baptist, "The kingdom of heaven is at hand." (Matt. 3:2) In Daniel 2:44 the promise is made that the "God of heaven" shall set up a kingdom, and now the one who was to be the king in this kingdom had come, even Jesus. During the brief period of his earthly ministry Jesus said much about the kingdom. Indeed, nearly all of his teachings, through his parables and otherwise, were related to this theme of the kingdom.

The scribes and Pharisees of Jesus' day were acquainted with many of the Old Testament kingdom promises, and professed to believe that the God of Israel would send a great king to fulfill them; but they refused to accept Jesus as that one. Because Jesus presented himself to the nation as the promised king, his enemies used this claim as one of the charges to secure a death sentence against him from the Roman government. When questioned by Pilate on this point, Jesus replied, "To this end was I born, and for this cause came I into the world."—John 18:37

Jesus said something else to Pilate which must be taken into consideration if the many kingdom promises of God are to be brought into proper focus. He said, "My kingdom is not of this world." (John 18:36) Explaining further, Jesus said that if his kingdom were of this world, then his servants would fight for him and he would not be delivered to his enemies and be killed. He did not mean by this that his rulership would

be in heaven, and not in the earth, but simply that his kingdom would not be set up by human methods, that its authority would not stem from military might, nor be maintained by armed force.

Because of human selfishness, hatred, and jealousy, the one whom God sent into the earth to be the promised king of glory was killed. If his kingdom was to have been of this world, his death would have destroyed all hope of its ever becoming a reality; but it did not, for he was raised from the dead. Jesus had taught that he would give his flesh for the life of the world; that is, that he would die as the Redeemer and Savior of the world. (John 6:51) But in his parable of the wheat and tares he indicated that an entire age would elapse before his kingdom would become a reality. (Matt. 13:24-30, 36-43) In another parable he revealed that he would go into a far country, and would return later to establish his kingdom.—Matt. 21:33-41

However, while the divine government of earth was not established among men at the time of Christ's First Advent, its preparation began at that time. In many of the promises pertaining to the kingdom it is revealed that Jesus would have representatives from mankind associated with him as co-rulers. These are described by the Apostle Paul as "heirs of God and joint-heirs with Christ." (Rom. 8:17) The work of God in the earth between the First and Second Advents of Christ (more than nineteen centuries) has been the calling and preparation of this kingdom class, the ones referred to in the parable of the wheat and tares as the children of the kingdom. Concerning these the parable shows that their ultimate place in the LORD's plan is to shine forth as the sun in the kingdom of their Father. These, like Jesus, have all suffered and died for righteousness' sake. But, as it was with him, these also are raised from the dead in order that they might be kings and priests unto God and reign on the earth.—Rev. 5:10

The apostles and the Early Church clearly understood that the Lord Jesus' kingdom would not begin to function as a governing power in the earth until he returned, so the hope of his coming was very powerful incentive to their faithfulness in laying down their lives in his service. While they were assured that their Master would abundantly care for their immediate and daily spiritual needs, they knew that the great consummation of their hope would not be realized until the end of the age when the king returned and would take them unto himself, to reign with him.

In the prophecies of the Old Testament pertaining to the First Advent of Jesus, many details of experiences and events in his brief sojourn in the flesh are foretold. Most of these had a literal fulfillment—his birth in Bethlehem; his flight into Egypt; his speaking in parables and dark sayings; his riding into Jerusalem on an ass; casting lots for his beautiful robe; his suffering and death on the cross; and his resurrection. Since these events occurred in the life of a human being they are easily understood, and there is no difficulty in discerning them as fulfillments of prophecy.

The entire period of Jesus' first presence on earth was only thirty-three and a half years in length. The Scriptures reveal that his second was to include a thousand-year kingdom. It is not surprising, then, that the prophecies outlining the events which were to occur during that thousand-year age are many, and that they describe a wide variety of circumstances—much more so than did the prophecies pertaining to those few years of his first visit.

The Scriptures, for example, describe the risen Christ at his Second Advent as a great king; one who conquers all the enemies of God and of righteousness, finally destroying even death. He comes in answer to the Christian's prayer to establish God's will in the earth, putting down the rebellion of the human race against divine law. But this work requires a thou-

sand years for its full accomplishment; and when it begins the whole world of mankind is in a state of hopelessness as a result of their own efforts at world preservation having failed.

It is apparent, then, that the prophecies pertaining to the work of earth's new king, and the conditions in the earth during the time of his presence, must be looked upon as describing a sequence of events from the beginning of his kingdom reign to its final and glorious ending, when all enemies are put down, and war, sickness, pain, and death are destroyed. If we fail to take this into consideration, these various prophecies will seem confusing and contradictory.

When Jesus announced to his disciples that he would be arrested by his enemies and put to death, they sensed that the kingdom which they expected him to establish was not to become a reality at that time. Recalling his teachings that he would go away and return later to set up his kingdom, they went to him on the mount of Olives and asked, "When shall these things be? And what shall be the sign of thy coming [Greek, *parousia*, meaning 'presence'], and of the end of the world [Greek, *aión*, meaning 'age']?"—Matt. 24:3

Jesus gave the disciples a marvelous answer to these questions, and in doing so, explained also the manner of his return. With respect to the time of his return, he simply said that no man knoweth the day nor the hour. He added, in fact, that at that time he did not know himself when he would return. Because no date for his return would be revealed prior to his coming, he admonished his disciples to watch, that is, to be on the alert, carefully studying the prophecies in relationship to world events, that they might discern the fact of his return by the things taking place in the world.

When admonishing his disciples to watch, Jesus explained that he would return as a thief in the night, and that only those who were watching would know about it. But, to safeguard them against any misunderstanding as to where and

how they should look for him, he warned that if any should say he was hiding in a secret chamber, or in a desert place, they were not to believe it.

This, of course, might well be the manner in which a human being could be secretly present or nearby, but Jesus knew he would not return to earth as a human being. He knew that when resurrected he would be exalted to the right hand of God, and like his Heavenly Father, would be dwelling in the light which no man can approach unto, whom "no man hath seen, nor can see." (Ps. 110:1; Heb. 1:3; I Tim. 6:16) This being true, Jesus knew that when he returned he could not be seen literally by human eyes, that the fact of his presence would have to be discovered by the manner in which he would manifest himself through the work he would then be doing.

So the Master explained, "As the lightning [Greek, ***astrape***, meaning 'brightshining'] cometh out of the east, and shineth even unto the west; so shall also the coming [Greek, ***parousia***, meaning presence] of the Son of man be." (Matt. 24:27) The Greek word ***astrape***, while properly translated 'lightning,' in other places, is also used in the New Testament to describe brightness, or brightshining of other sorts. In this statement, Jesus used it to describe a brightshining which would originate in the east, and shine even unto the west. Manifestly this is not characteristic of lightning. The only brightshining which fits this description is the light of the sun. We mention this to emphasize the fact that Jesus is not telling us how quickly he will come, but rather what the effect of his presence will be.

The illustration clearly indicates that associated with the second presence of Christ would be a worldwide diffusion of light, or knowledge, which would gradually increase in brilliancy until the whole earth would be filled with its brightness. Many of the wonderful teachings and prophecies of Jesus

were based upon the prophetic testimony of the Old Testament, which seems to be true of this illustration, indicating that his second presence would be as a great light which would ultimately manifest itself all the way from the east to the west—the world over, in other words.

One of the Old Testament prophecies telling of Messiah's Millennial Age work as king describes him as the "Sun of righteousness" who would arise "with healing in his wings." (Mal. 4:2) The day of his kingdom reign is prophetically depicted by Zechariah, who wrote, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. . . . And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."—Zech. 14:6,7,9

The day referred to here is not one of twenty-four hours. This is shown by the 9th verse, which declares that in that day the LORD shall be king over all the earth. Certainly the LORD will be king for more than twenty-four hours. Indeed, the kingdom day referred to here lasts for a thousand years, and it will not be until the close of that thousand-year day that it will be fully light.

Darkness is used in the Scriptures as a symbol of ignorance concerning God, and also of the sin that is associated therewith. Jesus is the true light, which according to the Apostle John, is yet to enlighten "every man that cometh into the world." (John 1:9, 8:12) This will be accomplished during the thousand years of his reign; but not until the close of that "day" will this glorious work be completed. Only then will the brightshining of his presence have penetrated all the dark corners of the earth. Only then will it have shined into the darkened minds and hearts of "every man that cometh into the world."

We have already noted that the LORD was once the ruler of the nation of Israel, that the various kings of that nation sat upon his throne representing him. But, as we have seen, that kingdom came to an end with the overthrow of their last king, Zedekiah. But this did not mean that never again would the LORD rule over his people Israel, for in Ezekiel's dethroning decree to Zedekiah it is plainly stated that it would be "until he come whose right it is." (Ezek. 21:27) If he, that is, the Messiah, has now come and his work is beginning to be manifested in the crumbling and melting kingdoms of this world, there would also be some evidence of his interest in the experiences of God's ancient people Israel.

Most students of prophecy are familiar with the many passages which speak of the scattering of the Jewish people throughout the various nations of earth, and of their later regathering to the Promised Land. All are likewise acquainted with the, we might almost say miraculous, manner in which Israel has been opened up to this people, the coming into being of the state of Israel, and the continuous flow of immigrants now entering the Holy Land from the countries of Europe and the Middle East.

The persecutions which did so much to accelerate this movement of Jews to the Promised Land, is also well known to all. The prophecies credit this severe trouble through which the Jews have passed, and which has made so many of them long for Israel, as being one of the results of the LORD's hand over them. This is clearly brought to our attention in Ezekiel 20:33-35, which 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 [Hebrew, *malak*, meaning 'reign'] over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will

bring you into the wilderness of the people, and there will I plead with you face to face."

The fulfillment of this prophecy is clearly discernible. The Jews are being regathered to Israel from many nations, and their return was precipitously forced upon them by circumstances which were very distressing. The LORD explained that this would be a manifestation of his fury against them, and of the fact that he was again reigning over them—"with fury poured out, will I rule over you."

In ancient times God reigned over Israel through his representatives Saul, David, Solomon, and others. But with the overthrow of King Zedekiah that regime was 'no more until he come whose right it is'. There is every reason to believe that the 'until' interim has expired, and that now the LORD is again ruling over his people, not through human representatives, but through the returned Christ.

The renewed divine rulership has meant little else but trouble for the Israelites thus far, except that it has brought two million or more of them back to their Promised Land, and has blessed them in a great work of rehabilitation. But it has not yet given them peace and security; nor have the messianic kingdom blessings of health and life yet appeared. However, what the LORD said would be the first result of his restored rule over them has occurred; for he said not only that he would bring them out of the lands where they were scattered, but that he would bring them into the 'wilderness of the people'.

All nations today are in a wilderness of chaos and confusion. In this situation sixty percent of the human race is underfed, underhoused, and underclothed, dying prematurely because of the hardships which no one is able to alleviate. On the diplomatic level there is also a dearth, a famine, a wilderness. With the partial, or perhaps only hoped-for solution of one problem, there arise several others even more

vexing. Surely ancient Israel's wanderings in the wilderness of Sinai after they left Egypt were no more distressing than the experiences through which all nations are now passing.

The state of Israel is in the same wilderness, and indeed, has become a part of it. With his fury the LORD has brought them out of the countries where they were domiciled. He has opened up Israel for them, but he is not as yet showing them to be out of the wilderness of confusion in which the people of all nations are lost. This is just the way he said it would be when he began to rule over them.

The LORD said concerning Israel in this wilderness, "There will I plead with you face to face." The purpose of this pleading is that eventually they might be brought "into the bond of the covenant." (vs. 37) In Jeremiah 31:31-34 we are informed that God will make a "new covenant with the house of Israel, and with the house of Judah." The promise is that he will write his law in their inward parts, and that ultimately all shall know the LORD, from the least even unto the greatest. But the covenant is not made at the inception of their national restoration. This comes later.

First he guides their affairs with fury to get them back into the Promised Land. They return, largely in unbelief, and he permits them to suffer the confusion and chaos which is afflicting all mankind during this time of trouble. He pleads with them, through the distresses and afflictions which he permits to come upon them. Finally, and in an effort of aggressor Gentiles from the north to destroy his ancient people, God delivers them. Then they recognize his hand in their affairs and turn to him in faith and obedience. Thus they will be brought into the bond of the covenant.—Ezek. 38:15-23

The Brightshining of His Presence

Among the signs of the times which today are the most outstanding in giving evidence of the LORD'S control are

those which reveal that his inscrutable power is gradually destroying the selfish institutions of earth, and also the unusual circumstances under which the people of Israel are being restored to the Promised Land. However, there are many evidences of a happier nature which likewise clearly indicate that we are living in a time of preparation for the LORD's new day. We have noted Jesus' prophecy that his presence would be as a brightshining which ultimately would illuminate the whole earth; and already the light of his presence is discernible along many lines.

Another prophecy conveying a similar thought is the one in which Daniel foretold that at this time of the end of the present evil world there would be a great increase of knowledge. (Gal. 1:4; Dan. 12:4) Light is a symbol of knowledge. How wonderfully this prophecy is being fulfilled! Knowledge is on the increase everywhere. To a large extent it is thus far being used very selfishly. Were it not for this fact, the knowledge which the LORD has already allowed man to secure during the time of the end would do away with many of the hardships of the original curse which came upon our first parents because of sin.

This increase of knowledge has raised the average length of life in many parts of the world from thirty-five to sixty-nine years. We do not imply by this that man will ever discover the secret of life and be able to live forever without God's direction and help. The real restitution of life yet remains, and will be a further manifestation of the fact that 'the LORD reigneth'. However, in connection with many of the promised blessings of the LORD's kingdom, man will be granted the knowledge to secure them for himself. This, of course, will actually be by the help of earth's new kingdom, for it will be one of the results of the brightshining of his presence.

In the divine economy, man is permitted now to use the increase of knowledge to a large extent in developing instru-

ments of destruction by which he wrecks the world in which he lives. But even so, many blessings are also being made available to the people.

These are small indeed compared with the accomplishments to come in the millennial kingdom. The light from the throne of earth's new king will continue to shine, and with increasing brilliancy, until all the unhealthy vapors of ignorance, superstition, and sin are destroyed. Ultimately the increasing knowledge resulting from his presence will include a true understanding of the LORD, and of his will. And it will be only through obedience to this knowledge that anyone will receive the full blessings of the new kingdom; that is, the blessings of peace with God, health, joy, and everlasting life. This will be the ultimate result of the reign of earth's new king.

Yes, today the message of the future kingdom is one of rejoicing as it never was before. In this time when human life is so frail and transitory we can tell the people that the new king of earth will restore life, and that his rulership will, before it is finished, destroy death. Thus that great tragedy resulting from our first parents' rebellion against divine law will be set aside. With all the enemies of God and of righteousness put down, Jesus, who reigns for a thousand years to accomplish this glorious objective, will turn over the kingdom to the Father, that he may be "all in all."—I Cor. 15:24-28 ☐

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His Presence

***"My presence shall go with thee,
and I will give thee rest."***

—Exodus 33:14

Whenever I am lonely
Or anxious or distressed;
Whenever earth seems only
A battlefield at best,
I hear a voice I know—
The words are sweet and low:
"My presence shall go with thee,
And I will give thee rest."

When heavy cares encumber,
Temptations come to test;
When questions without number
Assail my troubled breast,
The voice rebukes my fears—
And oh, the message cheers:
"My presence shall go with thee,
And I will give thee rest."

The clouds hang huge and leaden
Above the mountain's crest;
The troops of Armageddon
Must soon be manifest.
I tremble at their tread—
But I am comforted:
"My presence shall go with thee,
And I will give thee rest."

INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR MAY 6

Love and Hate

KEY VERSE: *"Hereby perceive we the love of God, because he [Jesus] laid down his life for us; and we ought to lay down our lives for the brethren."—1 John 3:16*

SELECTED SCRIPTURE: *1 John 3:11-24*

CHIEF AMONG the assurances of sonship is our continued love of the brethren. This is stated in verse 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The first requisite in loving the brethren is the recognition that we are of the family of God.

This truth was dramatically presented to the church by Jesus. In the Gospel of Matthew we read of an instance where our Lord's mother and his brothers sought to speak with him. At the time he was inside a home tightly packed with listeners, and this crowding prevented free access for his mother and his other kinsmen who were outside. An observant one saw the problem and interrupted Jesus' speaking by

an announcement: "Behold, thy mother and thy brethren stand without, desiring to speak with thee."—Matt. 12:47

We can imagine Jesus' hearers waiting for the reply to this statement. Our Lord, always watching for the seasonable time to sow a seed of truth, observed the appropriateness of this occasion to speak a great truth. In preparing his hearers to receive the lesson, he asked what at first seemed a strange question, "Who is my mother, and who are my brethren?"

Imagine the first reaction of the disciples on hearing this unusual query. They knew his mother and brothers, and wondered why he asked the question. They knew these words were not casually spoken for effect, no doubt. No, they

revealed the deep conviction of his heart. We can well imagine the special nearness and warmth they felt for him that day, as he explained his meaning.

We, as disciples today are the family of God, and the full meaning of this truth should be imbedded deeply in our hearts. The tie that binds our hearts transcends any earthly tie of family or affection. The realization of this truth should cause us to love the brethren. But love does not come merely because we are told such should be the case. Our love for one another comes from, and is strong in relation to, our love for the Father and our Lord.

As our appreciation and love of God grows, so does our concern and tenderness grow toward those whom he has named as our brethren. If he has drawn and begotten a member of the family, leading them daily, hearing their prayers, should not we too view them in a special way? We can measure our love for God by our love for the brethren.

Our brethren, of course, stand in need of mutual encouragement, strengthening, and assistance. This is a peculiar task in which the fellow members of the body may participate. Our energies should be directed particularly toward the household of faith and be consumed in the work of uplifting them. This

constitutes an acceptable sacrifice in God's sight.

This is what Paul meant when he wrote: "If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." (Phil. 2:17,18) May all of us indeed recognize our privileges of service, and rejoice exceedingly in our share in this offering.

Our Father has called his children from varying backgrounds and greatly differing casts of mind. We have dissimilar human frailties. The need of adjusting to each other will be ever present. It is as though our Father, as part of our development, brought together those who are naturally diverse and then said, "Now, my children, live together in love; cherish and serve each other." If we maintain a strong love for God and for our Lord Jesus, keeping in focus the great plan of salvation and our relationship thereto, then the knitting of love between us and our brethren will be sure and firm.

If we can say that we discern and appreciate the family relationship of the brethren, then this witness of the Spirit is real and vital in our lives. If we find in our hearts a desire to be with and serve the interest of the brethren, then we have "passed from death unto life because we love the brethren." ☐

Fear and Love

KEY VERSE: *"There is no fear in love; but perfect love casteth out fear."*—1 John 4:18

SELECTED SCRIPTURE: 1 John 4:7-21

IN A TIME LIKE THIS let us thank God for the truth and our love for it. It is because we know the truth of God's great plan of salvation that we can look out upon this out-of-kilter world, realize the hopelessness of its situation, and yet not share the fear that is in the hearts of so many at the present time, especially men in high governmental places.

The psalmist explains this saying, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

The removal of the symbolic earth; the mountains being carried into the midst of the sea; the roaring of troubled waters—we readily recognize as pictorially descriptive of the chaotic and distressing conditions which are everywhere ap-

parent today. We recognize these conditions, and understand more clearly than the people of the world just what their certain outcome will be. We know that this present evil world cannot be patched up and made to continue. The remedy must be applied from within, and only the LORD can do this; and then it will not be to save Satan's world, but to prepare the people to receive and rejoice in the blessings of the *new* world, even Christ's kingdom. How we love to contemplate this wonderful time!

It is because we know that Jehovah has the real remedy for earth's ills at hand that we do not fear. "God is our refuge and our strength." The psalmist also wrote, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with

his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—Ps. 91:1-4

God has unlimited ways of lovingly caring for his people, but blessing them with a knowledge of his divine plan at this time is a prime factor in removing fear from their hearts. The truth gives no assurance that we will be shielded from trouble, but it does reveal the meaning of the troubled conditions of the world through which we are passing, and assures us that the LORD will give us strength to bear whatever experiences his wisdom may permit. "There is a river," the psalmist wrote, "the streams whereof make glad the city of God," that is, the people of God.—Ps. 46:4

Instead of fearing, our hearts are made glad by the streams of that river—the river of life which eventually is to flow from underneath the "throne of God and of the Lamb," for the blessing of "all the families of the earth."—Rev. 22:1-17

In this prophecy of the 46th psalm we are given a figurative description of the removal of all the selfish institutions of the world. The 'earth' is removed, the 'mountains' are carried 'into the

midst of the sea'. The 'waters' are 'troubled'. But this is not true of the LORD's people, referred to collectively in the prophecy as "her." "God is in the midst of her," we read, "she shall not be moved: God shall help her, and that right early." Or, as the *Marginal Translation* reads, "when the morning appeareth."

"She shall not be moved." This does not imply protection from physical harm. What it does mean is that having been called to joint-heirship in Christ's kingdom, and proving faithful to the terms of that call, we will maintain our position of favor with God and receive an abundant entrance into the kingdom. Paul puts it this way: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. 12:28

If we learn well the great lesson of love, that it is the motivating principle behind all of the plans and purposes of God for all ages, we will not fear when we are opposed in our love and activity for the LORD and his truth, because we know these principles will triumph in our individual lives now, just as assuredly as in the worldwide promises of ages to come! □

Faith and Life

KEY VERSE: *"This is the record that God has given to us eternal life, and this life is in his Son."—I John 5:11*

SELECTED SCRIPTURE: *I John 5:1-13*

IF WE ARE TO appreciate the offer of eternal life, we must know how it is made possible. Of course, the ransom is the basis of it all. Jesus said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) The apostle corroborates this in Romans 8:1,2: "There is therefore now no condemnation to them which are in Christ Jesus, . . . for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The way we receive eternal life is by coming to Jesus Christ, and by exercising our faith in him. Through the imputation of Christ's merit to those whose faith leads them to consecration, we are covered by the robe of his righteousness, and presented to the Father.

We are made acceptable in the Beloved, for the Father sees us as righteous. In this way only are we justified and made acceptable to God, released from Adamic condemnation, and begotten by his almighty power to become sons of God. No longer children of Adam's disobedience, we are now described by Peter as "obedient children" (I Pet. 1:14), worthy of eternal life, if we so remain.

Adam was a created son of God—an earthly human son—in the image and likeness of God, although a little lower than the angels. Adam lost his sonship through disobedience as well as losing his privilege of communion with God. His children did not have the blessing of being sons of God, nor did they have the fellowship of communion with God. But the Apostle Paul, in Ephesians 2:1-3, explains, "You hath he quickened, who were dead in tres-

passes and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also, we all had our conversation [conduct] in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Although the apostle described our condition as being children of God's wrath, of God's condemnation in Eden, born dead in trespasses and sins, or, as the Greek translation puts it, "Dead in the trespass"—dead in Adam's trespass, we find a ray of hope in John 3:36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath [condemnation] of God abideth on him." Until the Son here spoken of came into the world there was no hope of life for us. But now we are not only called to partake of life, but, if faithful, the very highest form of life—immortality.

When Jesus told his disciples, "In my Father's house are many

mansions. . . . I go to prepare a place for you . . . that where I am, there ye may be also," he was offering them the divine nature. This was the high calling of glory, honor, and immortality. (Phil. 3:14; Rom. 2:7) This was that of which David prophetically spoke in Psalms 16:11: "Thou wilt show me the path of life. In thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

Jesus was showing them the way to immortality, in fulfillment of Proverbs 12:28, "In the way of righteousness is life; and in the pathway thereof there is no death." He was pointing out the gateway to eternal life, as he did when he said in Matthew 7:14, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Jesus had a complete right to offer his disciples the divine nature—immortality. As our text says, "life was in his Son who was the embodiment of life, and, as the Heavenly Father's agent, the dispenser of life. He himself said, in John 10:28, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." ☐

Loyalty and Discipleship

KEY VERSE: *"Beloved thou doest faithfully whatsoever thou doest to the brethren, and to strangers."—III John 5*

SELECTED SCRIPTURE: *III John 1-8*

WHAT A WONDERFUL commendation these words are, about a faithful disciple named Gaius. It is evident he was one who spent much of his time in serving the brethren, and in the witness of the truth to strangers.

Yes, the eyes of the LORD are upon us and take note of our faithfulness to his truth. In Psalm 101:6 we read, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Here, again, we are reminded that it is only those who faithfully serve the LORD who are the objects of his special watchcare. These, the LORD declares, "may dwell with me." How precious is the thought that if we are endeavoring with all our might to know and to do the LORD's will, it means that we are to dwell with him in the secret of his presence. And this, after all, is where we

should always delight to be. The psalmist speaks of dwelling in the secret place of the Most High, and of abiding under the shadow of the Almighty.—Ps. 91:1

Proverbs 15:3 reads: "The eyes of the LORD are in every place, beholding the evil and the good." This is most comforting for it assures us that no matter where we are, or what the circumstances might be, the LORD sees both the good and the evil; that is, he knows the circumstances which are favorable to us as new creatures, and sees the evil influences which are arrayed against us.

Character building is a lifetime work. But along with it there are other responsibilities for the Christian. He is to be concerned with advancing the cause of truth and proclaiming the message of the coming kingdom of God. This is in harmony with Jesus' command to preach the Gospel "in all the

world for a witness unto all nations" (Matt. 24:14) as "ambassadors for Christ." (II Cor. 5:20) His special work in this connection is to participate in the "ministry of reconciliation" (vs. 18), calling out from among the nations the "people for his [God's] name" (Acts 15:14), teaching them to observe all things whatsoever I [Christ] have commanded you." (Matt. 28:20) This is the same work, we remember, which so thrilled the hearts of the early followers of the Master, and moved them to such zeal and courage in his service.

What a privilege it is to point men to God! What joy it brings to tell others the good tidings of the coming kingdom, when all shall know the Lord from the least unto the greatest! (Jer. 31:34) For every saint of God, for every member of the true church, here is a spiritual ministry sorely needed by the world. All humanity is groaning and travailing in pain, weighted down by the heavy load of sin, sickness, sorrow, and death. How desperately they need to be told of the blessed Savior who died for them! How urgently they need the peace and the comfort and the as-

surances which only the true knowledge of God as found in the Bible can bring!

Like Gaius and other early followers of the Master, Christians who have been enlightened by the Spirit of God are motivated to do good unto all men as the opportunity arises, but especially unto them that are of the household of faith. (Gal. 6:10) It is a very special privilege to minister to fellow believers, encouraging, assisting, and edifying one another to establish themselves and build each other up in the most holy faith. Paul wrote, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—I Tim. 4:6

The Heavenly Father's prearranged response to our faithfulness in these matters of mutual responsibility with those of like precious faith is so beautifully stated in verses 3 and 4: "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." □

The Serpent upon a Pole

"The people spoke against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

—Numbers 21:5-9

THIS EXPERIENCE OCCURRED after the Israelites had left Egypt and had been wandering in the wilderness for nearly forty years. Although they did not realize it, they were almost at the end of their wilderness journey.

They had been camped at Kadesh—about halfway between the Red Sea and the Promised Land, Canaan. It was a relatively short journey to Canaan if they followed the northern route through Edom. But because that land was occupied by their enemies, the descendents of Esau, they made the decision to avoid it. Instead they went south to the headwaters of the Red Sea, then east around a range of moun-

tains. From this point they went north into the hot, dusty wilderness of Arabah, a desert with neither food nor water.

As a result of this weary journey, the people became very disheartened and discouraged. They were a living example of the adage, "Hope deferred maketh the heart sick." (Prov. 13:12) How quickly they had forgotten the miraculous parting of the sea, the destruction of the Egyptian forces as the waters covered the army which followed them, the provision of their need for water by not only the sweetening of bitter waters, but also, on another occasion, the gushing of water out of the struck rock. More than these one-time miracles, they had a daily reminder of God's providences on their behalf as they gathered the Manna. Undoubtedly it was a wonderful, nourishing food, yet they grew tired of it, and they sorely murmured, expressing a longing for their gardens which overflowed with fresh produce.

God rightly considered that their murmurings were directed against him. So, he allowed poisonous snakes to enter the nation and soon thousands were dying from their bites. If nothing had been done, they all would have been dead. The people understood why they were having this experience and they appealed as a body to Moses that he should pray to God on their behalf. They realized that it was only after they had lost their trust in him—"first gone astray that they were afflicted."—Ps. 119:67

Lessons for Us

The Apostle Paul referred to this lesson to the Israelites in one of his letters. He wrote, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Now all these things happened unto them for ensamples [*Margin*: 'types'] and they are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:9,11

What 'admonition' should we be taking from this? First of all we should daily remind ourselves of God's providences on our behalf. Let us not think of our present 'wilderness journey' as too severe, and secretly wish for some direct, non-stop

march to our Promised Land. We may not know it, but our deliverance may indeed be much closer than we realize!

Another lesson we can find is that trials and testings are used by God to prove our steadfast courage and faith. It is *only* through patient endurance of all life's experiences that our character is developed and our progress demonstrated. As difficult as these vicissitudes may be, they are really necessary to our victory as followers of Christ.

Yet another lesson may be that these adversities and afflictions are instruments God employs to keep us in a condition of repentance. We, like sheep, can go astray. When we do, it may take some hard experiences to bring us to our senses. How reassuring it is to know that our Heavenly Father, just as the father in our Lord's parable of the prodigal son, is always there with open arms to welcome us back into his abode.—Luke 15:20

The experience the Israelites had with the serpents has more depth of instruction for us than just an account of the punishment of an ungrateful people. It contains an interesting type, one so important that our Lord Jesus himself drew our attention to this lesson, as we will see, later on.

The Poison and its Antidote

The serpents may have been called 'fiery' because of their sting, or perhaps because of their shiny copper color. The Hebrew word translated "brass" means 'copper', and is so rendered in Ezra 8:27. We realize that in the



Bible the serpent is used as a symbol of sin. Satan, the great adversary of God, is depicted as a serpent both in Genesis 3:4 and in Revelation 12:9, and as the Apostle Paul put it, "The sting of death is sin."—I Cor. 15:56

The Israelites had no hope of saving themselves from these serpents. They were either dead or would surely die. Once again their salvation came through a miracle performed by God, but only by means of an unusual method outlined by the LORD. They were instructed that a replica of a serpent should be made of copper and nailed high upon a pole. It was promised that any who looked upon it would recover from the poison. Those who refused to look upon it would die.

Think of that! Suppose you were there at that time, and had just been told that if you just looked at a replica of what had just bitten you, you would be healed. It must have sounded preposterous, and would certainly require a great deal of faith to believe that such an act could do any good! But they had no other choice than to try it—in their perilous predicament there was nothing for anyone to lose. As those who did look up to the brazen serpent became whole, the faith of others would grow stronger, and soon all would, in faith, gaze upon the wooden pole with the serpent hanging upon it, where salvation could be found!

The world is in much the same condition today. It has been 'bitten' by the serpent of sin, and all mankind is either dead, or dying. There is no other hope of salvation—life is possible only by looking to the one who was nailed to a "pole." And that one is Jesus.

Jesus referred to this circumstance, showing that he was illustrated by the brazen serpent. As recorded in John 3:14-16, Jesus spoke with Nicodemus, saying: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

When Jesus spoke of himself as being 'lifted up', he was referring to his crucifixion, his death upon the cross. He used a similar expression (John 8:28), when talking with the Pharisees: "Then said Jesus unto them, When **ye** have lifted up the Son of man." Although it was actually the Roman government who carried out the actual crucifixion of Jesus, God held the Pharisees and leaders of Israel responsible for this atrocity for they were the ones who exerted pressure on the Romans to carry out the terrible deed.

Although the symbol of the serpent upon the pole as a type of Jesus on the cross was clearly explained by no less an authority than Jesus himself, some have difficulty accepting the idea of Jesus' being pictured by a serpent, since the symbol had been used early in the Bible to illustrate Satan, who appeared as a shining 'serpent' in the Garden of Eden, claiming to be a friend of Adam and Eve. But he possessed the deadly poison of sin. Jesus, appeared as a shining example of human perfection, and he carried in his body the antidote for the fatal poison of sin.

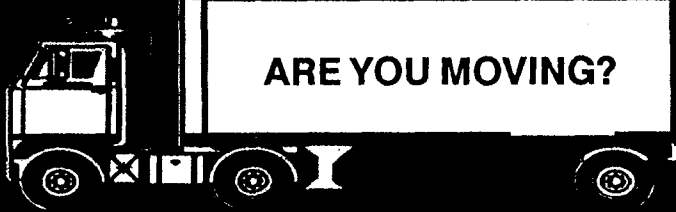
Note the apostle's words: God "hath made him [Jesus Christ] to be sin for us who [Jesus] knew no sin." (II Cor. 5:21) The *Diaglott* suggests that we read the words "made him to be sin" as "made him a sin-offering," pointing to Hosea 4:8 as proof that the word 'sin' would sometimes better be translated as 'sin-offering'. Paul also wrote, "God, sending his own Son in the likeness of sinful flesh, and **for** sin, condemned sin in the flesh."—Rom. 8:3

Jesus came as the gift of God to die on the cross so that all mankind could be healed from the painful sting of sin and death. (John 3:16) And what must one do to be healed? They must accept that sacrifice, they must "look" on him. This sounds like as preposterous a solution to be healed to mankind, as the solution sounded to the Israelites! How can such a simple action do any good at all? But mankind has no other choice, as Peter said during his great witness on the Day of Pentecost, nearly two thousand years ago: "There is no other

name under heaven which has been given among men by which we can be saved.”—Acts 4:12, *Diaglott*

Jesus said, “I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die.” (John 12:32,33) How thankful we are that our Lord Jesus, who was lifted up at Calvary, lowered into the tomb, to be afterward resurrected to the highest form of life in the universe, will soon be manifested to all. Today this manifestation is limited to those whom the Father calls: “No man taketh this honor unto himself but he that is called of God, as was Aaron.” (Heb. 5:4) But in his soon-coming kingdom, he will be manifested in great power and glory.

“He showed me a pure river of water of life . . . and on either side of the river was there the tree of life. . . . And the leaves of the tree were for the healing of the nations. And there shall be no more curse . . . and they shall see his face; and his name shall be in their foreheads. . . . And whosoever will, let him take the water of life freely.”—Rev. 22:1-4,17 □



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	FM-88-500 FM-92	11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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NIGERIA

Radio Africa (Thurs.)		7:45 p.m.
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PANAMA

Panama City	HOQ 1250	10:30 a.m.
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PHILIPPINES

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

SPAIN (Spanish)

Radio Gexona (Mon.)		9:45 p.m.
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SRI LANKA

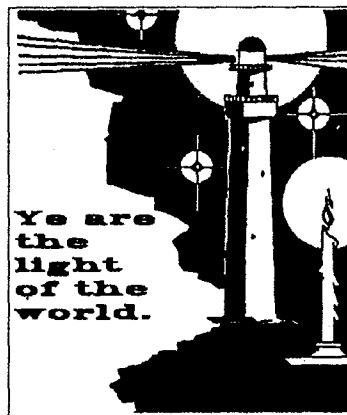
Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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TONGA

Nuku' Alofa (Mon.)		10:15 a.m.
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URUGUAY (Spanish)

Montevideo Radio El Espectador	810	9:15 a.m.
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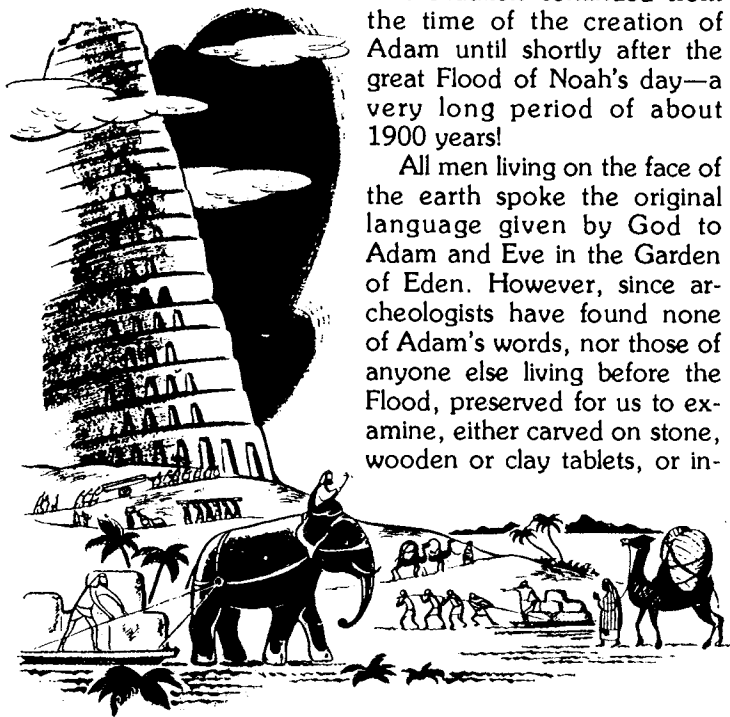
The Tower of Babel

"Once upon a time, all the world spoke a single language and used the same words." – Genesis 11:1, The New English Bible

In these few words, the Bible records the fact of the existence of only one spoken or written language on the whole earth.

This situation continued from the time of the creation of Adam until shortly after the great Flood of Noah's day—a very long period of about 1900 years!

All men living on the face of the earth spoke the original language given by God to Adam and Eve in the Garden of Eden. However, since archeologists have found none of Adam's words, nor those of anyone else living before the Flood, preserved for us to examine, either carved on stone, wooden or clay tablets, or in-



scribed on parchment, or by any other early method of record-keeping, we do not know what language was used.

As told to Adam by the Creator, even at the earliest dawn of human history, God's purpose for mankind has been that they would multiply and fill the entire globe. God blessed Adam and Eve, and said to them, "Be fruitful and multiply, and *fill* the earth, and subdue it, and have dominion . . . over [all] the earth." (Genesis 1:28, **Leeser**) But nineteen hundred years later, at the time our story begins, Adam's children had not spread out very far from their cradle of civilization.

The Bible tells us, "It came to pass, as they journeyed from the east, that they [the descendants of Noah] found a plain in the land of Shinar; and they dwelt there" after the Flood. (Genesis 11:2) Shinar was a fertile area between the two rivers, Euphrates and Tigris, only a few hundred miles to the north of the former site of the Garden of Eden. It was a good place to live, a wide and fruitful valley with a mild, gentle climate, and it was well watered. And so plans were made, and work begun, to establish a magnificent and important city in the valley, with the intent of permanently settling in that location.

It was not so long after the great Flood that its terrible devastation had been forgotten. But God's unfailing promise to Noah that the "waters shall no more become a flood to destroy all flesh," had evidently lost its credibility in the minds of mankind in general. They lacked faith in God and his promises, and they also forgot their Creator's design for developing the *entire* planet. Fear was a strong factor which bound the people together for protection in this comfortably safe region of the earth.

At the hub of their planned city, a huge tower was envisioned which would rise high into the clouds! "Come," the people said, "let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Genesis 11:4) And so the labor began. They worked diligently to make baked clay bricks in order to construct a long-last-

ing edifice of durable and attractive materials. They may have used the bricks to design patterned promenades and plazas, so everyone could easily walk about to admire the beauty of this city.

Several reasons for building this impressive city and spire are here brought to our minds. The first purpose given is so that the top of the tower could 'reach into heaven'. This might suggest some sort of religious significance—of men reaching upward to find a god, not realizing that the power of the great Jehovah is everywhere.

Or perhaps it was a boasting display of their abilities to build a splendid city with majestic buildings, and crowned by a lofty edifice! The next goal mentioned—'to make a name for themselves and their city'—also implies this same thought, and illustrates their desire for pomp and fame. But the last purpose given for the building of the Tower of Babel was in direct contradiction to God's stated purpose: to fill the earth with people.

Their plan was to raise the tower in the center of the city, within sight of all the developed area. No one would be allowed to build outside the limit of this parameter—the rule was that you must be able to see the tower from your home. In this way, they reasoned, they would be secure from enemies. And in the event of another flood (forgetting that God had promised such would never again occur) they thought the tower would preserve their lives!

This elaborate design never reached completion! With a very simple move, God thwarted their grandiose intentions. He jumbled their speech, causing them to converse in different languages so that they could not understand one another! The immediate effect was that work on the various projects stopped! The brickmaking and building of the tower and the buildings of the city ended abruptly!—Genesis 11:3-8

A scattering by family began. The descendants of Japheth, Noah's eldest son, journeyed northward to the "isles of the Gentiles" (Genesis 10:5), up into Spain, Italy, Greece, Persia, and so on. The sons of Ham, "after their families, after their

tongues, in their countries, and in their nations" (Genesis 10:20), traveled southward to Libya, Egypt, and Ethiopia. The offspring of Noah's third son, Shem, settled most of the land between the Persian Gulf, the Red Sea, and the Mediterranean Sea, "after their families, after their tongues, in their lands, after their nations." (Genesis 10:31) **Smith's Bible Dictionary** has a fine map, which indicates the scattering of the nations by family, according to Genesis, chapter ten.

"Therefore is the name of it called Babel [confusion]; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth." (Genesis 11:9) God's purpose for this beautiful planet Earth had begun to move forward to completion, although slowly, by man's measure.

In the earth even down to our day, thousands of years after the Tower of Babel project was abandoned, the myriad of languages—as many as three to four thousands—continue to separate the peoples of the world into small factions, making it difficult for them to cooperate for the good of all.

Soon, however, the LORD will "turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." (Zephaniah 3:8,9) This promise involves more than just the ability to speak with and to understand all people. It will mean that everyone will be able to understand God! They will not only be able to communicate and cooperate amongst themselves, but will be able to speak and commune with God, and to serve him acceptably, with love for him and for his righteous ways.

Questions:

1. For how long a period of time did everyone in the earth speak the same language?
2. What happened to create many different languages?
3. What does the name 'Babel' mean?
4. Will this difficult condition ever be corrected?
5. When will God "turn to the people a pure language"? ☐

Cities of Refuge

"Oh how great is thy goodness, which thou hast laid up for them that fear [reverence] thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the LORD: for he hath showed me his marvellous kindness in a strong city."

—Psalm 1:19-21

GOD'S LAW REGARDING the shedding of blood was very clearly stated in his Word. In Numbers 35:33,34, we read, "Ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein [*Margin: 'there can be no expiation for the land'*], but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell."

The record concerning the cities of refuge is found principally in three books of the Bible—the 35th chapter of Numbers, the 20th chapter of Joshua, and the 19th chapter of Deuteronomy. When Israel went into the Promised Land, 48 cities were to be set aside for habitation by the tribe of Levi. This was because they received no inheritance in the land as did the other tribes. Of these 48 cities, six served a very special purpose in God's arrangement—they were designated as "cities of refuge." God's purpose in setting aside these six cities was for the protection of anyone who might innocently slay another through accident or in self-defense, without en-

mity toward the one who was slain. Today it would be considered 'manslaughter'.

The six cities were to be situated so that it would not require a person to make more than a half-day's journey from any place in the land to reach one of them. Three were to be east of the Jordan River, and three to the west. Roads were to be constructed leading to these cities and they were to be well maintained. According to the historian, Josephus, they were to be clearly marked with signs reading, 'Refuge', pointing the way to the nearest city of asylum.

One who had taken the life of another could flee to any of these appointed cities and there plead for mercy in a trial before the elders of the city. Then, if he were found guilty of willful murder, he would be released and would be subject to death at the hand of his avenger. Under this arrangement it was the next of kin of the person killed who was legally permitted to avenge his death. However, if the individual was found to be not guilty, he was acquitted. Even so, he was not entirely free. He had to remain within the confines of the city until his own death, or until the death of the High Priest who was then in office. But after the High Priest died, all rights for the next of kin to legally gain vengeance upon this person ended.

The Apostle Paul stated that "those things which were written aforetime" (Rom. 15:4) were written for our instruction. In harmony with this he also wrote to the Colossians, saying that those things which were written aforetime "are a shadow of things to come; but the body is of Christ." (Col. 2:17) The **margin** says, "the substance" is of Christ. The 'body' mentioned here, is the object which casts the shadow. The Old Testament types and shadows expressed an image cast backward from the reality of the future. The future reality, or object, which cast the shadow backward, in this case, was Christ.

What are some of the lessons we can learn from this 'shadow'—the cities of refuge? In Psalm 51:5 we read, "I was shapen in iniquity; and in sin did my mother conceive me." This scripture emphasizes our present undone condition. The

Apostle Paul agreed with this when he said that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Again he declared that "the wages of sin is death." (Rom. 6:23) This particular type, or shadow, represents the position of the entire world of mankind who have been charged with sin. The avenger pictures God's divine justice, which pursues each one of us to justly demand our death. We remember also, those familiar words, "As in Adam all die."—I Cor. 15:22

Since we are all sinners unable to stand approved before God, how can we escape our just condemnation? The psalmist continued, in the remaining verses of this chapter, to describe how some at this time have sought asylum from the avenger, seeking to reach a haven of refuge. You and I would be pursued and destroyed but for this provision of God's love which allows us to flee to the safety of the cities of refuge. We are among those who take part in the message of salvation, receive justification through the blood of Christ, and are seeking after the hope of the "high calling of God in Christ Jesus."—Phil. 3:14

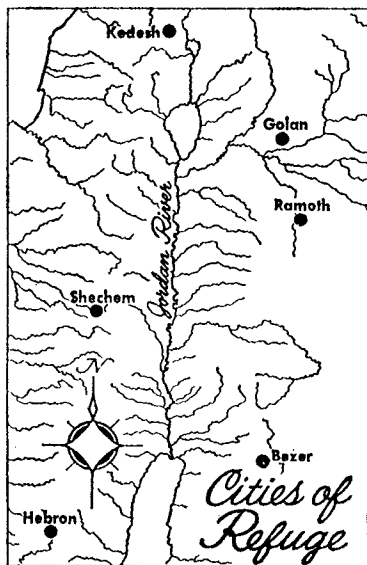
Trudging along the broad road to destruction (Matt. 7:13), suddenly our eyes behold with joy and hope the sign which reads, "Refuge." This notice points out the way to the nearest appointed city of refuge. It is our Heavenly Father who guides us to Jesus, who, in turn, assures us with the comforting words, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6

By following along the designated road we arrive safely at the gate to the city of refuge. We flee to Christ. He is our city of refuge and we find in him a covering for, or refuge from, our weakness and our ignorance. Indeed we have the assurance of a fair trial here, just as in the type. When we are given entrance into the city, we receive the good news that we had not been plunged into sin willfully, but by inheritance from our father, Adam, who was the violator of the divine law. We are offered a full refuge in Christ; as Romans 8:1 reads, "There is

therefore now no condemnation to them which are in Christ Jesus."

The Six Cities

Our study has taught that the names of persons or places given as types in the Scriptures frequently hold significant descriptive meanings for us. For example, in our lesson today we find that the names of each of these six cities of refuge describe various characteristics of Christ or of his work. In the



Book of Joshua, chapter 20, where we find the six cities of refuge named, we read in verses 7 and 8, as follows: "They appointed **Kedesh** in Galilee in Mount Naphtali, and **Shechem** in Mount Ephraim, and **Kirjatharba**, which is **Hebron**, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned **Bezer** in the wilderness upon the plain out of the tribe of Reuben, and **Ramoth** in Gilead out of the tribe of Gad, and **Golan** in Bashan out of the tribe of Manasseh." Authorities generally agree upon the meaning of these

names, and so by taking a look at these definitions, perhaps we can get a better understanding of Christ and his work.

Let us look at the inset map of the Promised Land. We will consider these cities, starting from the southeast. First we have the city of **Bezer**, which is the southernmost city of refuge. **Bezer**, we are told, means 'gold'—'gold, before it is wrought by fire or the hammer'. This brings to mind a text of scripture

which concerns not only our Lord Jesus, but also ourselves as part of the anointed Christ class.

In 1 Peter 4:12 we find this text: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Just exactly what kind of fiery trial is this scripture speaking of? The reference is to a smelting process, and the followers of Christ are depicted as gold refined in the fire. (Mal. 3:3; Rev. 3:18) Here we have a pledge that although we have found refuge in Bezer, and our experiences may still be difficult—just as was true with our Savior—these vicissitudes of life are not evidence that we have lost favor with God. Our dross is merely being purged out and our gold refined, by way of the fiery experiences of life—if we are rightly exercised by them.

Traveling north from Bezer, we find the city of Ramoth, in the central part of Israel, also on the eastern side of Jordan. Ramoth means 'something high in value'. It is not hard for us to imagine what connection a title such as this would have with our Lord Jesus or the hope that is set before us. The meaning, 'to be lifted up', or 'some precious thing', brings our minds almost automatically to the precious blood of Christ which redeemed not only us, but all mankind. Then we think of those priceless promises which picture the hope set before us and which will all be fulfilled in Christ. Ramoth pictures the place where we lay up our treasure and we know that is in heaven.—Matt. 6:19

Then the third city on the eastern side of Jordan, still farther to the north, is Golan. Today the Golan Heights are often mentioned in the news, and so we are familiar with this name. It means 'captive' or 'exile', usually with the connotation of disgrace. How is this meaning apt as a picture of Christ, his church, or his work? We think Jesus' words in John 15:18 fit this very well: "If the world hate you, ye know that it hated me before it hated you." Those who walk in the footsteps of Jesus are "pilgrims and strangers on the earth," and their honor and glory must wait until the future, just as is true with

the faithful men of old, some of whom were listed in Hebrews, chapter 11.—vs. 13

Now let us go to the west side of Jordan, where the northernmost city of refuge was Kedesh. This means, 'to make or to pronounce clean', or, 'to consecrate or to be regarded as holy'. This makes us think of the righteousness of Christ, the robe of righteousness with which we, as Christians, have been covered. (Isa. 61:10) The Prophet Isaiah tells us that our own righteousness is as filthy rags (Isa. 64:6), but you and I have now been clothed with the garments of salvation. (Isa. 61:10) How we thank our Heavenly Father for this wonderful provision he has made for us!

The central city on the west side of Jordan, Shechem, means 'ridge', 'the neck, as between the shoulder', or 'a place of burden'. Remember what Jesus said in Matthew 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and so saying he invites us to take his yoke upon us and to learn of him. He continues, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—vss. 29,30

Finally we come to the southernmost city, Hebron, also on the west side of Jordan. And Hebron means 'seat of association', or 'a society, a fellowship'. This reminds us of our fellowship with those of "like precious faith" (II Pet. 1:1), with our brethren. The Scriptures also speak of "the fellowship of the Son," "the fellowship of ministering to the saints," and "the fellowship of the mystery." (I Cor. 1:9; II Cor. 8:4; Eph. 3:9) We have the "fellowship in the Gospel," the "fellowship of the Spirit," the "fellowship of his sufferings," and then finally, "fellowship with the Father."—Phil. 1:5, 2:1, 3:10; I John 1:3

How blessed we are that God through his mercy provided access for all to the typical cities of refuge. They were not a refuge for the Israelites alone, but also for aliens and strangers—sojourners in the land. Paul's testimony in his writings stresses that God is not a God of the Jews only. The way of salvation is designed equally for both Jew and Gentile.

Furthermore, in his due time, God is going to have **all** men to be saved and to come to an accurate knowledge of the Truth.—I Tim. 2:4

Paul wrote: "Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the LORD: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:11-22

Paul set down these wonderful words for our instruction, for our edification and encouragement! He asks us to particularly remember that we were at one time separated from Christ and from God, having no hope in him, and that we were strangers from the covenants. Here he is speaking of the covenant of **the** promise God made to Abraham, "In thy seed shall all the families of the earth be blessed." (Gen. 22:18) The same apostle tells us in the third chapter of Galatians that the "seed of Abraham" is Christ. Then he continues, in verses 28 and 29 to point out that if we are Christ's, we, too, are

Abraham's seed and heirs of the same promise to have a part in the blessing of all the families of the earth.

In Galatians 4:8 Paul says that when we did not know the one true God, we were in reality in bondage to false gods. First and foremost, this includes "the prince of this world," Satan. (John 12:31) Unknowingly, he was one of the gods we formerly worshiped. But Paul tells us that although then we were without Christ, now we are near to God through the precious blood of Christ.

Paul confirms that the Law was the partition which divided the Jews and the Gentiles. When the Law Covenant was abolished at the time that Jesus nailed it to the cross, he made the two—Jew and Gentile—into one new man in Christ. Finally, as the apostle explained in Ephesians 2:18, both have access by one Spirit unto the Father, it follows that we are no longer aliens in a foreign land.

But what is our position? Just this—we share citizenship with the saints and we are members of God's household. In fact we are told that our citizenship, or our community, is in heaven. (Phil. 3:20) This is why Paul instructed us, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Our City of Refuge

Now Jesus' footstep followers are pictured as dwelling in a city of refuge. Surely the greatest desire of a refugee would be to return home, even though he was dwelling in safety in the city of refuge. Paul must have been thinking about this very thing when he expressed his desire in these words: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I know not. For I am in a strait between two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you [brethren at Philippi]. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of [the] faith; that your rejoicing may be more abundant in Jesus Christ for me by my

coming to you again." (Phil. 1:21-26) Just as the faithful apostle longed to go home to be with his Lord beyond the veil, this is the yearning of those refugees like ourselves. This is our earnest hope.

There were tragic consequences to a refugee who left the protection of the city of refuge before he met the established legal requirements for release. He would find himself once again at the mercy of his avenger. And we have this principle brought down to our day, the Gospel Age. Basing his logic upon the present justified and spirit-begotten condition of the church, Paul said, "If we sin willfully 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 that despised Moses' Law died without mercy under two or three witness. How much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the LORD. And again, The LORD shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. 10:26-31

The Israelites who left the city of refuge before they were legally cleared would fall into the hands of their avenger—they would be at his mercy. You and I, brethren, would be in that same condition if we were to go out from under the blood which sanctifies us, leaving our refuge behind us.

When may we, then, legally return home from our present haven of safety? We would answer that when the church, Christ's body, is complete, and has been raised and glorified beyond the veil, then divine justice will have no more claim against us, and we will be free to go to our new home in heaven. In the type, the High Priest represented Christ, who entered beyond the veil before us, showing us the way.—Heb. 6:19,20

When we arrive at that glorious heavenly home we shall, in association with our Lord Jesus, implement God's grand program for the blessing of all the families of the earth during Christ's thousand-year kingdom reign. Surely, brethren, all indications—particularly the fulfilling of prophecies before our very eyes—suggest that the church is now nearly complete and very soon shall be released from their city of refuge to go to their heavenly home. But for the time being we are so grateful that God is our city of refuge, our strength and very present help in trouble. May we more fully appreciate the loving protection and care which has been offered to those who are faithful to him, expressed in these beautiful words:

The Apostle Paul said, "Let us hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6) And the Apostle John spurs us on with these words, "This is the victory that overcometh the world, even our faith." (I John 5:4) And again, Paul adds his words of encouragement, saying, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9 □

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General Convention Bulletin

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

—Colossians 3:12-15

THE GENERAL CONVENTION COMMITTEE has just completed the program for this year's convention at Houghton, NY. We believe it will be a blessing to all who attend. Four special discourses on various aspects of the convention theme (Col. 3:12-15) are planned, as well as two more with the following assigned subjects: 'The New Covenant', and 'The Second Presence'.

In addition, a panel of five brethren are preparing a timely discussion based on I Thessalonians 5:3. Many other talks, testimony meetings, song service, and a baptismal service will complete the week. A full printing of the program will appear in the June issue of The Dawn.

The Children's Committees for different age groups are working hard on programs to make them both a profitable and happy experience. These study sessions interspersed with the use of the great athletic facilities at our disposal should make their week very enjoyable for them.

(Continued on Page 55)

Registration Form

Bible Students General Convention

Houghton, NY – July 21-26, 1990

All Names _____
 Mailing Address _____
 City/State/Zip _____

Please check items that apply to you:

- ☐ I must have a first floor room or elevator service for physical reasons.
- ☐ There is a child under five years old in our party.

Please fill in all applicable boxes. If you are registering for the **Package Rate** for the entire week, please do not fill in Daily Rate boxes on the next page. If you want **Daily Rates**, do not enter anything in this table.

<i>Weekly Package Rate</i>					+
Number of Persons ↓		Weekly Rate	Convnt. Subsidy	Linen Discount	You Pay
Age 14, up		\$139.10	-\$21.00	-\$21.00	
5 to 13 years		\$116.35	-\$21.00	-\$21.00	
4 yrs or less	FREE				
Make calculations on scrap paper. Enter totals on this form.			Total Due⇒		
			Deposit⇒		

Instructions: Subtract the convention subsidy (and the linen discount if you are bringing your own linens and towels) from the weekly rate. Multiply that value by the number of people and write the result in the last column. Add the values of the two age categories together to get "Total Due." Enter the amount of your deposit (at least 50% of Total Due).

Use these tables if you will attend the convention for less than the entire week.

Daily Lodging Rates					+
Number of Persons ↓		Daily Rate	Convnt. Subsidy	Linen Discount	You Pay
Age 14, up		\$10.15	-\$3.00	-\$3.00	
5 to 13 years		\$10.15	-\$3.00	-\$3.00	
4 yrs or less	FREE				

Daily Meal Rates				
Number of Persons ↓		Breakfast	Lunch	Dinner
Age 14, up		\$2.50	\$3.85	\$5.00
5 to 13 years		\$1.70	\$2.25	\$3.35
4 yrs or less	FREE			

Make calculations on scrap paper. Enter totals on this form.	Total Due⇒	
	Deposit⇒	

Arrive: _____ **Depart:** _____

Instructions: Subtract the convention subsidy (and the linen discount if you are bringing your own linens and towels) from the daily rate. Multiply by the number of people and number of days. Write the result in the last column. Total the cost of meals and multiply by the number of people and number of days. Add lodging and meal costs to get "Total Due." Enter the amount of your deposit (at least 50% of Total Due).

BUFFALO AIRPORT PICKUP INFORMATION

Airline Name: _____ Flight Number: _____

Arrival Date: _____ Time: _____

AMTRACK PICKUP INFORMATION

**MAKE CHECKS TO HOUGHTON COLLEGE
AND MAIL COMPLETED FORMS TO:**

Director of Conferences, Houghton College, Houghton, NY 14744

(Continued from Page 52)

For those who wish to bring their campers, the college provides two areas with hook-up facilities. One can accommodate six units with electricity only; the other can handle eleven vehicles with electricity, sewerage, and water services. The price is \$6.50 per day at each area. *Please let the college know, with a notation attached to your Registration Form, if you plan to make use of these facilities.*

For all those traveling by automobile, you might want to fit in an electric fan or two, just in case! Remember, the dormitory rooms are not air-conditioned.

In addition to the van pick-up from and to the Buffalo Airport, we have been told that this service is also available to the Amtrack station in Buffalo. If you should be arriving by train, write the necessary information in the space provided on the Registration Form.

We hope you are as excited about the convention as we are! ☐



WITH conditions in the world as they are, how thankful we should be that we can pray with faith and understanding, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The conditions are exactly as our Lord said they would be prior to his taking a hand in the affairs of men. Then he will help them by bringing order out of chaos, peace out of war and lawlessness, light and truth out of darkness and superstition, good judgment out of folly, the opportunity for health and life everlasting instead of the certainty of disease and death, quietness and assurance in place of fear and distrust. "There hath not failed one word of all his good promise."—I Kings 8:56

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Alice Wells, Sevenoaks, England—May 7, 1989. Age, 93.

Sister Dulca May C. Littlefield, Ontario, CA—January 23. Age, 86.

Sister Bibby, Bridlington, England—February. Age, 98.

Sister Esther Czajkowski, Milwaukee, WI—March. Age, 74.

Sister Anita Smith, Los Angeles, CA. March. Age, 90.

Sister Hattie Kukuwich, Milwaukee, WI—March 6. Age, 76.

Sister Victoria V. Balon, Detroit, MI—March 12. Age, 89.



WEEKLY PRAYER MEETING TEXTS

MAY 3—"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews 5:14 (Z. '03-167 Hymn 74)

MAY 10—"Thou anointest my head with oil, my cup runneth over."—Psalm 23:5 (Z. '03-413 Hymn 286)

MAY 17—"They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service."—John 16:2 (Z. '97-57 Hymn 200)

MAY 24—"Love . . . is not easily provoked."—I Corinthians 13:5 (Z. '97-247 Hymn 95)

MAY 31—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Romans 14:21 (Z. '03-43 Hymn 196)

ENCOURAGING LETTERS

Hope for a Better Life

Gentlemen: Enclosed is one dollar to renew my subscription to The Dawn. Also enclosed is a small contribution, because your publications do so much to give us hope for a better life beyond the grave. We see articles in the N.Y. Times, and other newspapers stressing evolution, and casting doubts on the Bible. We are thankful for the hope of a resurrection that you give us—so that the grave is not the end of it all. Kindest regards.— NY

Tells the Truth

Dear Sirs: I would like The Dawn for another year. It has to be the best book! It tells the truth according to the Bible, and I can't wait to get it! Use the rest of the money to help in the spreading of God's Word. Thank you.— CA

A Letter from Roumania

Greetings of peace! The letter we received from you has produced great joy when we found about your existence, and about the many brethren

we did not know even existed. Sometimes we wondered if it was possible that there would be no brethren in the country where Brother Russell . . . lived. I wish, through this correspondence, to express the joy I have in learning about you and the other brethren there.

I am a young sister, 25 years old. I live by myself in the city of Cluj. My family live in the city where I was raised. I have four brothers, and all my family was raised in the blessings of God. I thank God, and have great joy, that God has helped me to find this wonderful faith that makes you live on the highest level where you can breathe fresh air.

I want to give you some information about us before the revolution in Roumania. It was very hard for all people but Christians were especially ridiculed by the authorities. There were many facts we were never allowed to know. We were not allowed to have any correspondence with

people in foreign countries. My experience was that young people have always made fun of me, and tried to convince me how wrong I am, taking a wrong path, following people who are lost, and have no future.

In this city there are only a few young people, because there is nothing to attract them. But there are some who are interested in knowing the truth. In our city, Cluj, our class is about 50. Compared with other denominations which are organized and have their own church buildings, we are almost unknown, a very small number compared with all the rest. But, with all these circumstances, we have tried in our small groups to keep the brotherly fellowship, without which we cannot grow.

Now we can communicate with brethren in other lands, and we are so happy.

Your sister in the LORD.—
Roumania

More from Roumania

To the dear brothers, sisters and friends from over the

ocean, who by the LORD's grace, lovingly sent us word and deed of encouragement, the dearest greetings:

Our Father be blessed forever for the faith which united us in our dear Savior, and gave us this peace in these perilous times. I decided to write you in English for it is very dear to me since it was the language in which Brother Russell wrote his wonderfully blessed works.

I read your letter on Sunday after the meeting before the brethren and it had a very touching influence! It was the second letter received from the brothers in U.S.A. Many of them expressed the desire to write you, especially if they could write in Roumanian.

About the events now taking place here: yes, there is much disorder typical to every great change in social affairs. You didn't feel it for America was spared, only the Lord knows why. But I do know and you know better than me, that America was confronted during the years 1960-70 with convulsions [or upheaval], of course far too small [smaller

than the troubles they went through] in comparison, and it is even now facing some evils, devolving from the [misuse of the] beautiful principle of liberty badly used of imperfect men. Here love has much to do, for many understand wrongly liberty. There were enforced [in Roumania] very severe punishments for unrighteousness, but we'll see what would be done. There [has] come to light things of which we couldn't even guess. It was awful. All this time, many brothers and sisters were brought before the authorities, put to jail, paid fines, confiscated books, threatened, etc. We met together in private home places stealthily. Brothers could speak the truth publicly at funerals or weddings. There wasn't printed literature since 1948. Some years ago somebody xeroxed at a very expensive price some of our books and that covered in a measure our need. But there is still need of books. Two years ago I found in somebody's private library four volumes of Zion's Towers, in book form. It was a wonderful event in our life

to fill our lack of knowledge in the LORD's provision. They are in English and I'm the only speaking English among the brothers, so I have a lot to do, but it is indeed my dearest activity and I do it as such. We'll have to get them typed in order to be copied. Our dear sister from the Dawn promised us to send us what we miss. So our joy has increased double, coming in touch with you. We didn't know anything about the field abroad; we were confined in our own field. Now we are in a kind of reconsideration of our status facing the new facts. We want to use the opportunity but for the time being we have little means yet. Most of our brothers live in ordeal. Here in Cluj was a publishing society, Life, which issued our literature in Roumanian and Hungarian until 1948. We are here about 70-80 brethren. There are also in the neighboring places [in] the country [those who] come in[to] town to our meetings, especially in winter when the time permits them better. They meet together also at their [own towns]. We have

meetings on Sunday morning between 10 and 13 a.m., and 6 to 8 p.m.; and on Wednesday 6-8 p.m. There are brothers also in [lists other towns] that are in the northern part of the country at the Russian border. Our Roumanian friend could show you on a map what I said. He could show also that in the southern regions and eastern we have only five brothers. It is the result of the society being located in Transylvania.

We would like to share with you many thoughts about our very preparation for the kingdom, about the times and seasons we live in, and not only the general features of the truth, but also about the very particulars of it. There is a feature of the truth I meant to tell about. It is a general principal, but now it's applied to our standing. I think it is much more difficult to stay in it as our LORD wants us to be, if you have liberty and earthly prosperity. I mean, you have been facing much more and subtle enemies than we have.

From now on we will have to prove what we learned. Here we have a wonderful likeness to what happened to the Christians of Smyrna when passing in[to] Pergamos. So we will have to walk more circumspectly as the apostle says, for the enemies will be placed in hidden places, many unknown of many of us. But if we will have the character of a fighter we'll be surely conquerors. For the next time I put under your consideration a question: The night when no many can work. I'll be glad if you can give me some practical points. I mean, not only theoretically. You said perhaps [we will not see in this life]. Well, [then] we cannot know it.

I realize I didn't introduce myself; not that it is so important, but it is well. I'm 49, not married, I'm a nurse working in anesthesiology department of Institute of Cancer in Cluj. I'm in the truth only since 34 [years of age] and love it very much and the author of it also. I was so sick of all this

world and could nowhere find peace and pleasure until the LORD had mercy of me. He had exceedingly great kindness to wash and make me able to take his name upon my poor lips. Be blessed forever. For all I left, in fact nothing, he gave me invaluable riches.

I want now to thank you in the name of our LORD for what you have done for us. We are waiting [looking] forward to getting the books and another letter from you. We want you to sing, as a salutation, "Blest Be the Tie," and read 16 November [Manna Comments]. God bless you. P.S. I've just heard on TV that an "Iron" commission was settled [formed] to punish every unrighteousness done against the democracy. Poor endeavors! I know I do mistakes, but I hope you'll understand me.—*Roumania*

From the Bottom of Her Heart

Dearly Beloved in Christ: My sincere desire is to write a few words to all at the Dawn

where the **Poranek** [Polish-language edition of The Dawn] is printed, sending my sincere Christian greetings with the LORD's blessing to you all. I am receiving [the message from] the **Poranek**, which is being sent to my father. I also have some of your other publications. I would very much like to receive this **Poranek** regularly at my address. Please send me 12 copies if possible. I want to thank you from the bottom of my heart for the **Poranek** which is very up-building spiritually. In closing, once more I want to wish the LORD's blessing on your blessed work.—*Poland*

Misconceptions Cleared Up

Dear Dawn Bible Students: I have received many different religious books and magazines, but not until I became a Dawn subscriber have all the misconceptions I have read been made clear. It is a joy to read, and I look forward to its arrival every month. I also have books I ordered from you and whenever I need guidance and comfort I re-read them and experience a

feeling of tranquility. The enclosed check is in appreciation of the LORD'S work that you are doing in making the truth known. God's blessing on you. Sincerely.—NY

What After the Millennium?

Dawn Bible Students: I praise God to the highest that I am blessed to read your teach-

ings of God and his Son, Jesus Christ—to know there is an ultimate plan to reward man with eternal life through the suffering and crucifixion of Jesus Christ. I ask that you inform me, or publish in The Dawn, what will happen after the thousand-year reign? May God continue to impart his spirituality upon you.—MI

Have you
heard?

**Frank
and
Ernest**

discuss these interesting
subjects, Sundays, on

WSHF-1290

1:30 p.m.

MAY:

**6-Days of Creation
13-No More Death
20-One Government
27-The Holy Spirit**

SEND FOR the free booklet
offered after each broadcast:
"FRANK AND ERNEST"
Box 60, Dept. N
New York, NY 10116

FOR YOUR NEWSPAPER

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for three and one-half inches in one column.

MAY SPECIAL

On Sunday, May 20th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to:

The Dawn
East Rutherford, NJ 07073

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

W. Blicharz		T. Passios	
Asilomar, CA	May 25-28	West Newton, PA	May 20
J.B. Brown		L.B. Post	
Fresno, CA	May 13	Sacramento, CA	May 20
Asilomar, CA	25-28	San Francisco, CA	21
R. Gorecki		Chico, CA	22
St. Louis, MO	May 13	Upper Lake, CA	23
Asilomar, CA	25-28	Asilomar, CA	25-28
J. Grigalunas		S. Suraci	
Middletown, NY	May 15	New York, NY	May 13
J. Panucci		G. Tivador	
Asilomar, CA	May 25-28	Grand Rapids, MI	May 20
		S. Zolnierski	
		Chatham, Ont.	May 20

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073

MARSHFIELD, WI, May 5,6—
UW Research Station, 8396 Yellowstone Drive. Contact: Starr Carpenter, P.O. Box 864, 54449

HARTFORD, CT, May 6—Sage Park Jr. H.S., Sage Park Rd., Windsor. Contact: Mrs. Daniel

Slivinsky, 42 Andrew Dr., East Hartford 06108
Phone: (203) 289-0116

AGAWAM, MA, May 20—Ramada Inn, 161 Bridge St., East Windsor. Contact: Mrs. Gladys Zielinski, 232

Shoemaker Lane, Agawam 01001
Phone: (413) 786-0256

CINCINNATI, OH, May 20—At the Harp's Home, 2609 Merrittview Lane, 45231
Phone: (513) 825-4112

WEST NEWTON, PA, May 20—Sewickley Grange, Route 136.

ASILOMAR CA, May 25, 26, 27, 28—Pacific Grove, CA. Contact: Tom Marshall, 1089 Bluebell Dr. #1108, Livermore CA 94554.

Cutoff date is April 24.

Phone: Mon.-Fri., days: (415) 455-0340; Weekends and nights: (415) 443-0567

WATERBURY, CT, June 3—YWCA, 80 Prospect St., Contact: Associated Bible Students, P.O. Box 1494, Waterbury 08721

ALLENTOWN, PA, June 15, 16, 17—Moravian College, Bethlehem. Contact: Margaret Young, P.O. Box 1672, Allentown 18105
Phone: (215) 867-5418

PORTLAND, OR, June 22-25—Collins Retreat Center, Route #211, betw. Sandy & Eagle Creek). Con-

tact: Mr. Tim Krupa, P.O. Box 204, Gresham 97030

DETROIT, MI, June 24—Redford YWCA, 25940 Grand River, Redford. Contact: Robert Gorecki, 6731 Scotch Lake Road, Union Lake 48085
Phone: (313) 363-6848

LOS ANGELES, CA, June 29-July 1—Holiday Inn, Buena Park. Contact: Jackie Lamel, 3705 Chevy Chase, Flintridge 91011
Phone: [818] 790-6114

BIBLE STUDENTS GENERAL CONVENTION, July 21-26—Houghton, NY. See Bulletin in this issue.

STURGIS-CANORA, SASK., July 7, 8—Preeceville Legion Hall. For information call: Doris Karutsky: Phone: (306) 548-2872

INTERNATIONAL CONVENTION, August 11-17—Willingen, Germany. Write Int'l. Conv. of Bible Students, 1425 Lachman Lane, Pac. Palisades, CA 90272
Phone: (213) 454-5248

ENGLISH RECORDED LECTURE SERVICE

WE WISH to remind our British readers that a Recorded Lecture Service, operated under the auspices of the English Dawn, is continuing to be available. They provide, on loan, recorded lectures on audio cassettes. Also, "The Dawn" magazine is read onto tape each month for those who have difficulty seeing. Service is for British Isles only. Direct your request to:

**Dawn Recorded Lecture Service
P.O. Box 136
Chesham, Bucks., ENGLAND HP5 3EB**