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Highlights of DAWN

A View of the Bicentennial

“Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”
—Habakkuk 2:2, 3

THE 200th birthday celebration of the United States has captured the imagination and sober recognition of many people throughout the world. In terms of years, this nation is still a babe, when compared with such European countries as England, France, and Germany. But the term of this nation's life has been during the period of the greatest increase in knowledge and inventions since the beginning of recorded time. The United States was peculiarly well adapted to provide the fertile ground that gave birth to a good share of this increase in knowledge and inventions. But more than this, the nation's business minds had the ability to mass-produce new products, which resulted in an ever-expanding industrial base and market place.

The net result of all this, as everyone knows, is that the United States has enjoyed the highest standard of living of any nation and has been the envy of every people of the world. But in spite of this country's accomplishments, it has not and will not, under its own power, attain to the position once envisioned for it by many of its founding fathers. They had a sense of religious mission which came from the original Puritan settlers.

The extraordinary beginnings out of which our government and common life came reach back even farther than the 200

years of our official age. They reach 150 years beyond that. The root of the creative factors influencing our beginnings as a nation was that of the great revolution of religious thought that dominated every aspect of life beginning with the 17th century.

Two main themes of thought were united. The first was renewed belief in, and a teaching of, a coming millennium; and the other theme was the belief in the revival of learning which was sparked by the invention of movable type, which meant that the printing press could dramatically increase the production of books. To the minds of the early theologians the important prophetic texts of the Bible indicated that the advancement of learning and the return of the dominion of man over nature were the important elements in the millennial arrangement. Daniel, the 12th chapter, verse 4, became the main support of the Puritan millennial concepts. The text was constantly reiterated and given new shades of meaning, and it became central to the writings of the philosophers and scholars of the day, from whom the Puritans drew their inspiration.

Two of these scholars were Sir Walter Raleigh, who wrote the widely read "History of the World," which recounted the world's history from creation to the last judgment, and Sir Francis Bacon, who wrote in his "Valerius Terminus" as follows: "This is a thing which I cannot tell whether I may so plainly speak as truly conceive, that as all knowledge appeareth to be a plant of God's own planting, so it may seem the spreading and flourishing or at least the bearing and fructifying of this plant, by a providence of God, nay not only a general providence but by a special prophecy, was appointed to this autumn of the world: for to my understanding it is not violent to the letter, and safe now after the event, so to interpret that the place in the prophecy of Daniel where speaking of the latter times it is said, 'Many shall pass to and fro, and science shall be encreased,' as if the opening of the world by navigation and commerce and the

further discovery of knowledge should meet at one time or age." Thus the prophecy of Daniel was integrated by Bacon into his philosophical program.

It is authoritatively estimated that 70% of the ministers publishing new works between 1640 and 1653 subscribed to some form of millenarianism. But, second to the Bible, it was Bacon's writings that became the most important philosophical and scientific authority of the Puritan movement.— J. F. Wilson, *Pulpit in Parliament*, p. 195

The following is a quotation from "The Great Instauration" (restoration), by Charles Webster. (pp. 16-18) Referring to the Puritan acceptance of the Bible and its prophecies, he states, "To the author of 'Paradise Lost,' the Garden of Eden represented an ideal state of affairs which had an indisputable historical basis. Raleigh conducted his investigation into the location, size, and physical description of the Garden of Eden with scientific precision. To the commentators on the Apocalypse the New Jerusalem was a concrete and attainable goal for the reformed church. Utopian town planners drew up their schemes with reference to the physical features of the city of Jerusalem. . . . This was not merely an academic exercise; the reconstructions were presented in such terms as to provide an inducement to action; rewards were described in terms which were congenial to the mentality of the seventeenth century. . . . Milton's paradise was fertile and temperate, not unlike the landscape of the south of England. There were no thorns or weeds, but Adam was not permitted to lead a passive and indulgent life. Rather he was an active tenant farmer, charged by God to dress and keep his garden, and was granted dominion over all other creatures."

Perhaps the most detailed impression of the New Jerusalem based on biblical sources was produced by John Stoughton, the influential minister of St. Mary Aldermanbury. "He comforted his readers with the assurance that the catastrophic disruptions of the Thirty Years' War would end

with the fall of Babylon and the establishment of a millennial state. Diverse Bible texts were assimilated to give a vivid impression of the new age. This would be a period of perfect harmony, both in the celestial and terrestrial worlds. The harmony of the heavenly spheres would be matched by aesthetic harmonies on the earth. There would be neither night, nor day; the sun and moon would shine simultaneously, both with a more radiant light. . . . The earth would be more fruitful. The whole earth would bring forth exotic fruits of a kind which had hitherto been confined to limited regions; all crops would yield more heavily. The mountains would generate gems and precious metals in abundance. Imperfections in environment would vanish and there would be no limitations on human longevity. The wolf and the lamb would live together in peace and no creature would prey upon another. This peaceful coexistence would extend to human society, which would evolve towards a Utopian state under the guidance of the saints. The divisions between the Protestant churches would be healed and they would unite in the blood of Christ. Besides this general state of grace, the general revival of learning, which was already underway, would be pressed to its conclusion. Philosophy and poetry would be purified; voyages of exploration would reveal new rich lands; technological labours would be rewarded; children would learn efficiently by new and effort-less methods. . . . Philosophers would be guided by a plan for the Great Instauration, which would direct both the course of systematic observation and search for new secrets of nature by means of fructiferous experiments."

In summary, the unprecedented upheavals of the period were seen as a prelude to the final judgment and rule of the saints. Puritan leaders were thus able to draw comfort from the conditions, lawmakers projected their policies as having divine sanction, and their armies claimed to be Christ's armies in a holy war. The sciences were employed to add exactness to the millennial outline drawn up by theologians, and millennial ideas furnished the intellectuals with new

premises and goals. It seemed that the fall of man which began with Adam might at last be on the verge of being reversed. It was claimed that some indications of restitution had already occurred. The Puritan revolution was therefore seen as a period of promise, when God would allow science to become the means of bringing about a new paradise on earth. Science therefore assumed a position of considerable importance in the Puritan *modus operandi*, and their leaders became dedicated to the concept of recovering man's dominion over nature.

After many years of prosperity and growth, the Puritans began to experience persecutions from established governments in England and in Europe. And as the pressure increased, the Puritans began to look for a more favorable atmosphere in which to live and to prepare for the establishment of the millennial kingdom. The new world offered an ideal place to preserve the spirit of the reformation. John White, one of the leaders in the Massachusetts colony, stated, "God especially directs this worke of creating colonies unto the planting and propagating of religion. Furthermore God had ordained that this work would be undertaken in the Western parts of the World during the last age of history." (*The Planters Plea*, John White, pp. 11,12)

John Winthrop shared White's feelings, and it was in this spirit that he accepted the governorship of Massachusetts, believing that "God has chosen this country to plant his people in."

In 1642 the book, "New England's First Fruits," was published. It gives the earliest report of the founding of the nation's first college, Harvard. The seal of the college then adopted bore these words: "In Christi Gloriam."

Peter Oakley wrote, "We the people of New England are as a city set upon a hill in the open view of all the earth; the eyes of the world are upon us, because we profess ourselves to be a people in covenant with God."

This sense of mission permeated the thinking and attitudes of Puritan intellectuals, and the theme of a holy mission was the basis of thousands of sermons and lectures. These have been called by modern scholars "the textbook of politics," for they prepared the people spiritually and intellectually for the political events that were to take place at a later time, and they also prepared the people to foster and adopt the great scientific and technological advancements that were even then breaking upon them.

As we review in our minds these remarkable events that had such a profound influence in the forming of the undergirding of our country, we realize that the Pilgrims' hope for the kingdom was premature and was based on many erroneous concepts. But their zeal helped to shape the character of our nation and indirectly the lives of all of our people. They had a zeal for God, but not according to knowledge.

When Adam was created and put in the Garden of Eden he was perfect. God required absolute obedience from him. He had communion with God and as long as this relationship lasted Adam possessed everlasting life. But he was disobedient, and because of this he and his progeny were condemned to death.

The purpose of God in developing the plan of the ages is to restore man to his original condition. The matter of having dominion and control over the land is secondary, or an outgrowth of man's recovery. It is vital to realize that it is only through the power of God operating through his various agencies that this great work of reconciliation is to be accomplished. One of these agencies, of course, is the kingdom, which is the final stately step of the Lord in accomplishing the reconciliation of the human race to himself.

The first step in the development of the Lord's plan is a period of time that is referred to by Bible students as the Patriarchal Age. It was during this time that God dealt with

the patriarchs Abraham, Isaac, and Jacob. The principal fruitage of this age was God's promise to faithful Abraham, recorded in Genesis 22:16-18. The Apostle Paul, in Galatians 3:8, referred to this promise as the Gospel, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." This is the promise that is the basis for the Christian hope for salvation.

The patriarch Jacob had twelve sons, who later became identified as the heads of the twelve tribes of the nation of Israel. For a time the Lord dealt with this nation exclusively. (Amos 3:2) This period is referred to by scholars as the Jewish Age, which lasted from the death of Jacob to the crucifixion of Christ. The principal fruition of this step in the Lord's plan of salvation was to bring forth the promised seed of Abraham.

The Apostle Paul again, in Galatians 3:16, states, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is **Christ**." In verse 19 we read, "Wherefore then serveth the law [the law covenant that was made with the Jews, and through which God dealt with them]? It was added because of transgressions, till the **seed** [Christ] should come to whom the promise was made."

In the true sense of the word Christ did not become the long-promised seed of the covenant until he had died on the cross and had been resurrected to the divine nature.—Acts 13:32, 33

The visitation of the Holy Spirit upon the waiting apostles at Pentecost marked the beginning of the third step in the development of the Lord's plan of salvation—the Gospel Age.

The word Christ is the English translation of the Greek word *Christos*, which means anointed. The equivalent Hebrew word is *Messiah*. The Apostle Paul, in I Corinthians 12:12, identifies Christ, or the Messiah, as being one body, but that this body—as a human body—is composed of many

members, "For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ."—Rom. 12:5; Eph. 5:30; 1:22, 23

In Galatians 3:25-29 the Apostle Paul identifies the footstep followers of Jesus as being members of Christ's body and therefore part of the seed of Abraham who will have the privilege of blessing all the families of the earth.

The gathering of the members of Christ's body is the great work of the Gospel Age. The Apostle James, in summarizing the discussion of the elders who had gathered in Jerusalem regarding the Gentiles who were coming into Christ, stated, "Simeon hath declared how God at the first [or for the first time] did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."—Acts 15:14-16

The Apostle James reminded the elders that God had foretold by the prophets the great work of taking from the Gentiles the remainder of the body of Christ. (Hos. 2:23; 1 Pet. 2:10) But after this work is done, God is going to fulfill his promises with respect to the sure mercies of David; that is, to establish upon the antitypical throne of David the long-promised millennial kingdom. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 55:3; 9:7

The Apostle Paul, in 1 Corinthians 15:53, 54, gives us a time prophecy that tells us when, in God's due time, the long-expected and greatly desired kingdom will finally be established. He states, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to

pass the saying that is written, Death is swallowed up in victory."

Here the apostle is saying that when the last member of the body of Christ has been selected and has laid down his life by being baptized into Christ's death and then has been exalted to the divine nature, the prophecy then will be fulfilled concerning the destruction of death. This does not indicate that the completion of the church will bring the fulfillment of the prophecy, but rather that the means of bringing about the destruction of death will have been provided; for it is through **the Christ**—Christ and the members of his body—that the world is to be blessed. We know that this time has not yet come, because many of those running for the prize are still here and some are still being called.

The expression, "Death is swallowed up in victory," is a citation from Isaiah 25:6-8, which is a very beautiful and vivid prophecy concerning the yet future millennial kingdom—a time when the great restoration will come to pass.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. 2:2, 3 □

Weekly Prayer Meeting Texts

NOVEMBER 4—"He made Himself of no reputation, and took upon himself the form of a servant."—Philippians 2:7 (Z. '00-318 Hymn 28)

NOVEMBER 11—"Giving all diligence, add to your faith virtue [fortitude]."—II Peter 1:5 (Z. '04-10 Hymn 266)

NOVEMBER 18—"The angel of the Lord encampeth round about them

that fear the Lord, and delivereth them."—Psalm 34:7 (Z. '97-120 Hymn 294)

NOVEMBER 25—"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James 1:7 (Z. '04-7 Hymn 134)

The Word of God

THOSE who recognize the Bible as the revelation of God's plan will doubtless agree that, if inspired of God, its teachings must, when taken as a whole, reveal a plan harmonious and consistent with itself, and with the character of its divine Author. Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed plan; and this, as God's children, we have reason to expect, since it is promised that the Spirit of truth shall guide us into all truth.—John 16:13

As inquirers, we have two methods open to us. One is to seek among all the views suggested by the various sects of the church, and to take from each that element which we might consider truth—an endless task. A difficulty which we should meet by this method would be that if our judgment were warped and twisted, or our prejudices bent in any direction—and whose are not?—these difficulties would prevent our correct selection, and we might choose the error and reject the truth.

Again, if we should adopt this as our method we should lose much, because the truth is progressive, shining more and more unto the perfect day, to those who search for it and walk in the light of it; while the various creeds of the various sects are fixed and stationary, and were made so centuries ago. And each of them must contain a large proportion of error, since each in some important respects contradicts the others. This method would lead into a labyrinth of bewilderment and confusion.

The other method is to divest our minds of all prejudice, and to remember that none can know more about the plans of God than he has revealed in his Word, and that it was given to the meek and lowly of heart; and, as such, earnestly and sincerely seeking its guidance and instruction only, we shall by its great Author be guided to an understanding of it, as it becomes due to be understood, by making use of the various helps divinely provided.—See Ephesians 4:11-16. □

Bible Study

LESSON FOR NOVEMBER 7

Together Under God

MEMORY SELECTION: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."—Romans 10:12

SELECTED SCRIPTURE: Romans 10:5-13; 11:33-36

THE call to the Gospel church during the present age has been extended, since Pentecost, to both Jewish and Gentile believers. This invitation has indeed been a rich blessing to all who have taken the name of Christ, given their lives in dedication to his service, and attempted to follow him in spirit and in truth.

During our Lord's first advent the call went only to the Jews. His followers were selected from among the Israelites, and throughout the earthly ministry of Jesus and his twelve apostles the message of the kingdom was to the Jew. Scriptural proof for this is found in Matthew's Gospel, which says (10:5,6), "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

The special period of favor to the Israelite nation, however, involved a particular time feature in the plan of God called the seventy weeks of Jewish favor. Daniel writes (9:24), "Seventy weeks are determined upon thy people [Israel] and upon thy holy city [Jerusalem], to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Students of time features determine that a day for a year is represented in this prophecy which points to the time when the Messiah would give his own life for three and a half years during the last, or seventieth, week indicated in the prophecy. Jesus finished the work which had been given him by the Father, having made full reconciliation to God for the sins of the whole human race.

At Pentecost Jesus' followers received the Holy Spirit, which enabled them to understand the deep things of God's plan of the ages; and for the remaining three and a half years of that symbolic seventieth week there was stepped-up activity among the apostles to preach the glad tidings of the kingdom to the Jew. This was, essentially, the harvest period of the Jewish Age.

The period of favor ended, however, even as the Prophet Daniel foretold, and this great change in dispensation is clearly marked by the acceptance of Cornelius as the first Gentile convert. Although this does not mean that Jewish people could no longer partake of the promises of joint-heirship with Christ, it does point to the fact that the Gospel was no longer exclusively confined to the Jew alone, but was thereafter extended to Gentile believers.

The tenth chapter of Acts provides the setting for the conversion of Cornelius. It is an interesting account because it shows the remarkable manner in which God chose to reveal his purpose. Cornelius was a man of God, and during a vision he was instructed to send servants from his home in Caesarea to Simon the tanner's home in Joppa, where Simon Peter lived. He

was told that Peter, in turn, would have further instructions for him.

In the meantime, Peter also had a vision, in which he "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air."—Acts 10:11,12

While Peter was very hungry, he heard a voice come unto him saying (vs. 13), "Rise, Peter; kill, and eat." This was a very strange experience in Peter's life, as it had been the custom of the Jews to eat nothing that was common or unclean. However, the voice spoke to him again saying, "What God hath cleansed, that call not thou common."—vs. 15

At this time Cornelius' servants arrived to make inquiry, and Peter made arrangements to accompany them back to Caesarea, where he was graciously received by Cornelius. After a discussion of the truth, the Holy Spirit fell on all them who were gathered together, and since that time Gentile believers have had the same privileges of participation in Christ. □

The Reconciled Life

MEMORY SELECTION: "Be not overcome of evil, but overcome evil with good."—Romans 12:21

SELECTED SCRIPTURE: Romans 12:3-18

IT HAS been said (James 1:8), that "a double minded man is unstable in all his ways." And when it comes to understanding and appreciating the divine law and our standing before the Heavenly Father—which has been made possible by the precious blood of our Lord and Savior Jesus Christ—we must be very careful that we are neither double minded nor unstable in any of our ways. Nor should we lose the spirit of the truth, either by being overcome by the spirit of evil, or by attempting to use evil methods in our Christian warfare.

Since our first parents, Adam and Eve, transgressed the divine law, there have been two opposing forces at work in the world—one force emanating from God, who is the originator of truth and righteousness, and the other coming from Satan, who is the instigator of selfishness and disobedience. Having received abundantly of the

marvelous grace of God concerning his plans and purposes, it is our desire to consider how we may more fully worship and serve him in the proper spirit of heart and mind.

And when we think of the great privilege which has been extended to us of walking in newness of life, let us note the apostle's exhortation (vs. 9) to "abhor that which is evil; [and] cleave to that which is good."

To abhor evil suggests much more than merely to avoid that which is sinful, for we have no right to sin anyway. In proportion to our development of the fruits and graces of the Holy Spirit, and the putting on of a Christlike character, so also will be the tendency to overcome that which is impure and unholy. As we alternately grow in grace and in knowledge of the principles of truth and righteousness, the more we learn to recognize the exceeding sinful-

ness of sin and have the desire to put such things far away from us. And the closer we endeavor to copy the perfect pattern of our Lord Jesus, the more abhorrent will sin and selfishness appear to us.

As good and evil are opposite principles in the world around us, so also is the experience of the child of God represented in the sentiments of love and hate. To grow cool in our love for God and the standards of righteousness which have been demonstrated for us by our Lord, or to harden our feelings toward unholiness, would constitute a step backward in our Christian warfare and a victory for the Adversary.

To cleave to that which is good suggests a crystallization in the development of a Christlike character. One who strives diligently to overcome the many failings and weaknesses of the flesh, as well as the various allurements of the world and temptations of the Adversary, has learned a valuable lesson in his Christian walk. And in proportion to the depth of love which has taken root in the child of God, so also will the fruits of the spirit be manifested.

When turning our attention to the apostle's exhortation that we be not overcome with evil, we are reminded that the child

of God is to experience continual conflict between the two opposing forces of good and evil throughout his consecrated life. That which is natural to our fallen natures, we are to remember, is what we are commanded to overcome. We are sinners by nature, and are subject to all of the appetites and cravings of the fallen flesh. We must be on guard, therefore, that we fight a good fight of faith in our endeavor to overcome the spirit of the Adversary.

The footstep follower of Jesus heeds the apostle's instructions to yield his body as a living sacrifice to God, which has been made acceptable by the precious blood of Jesus. That, he has learned to appreciate, is his reasonable service to the Most High.

And the mature Christian understands why he must not be conformed to the coarse standards of this old world, but must, as Paul further points out, be transformed by the renewing of his mind that he may prove what is that good and acceptable and perfect will of God.

There is a positiveness attached to our consecration vows, and it is our responsibility to be active in doing those things which are pleasing to God, that our lives might be dedicated to his service. □

Walking in Love

MEMORY SELECTION: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."—**Romans 14:13**

SELECTED SCRIPTURE: Romans 14:10-23

LOVE must be the identifying characteristic of the new creature in Christ Jesus, and we have our Lord's own instruction for this as recorded by Mark—the first commandment being, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (12:29,30), and the second commandment being, "Thou shalt love thy neighbor as thyself."—vs. 31

And in his letter to the Corinthian brethren, the Apostle Paul extols the excellence of this most distinguishing feature of the child of God. He says, "Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with the truth. She can overlook faults. She is

full of trust, full of hope, full of endurance. Love never fails." (I Cor. 13:4-8, Weymouth) We see, therefore, the sum total of all the fruits and graces of the Holy Spirit manifested in the apostle's exhortation. Love is patient, kind, generous, humble, courteous, unselfish, good-tempered, without guile, sincere, and righteous. Indeed, love is such a powerful attribute that it never fails as a vehicle of expression in the child of God.

As Paul points out in the context of this week's lesson, the law of love operating in our hearts forbids us to stumble a brother. This is particularly important in the case where a brother may be new in the truth, or perhaps weaker along certain lines than we ourselves are. The apostle says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy

brother stumbleth, or is offended, or is make weak."—vs. 21

Indeed, what an important lesson there is in that passage of scripture! For if we are seeking to be directed by the spirit of the truth, and to be guided by the spirit of a sound mind, we will, in turn, be controlled by the spirit of love in all things. The new creature in Christ Jesus will not want either to eat or drink anything that could be misinterpreted by others as being unchristian. And he would also not want either to act or speak in a manner that would be unbecoming to his position in the household of faith, or to cause a fellow brother to stumble or to lose faith. Paul's line of reasoning suggests a high degree of responsibility and depth of consecration to the footstep follower of Christ.

We are living at a time when the spirit of liberty manifests itself on every hand. Some of this liberty is used for wise purposes; much of it, however, is either misdirected or exercised for selfish gain of one kind or another. We, as children of God, must be alert to use our liberties for the benefit of others and not for the purpose of doing them injury. In proportion to our degree of consecration, this proper balance of heart and mind will be manifested.

It is not our right to condemn others who may hold certain beliefs for conscience' sake—whether it be feasts or fasts, new moons or holy days, eating meat or abstaining from eating meat, etc. The new creature is not under the Law, as was the Jew; however, some may find it difficult to separate themselves from preconceived opinions and practices that have been carried along for many years.

The apostle, no doubt, would like to have had a common ground of understanding among the members of the Early Church as respects the use of eating meat which had previously been offered to idols. But as there were differing degrees of spiritual perception among those with whom he was associated, he took the view that none should be ridiculed or shamed into violating their consciences.

And those of us who are living down here at the end of the Gospel Age also have the opportunity to lay aside some of our rights and privileges from time to time in the interest of the truth. Those who thus surrender their liberties in an endeavor to serve some of their weaker brethren according to the flesh, do so with the assurance that such activity is acceptable to God. □

Our Ministry of Reconciliation

MEMORY SELECTION: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Corinthians 5:18

SELECTED SCRIPTURE: Romans 1:16; 15:8-21

JESUS said concerning the Heavenly Father (Matt. 5:45) that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And, although God is no respecter of persons, it is true that every one of his creatures receives blessings in one form or another. All good things are of the Father, most especially the abundant means of reconciliation which has been made possible through the gift of his own dear Son, our Lord and Savior, Jesus Christ.

When it is said that all things are of the Father, it should be understood that he is not the author of sin and selfishness, that opposing force of evil emanating from Satan, the great Adversary of mankind. By permitting man to choose his own course in life, which has led to sin and death, God has designed that experience is the best teacher. God knew the end from

the beginning and allowed man to taste the bitter results of disobedience and alienation from divine favor.

Although man has misused his liberty to exercise his own free will in choosing his course in life, God has provided a means by which the whole human family could be rescued from the ravages of sin and death. For indeed, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

The plan of God to restore man to divine favor and harmony will be the great work of the glorified church—Head and body—during the coming millennial kingdom. That work is

of course, yet future, inasmuch as the sacrificing of the present Gospel Age has not been completed. During the present time the body members of the Christ have been reconciled to favor with God through the merit of the shed blood of our Lord and Savior Jesus Christ. During this age none others of the human race have received of the merit of Jesus' sacrifice—that merit passing first from our Lord to his footstep followers of the Gospel Age, and then through the completed church to the whole world to mankind during the times of restitution.

As ambassadors for God, the new creatures in Christ Jesus advance the message of the truth wherever opportunity permits. There are few who hear during the present age, because the time for the conversion of the world has not yet come, and only those who desire to worship God in spirit and in truth are drawn to him by a message of the truth. During the future times of restitution, however, the work of reconciling the world will be of an entirely different order. Then the great Adversary will be bound, so that man will no longer be deceived by error; and Jesus, the Great Physician, will know just what remedies are needed to heal the sick and brokenhearted.

This ministry of reconciliation is a twofold work. During the present time, when consecration and sacrifice have been made acceptable, the work is for the calling and assisting of others of like precious faith who may share with their Lord in that glorious day of the future kingdom of Christ. This is a blessed privilege, in that it involves the encouraging of one another to fight a good fight of faith in overcoming the obstacles of the world, the flesh, and the Adversary.

The work of the future will involve the raising from the dead of all who have died because of our first parents' transgression to the divine law, and the bringing back to perfection all the willing and obedient of the world of mankind. We rejoice in that promise, which reads, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:28, 29, ASV, Diaglott

That will truly be the Golden Age of opportunity for all who desire to come back into fellowship with their Creator and to walk up the highway of holiness.

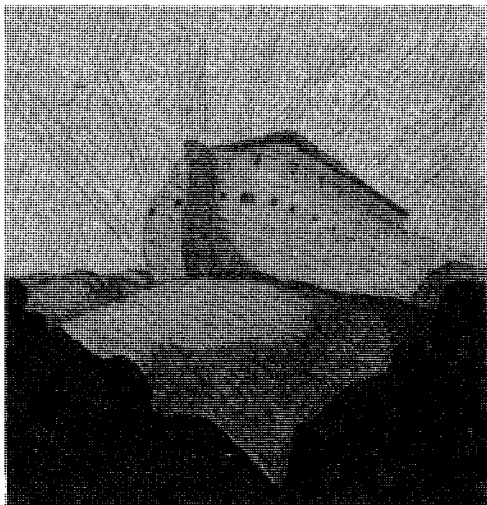
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Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART II
GENESIS, CHAPTERS 6 THROUGH 11

Noah and His Family

“Noah was a just man and perfect [margin, upright] in his generations, and Noah walked with God.”—Genesis 6:9



NOAH is one of the best known names in the Bible, although the sacred record furnishes only a few details concerning his personal life. We are assured, however, that he “found grace in the eyes of the Lord”; that he was “upright in his generations”; that he “walked with God,” was obedient to God; and in one of his last recorded acts we find him offering sacrifice to God.—Gen. 6:8; 8:20

We know from these few details that Noah was a man of faith and righteousness. These facts are important and by themselves cause him to stand out prominently among those with whom he was associated. This prominence, however, is greatly augmented by the circumstances which surrounded his life and the marvelous manner in which God used him to save a remnant of the people from the pre-Flood world, as a seed for the beginning of a new world, the world that now is.

Some of the circumstances leading up to and making necessary the Flood are found in the narrative described as "the generations of Noah." (Gen. 6:9) The word here translated generations has the broader meaning of "history," or historical records. Judging from customs of the ancients as deciphered from tablets unearthed by archaeologists, the expression, "These are the generations of Noah," would seem to be his signature to the preceding records which he had inscribed on clay or stone tablets. The remainder of verse 9, stating that "Noah was a just man, and perfect [upright] in his generations," could well be the beginning of a record inscribed by his three sons (see Genesis 10:1).

Be this as it may, chapter 6 reveals the reason for God's determination to destroy "all flesh" by a flood of waters. A shocking condition had developed among the human race. Verse 2 explains what brought this about. It says that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Verse 4 explains that the children born as a result of this unholy union became "giants," "men of renown." Soon "the wickedness of man was great in the earth," "and every imagination of the thoughts of his heart was only evil continually." (vs. 5) Verse 11 declares that the "earth was filled with violence."

The "sons of God" who married the "daughters of men" were not members of the human family. In Luke 3:38 we are informed that Adam was a "son of God," but this relationship with his Creator was lost when he disobeyed the divine law. Besides, the human race was commanded to multiply and fill the earth, so special attention would not be called to the fact that male members of the human family took wives who bore children to them. That had been taking place from the time of creation, and was not contrary to the divine will.

We acquire information on this point from the New Testament. Peter wrote, "God spared not the angels that sinned,

but cast them down to hell [Greek, **tartaroo**], and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the Flood upon the world of the ungodly." (II Pet. 2:4,5) Jude writes, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6

These "sons of God" who intermarried with the human race prior to the Flood were, then, angels; their sin in the matter consisting of the fact that in doing this they "kept not their first estate." The Bible was not written to reveal details concerning the angelic creations of God, but there is sufficient evidence in the Word of God to establish the fact of such creations. By comparison, for example, man was created "a little lower than the angels."—Ps. 8:5

The Scriptures reveal that the angels are widely used by God as his messengers, or servants. In ancient times, when sent on missions to one or another of God's human servants, they were authorized and empowered to materialize and take on the form of human beings. Three angels appeared to Abraham and reassured him that his wife Sarah would bear a son, and that Sodom and Gomorrah would be destroyed.—Gen. 18:1-33

These three angels, in the human bodies which they assumed for the purpose of talking to Abraham, were able to enjoy a meal with the patriarch. Evidently these materializations of the past were genuine, making possible all the normal functions of an ordinary human body. Thus the ones which "kept not their first estate" were able to beget children. It is this that the Genesis record clearly states.

The hybrid children resulting from this unauthorized union were apparently of superior mentality and physique. They became "men of renown" and "giants." And it was these, evidently, who greatly contributed to the "violence" with which the earth became filled.

While there are no direct texts of Scripture to support the thought, it seems reasonable to suppose that this bringing forth of a hybrid race was an attempt devised by Satan, who before his transgression was one of the highest of the holy angels, to substantiate the lie that he told to mother Eve when he said to her that death would not result from disobedience to God's law. (Gen. 3:4) He may have thought he could perpetuate human life by the infiltration of the life principle of spirit beings.

If so, his plan was foiled by the Creator's determination to destroy all flesh by the waters of a flood. It is at this juncture in human experience that Noah is introduced into the Bible narrative. He appears on the scene at a time when the imaginations of men's hearts were evil, and that continually, but Noah himself had held aloof from all the evil with which he was surrounded. He was upright, and found favor in God's sight.

Noah was tenth in descent from Adam, through the line of Seth. When Noah is first mentioned, the record says that he was five hundred years old, being the son of Lamech, and the grandson of Methuselah. We are told of his three sons, Shem, Ham, and Japheth, and informed that they had wives. It would seem reasonable to conclude that a considerable portion of the human race had become contaminated by the angels who "kept not their first estate." But there was some pure adamic stock left, among them Noah's family and his sons' wives.

Noah's Commission

It was because of Noah's uprightness and faith that God selected him to be the preserver of the human family. He "found grace in the eyes of the Lord," who said to him, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth"—marginal translation, "from the earth." (ch. 6:13) Verse 3 of chapter 6 indicates that this announcement to Noah was made 120 years before the Flood came.

God gave Noah instructions concerning the building of an “ark” to carry himself and his family through the waters of the Flood. These instructions are recorded in Genesis 6:14-16. It was to be made of gopher wood, better known as cypress—a kind of timber which, both for its lightness and its durability, was employed by the Phoenicians for building their vessels. The precise meaning of the Hebrew word translated ark is uncertain. The word appears only in the Book of Genesis and in Exodus 2:3 and 5. The general consensus of scholars is that it means a box, chest, or boat.

Nothing is said as to the exact shape of the ark, but its dimensions are given. It was to be 300 cubits in length, 50 cubits in width, and 30 cubits in height. The exact length of a cubit is uncertain. Smith's Bible Dictionary gives it as 21 inches. If this is correct the ark would have been more than 500 feet long, over 87 feet in width, and its height would have been about 50 feet. Obviously, this was no small boat but compared favorably in size with our average ocean-going vessels—much larger, indeed, than many of them.

The planks of the ark were to be protected by a coating of pitch—inside and outside—to make it watertight, and perhaps also as a protection against marine animals. In it there were to be a number of small compartments in which the various animals with their food supplies could be distributed. These were to be arranged in three tiers: “With lower, second, and third stories shalt thou make it.” Every necessary detail was provided for, including light and ventilation.

It is likely that Noah began at once the great project of building the ark. No modern machinery was available for the job. It was all handwork. Noah's faithfulness is reflected in the fact that he continued his labor until the ark was completed, which, we may assume, was not until near the time when the Flood came.

In II Peter 2:5 we are informed that Noah was “a preacher of righteousness.” This also reveals his firm stand for God and for the divine principles of righteousness, for it must

have required courage to be a witness for the Lord in a world that was corrupt and filled with violence. No hint is given that anyone was brought to repentance by his preaching, although his sons and their wives were doubtless in harmony with his message. Noah's continued work of building the ark would in itself be a wonderful sermon attesting his faith in the Creator's word.

The ark completed, its living freight was then gathered into it in keeping with the Lord's instructions—a male and female each of the "unclean" animals, and seven pair each of the "clean"—also of fowls and of everything that creepeth upon the earth. Just how many animals this included we cannot know with certainty. The ark was, however, of tremendous capacity, fully adequate, we are sure, to enable Noah to comply with the Lord's instructions as to the animals he wanted carried over into the new world.

The ark loaded, and Noah and his family themselves safely within, the record says that "the Lord shut him in." (Gen. 7:16) This was seven days before the water began to fall. (ch. 7:4) What a test of faith this must have been to Noah and his family! We can well imagine their feelings while in faith they waited, within hearing, perhaps, of the jeers of the unbelieving and godless world without.

Finally the Flood came! A very simple, yet powerful description is given of the appalling catastrophe: "The rain was upon the earth forty days and forty nights . . . And the waters prevailed, and were increased greatly upon the earth; . . . and all the high hills, that were under the whole heaven, were covered." (ch. 7:12,18,19) While the rain lasted for forty days, the waters prevailed for another 150 days, seemingly all the while on the increase. This would indicate that the sources of the Flood were other than merely rain.

There are various theories as to what caused the Flood. The one most generally held by Bible students is based upon "The Vaillian Theory," or "Canopy Theory," of cosmogony, which suggests that in the process of creation various

gaseous rings surrounded the earth, all of them having fallen by the time of man's creation; but that there still remained a watery ring, which, when it fell, produced the Flood. On this point we quote briefly from "The Photo Drama of Creation" scenario:

"With the collapse of the watery envelope, came the extreme heat of the tropics and the extreme cold of the polar regions, before the ocean currents modified them. The change must have been almost instantaneous. We have proofs of this. In northern Siberia an antelope was found embedded in ice. It had green grass in its stomach, which proved that its death occurred suddenly while it was feeding. Similarly, a mastodon was found imbedded in ice with food between its teeth. Thus is demonstrated that the poles were once as equable as the temperate zone, and that in a moment came such a change as could be brought about only by the breaking of the canopy."

The late Prof. Palmer Hall Langdon, of the Institute of Metals, London, upon his return from extensive work in Mesopotamia in 1929, described his finding of a great "flood deposit," which, he said, "is found extending unbroken over the whole site."

It is now well known that the ancient city of Ur, in Chaldea, where Abraham once lived, has been unearthed by archaeologists. In 1929 Sir Leonard Woolley instructed his workmen to dig a deep pit in a selected part of this ancient city. In doing this they unexpectedly found a remarkable change in the character of the soil through which they were digging. Clean, water-laid clay suddenly began to appear. It covered the sloping face of a mound and varied in thickness from eight to eleven feet. Sir Leonard Woolley came to the conclusion that the amount of water necessary to lay such a deposit would be so great that it constituted striking evidence of the Flood.

Thus geologists and archaeologists know that there was a flood throughout that area known to be the "cradle" of the

human race, and no evidence has yet been produced to refute the universality of the Deluge. We favor taking the language of the Scriptures literally, accepting the meaning which is apparent from a mere surface reading, thus believing that the Flood actually did cover the whole planet. There can be no doubt that it was universal so far as man was concerned; the human race still in its infancy, and confined as yet to a small area of the earth, was totally destroyed, with the exception of Noah and his family. This, after all, is the important truth set forth in the Word of God. How far it spread over the uninhabited globe would have no bearing on the plan of God as it relates to the human family.

After the Flood

The record states that at the end of the 150 days during which the waters "prevailed" "God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged." (Gen. 8:1) The next verse says, "The fountains also of the deep and the windows of heaven were stopped." This indicates two sources of the Flood waters—the "fountains of the deep" and the "windows of heaven." But now they were both "stopped," "and the waters returned from off the earth continually."—vss. 2, 3

As the waters receded the ark "rested . . . upon the mountains of Ararat." This was in the "seventh month, on the seventeenth day of the month." (vs. 4) About three months later the tops of the mountains were seen. Forty days after this "Noah opened the window of the ark" and sent forth a raven.

He also sent forth a dove which "found no rest for the sole of her foot, and she returned unto him into the ark." (vss. 7-9) Noah then waited another seven days and sent forth the dove again, and "the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet another seven days; and sent forth the

dove; which returned not again unto him any more.”
—vss. 10-12

Noah was resourceful in discovering the extent to which the water had receded, but he awaited God’s directive before leaving the ark, saying to Noah, “Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.” It was in obedience to this that “Noah went forth, and his sons, and his wife, and his sons’ wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.”—ch. 8:15, 16, 18, 19

A world had come to an end, and now a new world was beginning. Jesus referred to the “days of Noe” (or Noah), telling us that as it was “in the days of Noe, so shall it be also in the days of the Son of man.” (Luke 17:26) The correspondence which Jesus draws is the unawareness of the people in Noah’s day of the impending catastrophe which resulted in the ending of their world, and the fact that when he returned and the “present evil world” would come to an end, the people likewise would be in ignorance. Paul mentions this, explaining that the people would say, “Peace and safety,” and that then “sudden destruction cometh upon them, as travail upon a woman with child.”—I Thess. 5:1-3

It is important to note, however, that the ending of the world in Noah’s day did not destroy the earth. It was the pre-Flood social order that was destroyed. So now, the prophetic end of the world which results from Christ’s return is not the destruction of the earth, but of another social order, which Paul describes as this “present evil world.”—Gal. 1:4

Baptism Illustrated

In Peter’s first epistle, the third chapter, verses 20 and 21, he mentions the “eight souls” which were saved “by water,” then adds that this was a “figure whereunto baptism doth now save us.” He is referring to Christian baptism into Christ’s death. To such as have covenanted to lay down their lives following in the footsteps of Jesus, it is essential fully to

die with Christ, else they cannot live with him. It is through faithfulness in completing this death baptism that they attain unto the "great salvation which . . . began to be spoken by the Lord."—Heb. 2:3

This Christian baptism is into Christ, accepting his headship over our lives. This was illustrated by the family of Noah accepting his leadership, and, as it were, placing their lives in his hands. But for this they would have perished in the Flood. As it was, they were brought through the Flood to safety in a new world. So it will be with all those who complete their death baptism into Christ. They will live and reign with Christ in the new world, even the kingdom of the Messiah.

Sacrifice Offered

Soon after leaving the ark Noah built an altar and on it he offered sacrifice to the Lord, which was doubtless intended as an expression of thanksgiving for the marvelous deliverance from the waters of the Flood. God, in turn, appreciated this offering, the account saying that he "smelled a sweet savor."—ch. 8:20, 21

This is the first time the word "altar" appears in the Bible, although Cain and Abel were the first to offer sacrifices to him. In this latter case the record makes no mention of altars, yet such may well have been erected. The Scriptures do not indicate just how the desire to offer sacrifice was prompted in the minds of these ancient servants of God. Evidently, however, it was in keeping with divine providence, for it pointed forward to the sacrifice of Jesus and his followers during the present age—Jesus' sacrifice being for the redemption of the fallen race and the sacrifice of his followers a vital part of the plan of God for the reconciling of the world to God.

In recognition of Noah's sacrifice God entered into a covenant with him never again to destroy all flesh from the earth by a flood of waters. Noah and his family were commanded to multiply and replenish the earth, or, as it is in the Hebrew text, "to fill." God gave the rainbow as his token

for confirmation of the covenant. Evidently man had never before seen a rainbow, and for the very good reason that the flood rains were the first to fall upon the earth. In Genesis 2:5,6 we read, "The Lord God had not caused it to rain upon the earth, . . . but there went up a mist from the earth, and watered the whole face of the ground."

This bears out the "Canopy Theory" of creation, which suggests that a ring of dense vapor enveloped the earth prior to the Flood. The appearance of the rainbow after the Flood would be a natural token that another such deluge of water would never fall upon the earth, for it would prove that the watery canopy had fallen, permitting the sun's rays to reach the earth and, under right conditions, to produce a rainbow. The Lord explained it, saying, "It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a Flood to destroy all flesh."—Gen. 9:14,15

Climatic and soil conditions both underwent a tremendous change as a result of the Flood. One of these changes is reflected in the experience of Noah, as recorded in chapter 9, verses 20 and 21, where we read, "Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine; and was drunken." This indicates that Noah did not realize the effect the wine from his vineyard would have upon him. It might well be that climatic conditions before the Flood were not conducive to fermentation, and that now they were, much to the surprise and chagrin of Noah.

The Sons of Noah

As already noted, Noah had three sons, Shem, Ham, and Japheth. Japheth was the oldest of the three. Shem was 98 years old, married, but childless at the time of the Flood. When his father became intoxicated, Shem, together with his brother Japheth, covered his nakedness, and received his chief blessing.—Gen. 9:25-27

Japheth was the first son of Noah. The name means "enlargement." His descendants occupied the "isles of the Gentiles." (Gen. 10:5) This geographical description is believed to describe the coastlands of the Mediterranean Sea in Europe and Asia Minor. From here the Japhethites spread northward over the whole continent of Europe. They also overflowed into portions of Asia.

The portion of the earth occupied by the descendants of Shem begins at the northwest extremity with Lydia, and includes Syria (Aram), Chaldea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). (Gen. 10:21,31) Modern scholars have given the name of Shemite, or Semite to the language (Hebrew) spoken by Shem's real or supposed descendants. Shem died at the age of 600 years.

Ham was the third son of Noah. The name means "hot, dark, or sunburned." Little is said in the sacred record concerning him except to relate his disrespect to his father, and the curse which was placed upon his son, Canaan, as a result. (Gen. 9:25) This curse—"a servant of servants shall he be"—together with the meaning of his name—"sunburned"—are probably the reasons for the belief that the descendants of Ham are the dark-skinned races.

The sons of Ham are stated to have been "Cush, and Mizraim, and Phut, and Canaan." (Gen. 10:6; compare I Chron. 1:8) Egypt is recognized in the Bible as the land of Ham. (Ps. 78:51; 105:23; 106:22) Other Hamite nations were the Cushites and the Phoenicians.

One of the grandsons of Ham was the infamous Nimrod, "a mighty hunter before the Lord." The expression, "before the Lord," is thought to mean in opposition to the Lord. He founded an empire in Shinar (Babylonia), extending it northward along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Rosen.

(Continued on page 38)

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SUNDAY, NOVEMBER 21

Tune in this discussion, and send for a free copy of "God's Plan." Send to:

"FRANK and ERNEST"

Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

NOVEMBER SPECIAL: On Sunday, November 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be 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, New Jersey 07073.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.

El Centro KICO 1490 10:30 a.m.

Fresno KXEX 1550 k.c. 10:45 a.m.

Los Angeles KBRT 740 9:00 a.m.

Petaluma KTOB 9:45 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:00 a.m.

San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

Orlando WGTO 10:00 a.m.

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.

Granite City WGNU 9:45 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM

Gary-Hammond WJOB 1230 8:30 a.m.

Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.

Louisville WHAS 10:30 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.

Minneapolis WLol 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

Montana

Baker KFLN 960 8:00 a.m.

Great Falls KEIN 1310 8:06 a.m.

Kalispell KGEZ 9:30 p.m.

Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

Mineola (Sat.) WTHE

Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

CALIFORNIA

Fresno KXEX 1550 k.c. 10:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250

MEXICO

Mazatlan XEACE 9:00 a.m.

PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. Sat., 1:30 p.m.

Radio Broadcast Schedule

OREGON				Port aux Basques, Nfld.	
Portland	KLIQ 1290	9:30 a.m.		CFGN 910	10:30 a.m.
PENNSYLVANIA				St. Andrews, Nfld.	CFCV-FM
Allentown	WHOL 1600	10:45 a.m.		St. Anthony, Nfld.	CFNN-FM
Pittsburgh	WARO 540	12:00 noon		Stephenville, Nfld.	CFSX
Pottstown	WPAZ 1370	12:45 p.m.		Oshawa, Ont.	CKLB 1350 9:45 a.m.
PUERTO RICO				St. Thomas, Ont.	CHLO 1570 10:45 a.m.
Aguadilla (Fri.)	WABA	8:00 p.m.		Montreal, P.Q.	CFMB 5:15 p.m.
SOUTH CAROLINA				Prince Albert, Sask.	CKBI 900 9:15 a.m.
Hemingway	WKYB			Regina, Sask.	CKRM 7:45 a.m.
TEXAS				Yorkton, Sask.	CJGX 940 10:00 a.m.
Hamilton	KCLW	10:00 a.m.		AUSTRALIA	
Lubbock	KDAV 580	9:45 a.m.		Geelong	3GL 10:00 a.m.
Pleasanton	KBOP 1380	7:30 a.m.		Tamworth (Tues.)	2TM 10:10 p.m.
Shamrock	KBYP 1580	10:15 a.m.		CEYLON	
UTAH				Radio Sri Lanka (Sat.)	9:45 p.m.
Salt Lake City	KRGO	8:00 a.m.		MALDIVES ISLANDS	
VIRGINIA				Radio Maldives (Tues.)	4740 9:00 p.m.
Richmond	WIKI	7:45 a.m.		MEXICO	
WASHINGTON				Mazatlan	XEACE 9:00 a.m.
Bellingham	KPUG 1170	9:15 a.m.		NEW ZEALAND	
Clarkston	KCLK	10:45 a.m.		Dunedin (Sat.)	4XD 6:45 p.m.
Seattle	KAYO 1150	7:15 a.m.		NIGERIA	
Spokane	KUDY 1280	9:30 a.m.		Ibadan (Wed.)	WNBS 10:45 p.m.
Tacoma	KMO 1360	9:45 a.m.		PANAMA	
Yakima	KUTI 980	7:15 a.m.		Panama City	HOQ 1250 10:30 a.m.
WISCONSIN				PORTUGAL	
Milwaukee	WEMP	8:45 a.m.		Oporto	Radio Miramar
Neillsville	WCCN 1370	9:15 a.m.			782 k.c. 10:15 p.m.
WYOMING				SOUTH AFRICA	
Sheridan	KWYO 1410	12:00 noon		Joubert Park	SWAZI Music Radio
CANADA					9:00 a.m.
Edmonton, Alta.	CJOI	12:45 p.m.		URUGUAY	
Vancouver, B.C.	CJJC	10:30 p.m.		Montevideo (Sat.)	Radio El Espectador
Winnipeg, Man.	CKJS	9:00 a.m.			1330 hrs.
Corner Brook, Nfld.	CFGB 570	10:30 a.m.		VIRGIN ISLANDS	
Deer Lake, Nfld.	CFDL-FM			St. Croix	WSTX 970 9:00 p.m.
Port au Choix, Nfld.	CFNW	10:30 a.m.			

RADIO TOPICS FOR NOVEMBER

7—"The Birth of a Nation"
14—"Salvation"

21—"The World on Fire"
28—"Heaven and Paradise"

After informing us of the descendants of Noah's three sons, and the different directions into which they ultimately migrated, the sacred record then relates a development fundamental to a proper understanding of human history throughout the ages. This narrative begins with the statement that "the whole earth was of one language, and of one speech." (Gen. 11:1) This one language was undoubtedly the same as that spoken by Adam. Shem would still be living at this time, and he lived before the Flood when Methuselah lived, who probably was personally acquainted with Adam.

The account relates that as "they journeyed from the East . . . they found a plain in the land of Shinar; and they dwelt there." Then a decision was reached to build a great city and a tower. (Gen. 11:2,3) The motive is stated in the 4th verse: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." In other words, this tower was to be a symbol of unity, something to hold them together, lest they become scattered.

But the Lord did not look favorably upon the endeavor, so he brought about a confusion of languages among the builders of the tower, and they were unable to continue the work of construction. This in turn scattered them "abroad from thence upon the face of all the earth." (Gen. 11:5-9) The diversity of languages thus originating has been a remarkable thing. It has undoubtedly retarded the progress of evil and evil communications. Now, through the increase of knowledge and education these language barriers are breaking down. This in turn has contributed to the combining of selfish interests in giant lineups of military might which threaten the very existence of the human race. But the establishment of the kingdom of Christ will prevent this ultimate result of sin and selfishness.

The tower which the people attempted to build was called Babel, which is the origin of the name Babylon, confusion, the meaning of the name deriving from the confusion of the

languages. The name is carried over into the Book of Revelation where apostate religious systems are called Babylon, to emphasize the confusion of doctrine and practice inherent in them.

After being told of the foiled efforts of the people to construct the Tower of Babel, we are furnished with an extended list of Shem's descendants down to Abram, whose name was later changed to Abraham. It was with him that God made a covenant to bless all the families of the earth. In our next part we will endeavor to get better acquainted with Abraham, his family, and the people with whom he was associated.



The Beginning of Wisdom

"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10

Reverence is defined as a feeling of profound respect, often mingled with awe and affection; a feeling of worshipful regard when directed to the divine or sacred; also conduct inspired by, or conformed to, such feeling. Our text states that this is the only proper attitude of the creature toward the Creator, the Author of our being, and the Creator, Preserver, and Lord of the whole universe. When he speaks, therefore, our ears should be reverently attentive to his voice, and every power alert to do his bidding. Our safety, our happiness, and that nobility of character which prompts to love and gratitude, and which promptly and wisely heeds instruction and advances in knowledge and wisdom, all depend primarily upon our supreme reverence for the Lord.



Christian Life and Doctrine

The Called and Chosen and Faithful

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”—Revelation 17:14

THE symbolic beasts of the Bible represent the powers of evil which through the ages have been arraigned against the Lamb and those associated with the Lamb. Prior to the 17th chapter of Revelation these unholy beasts, each representing some aspect of Satan's effort to destroy the seed of the woman, are usually shown to be victorious over the people of God. In the Book of Daniel it is said that one of these evil forms of government shall “wear out the saints of the Most High.”—Dan. 7:25

But beginning in the 17th chapter of Revelation the scene changes. Here, while certain of these evil forces “make war with the Lamb, . . . the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”—Rev. 17:14 In other words, in this prophecy both the Lamb and his true followers who are with him are victorious over the forces of evil.

It is significant to note that when the time comes for the saints to be able to resist the forces of evil that endeavor to destroy them, and are completely successful in this resistance, they are with the Lamb. The Lamb overcomes those who wage war against him, and those who are with the Lamb share in that triumph over Satan's evil forces. They are with

the Lamb because they had been called of God, chosen of God, and faithful to the terms of their call and choosing. A similar sequence of facts is presented to us by the Apostle Peter. He is urging the brethren to be faithful, and to be zealous in adding to their faith virtue, "and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." (II Pet. 1:5-7) To this Peter adds, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." —vss. 8,9

Then Peter gives the climax of what this effort toward righteousness really means in a Christian's life when he says, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (vs. 10) The "calling" referred to here is the same as the calling referred to in Revelation 17:14. Peter's use of the word election has essentially the same significance as the Revelator's use of the word chosen. The Revelator concludes his thought with the word faithful—the called, the chosen, the faithful. Peter suggests the same thought when he urges the brethren to give all diligence. If we give all diligence it means that we are faithful, and the great objective is to make our calling and election sure, or to be among the called and chosen and faithful.

The Calling

What is this calling to which the Scriptures give such great emphasis? Paul answers in Philippians 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." We see from this that for one thing the calling of God to his people during the present Gospel Age is a very high one. In Hebrews 3:1 we read, "Wherefore, holy brethren,

partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Thus we see that this high calling referred to by Paul is "high" because it is a heavenly one. It is a calling which involves an exaltation from earthly things and an earthly home to heavenly things and a heavenly home. It is a high calling also because those who attain to it will enjoy not only a heavenly home but also glory and honor and immortality (Rom. 2:7), and joint-heirship with Jesus in his future kingdom, which will be God's instrument for blessing all the families of the earth.

How Called

How does this high calling reach those for whom it is designed by God? How can they be sure that they are indeed called? Certainly it is not a trumpet sounding in the sky, but rather, reaches those for whom it is intended through the Word of truth—the Bible. The Bible, of course, is circulated on a very wide scale. Millions read it who know nothing about this high calling. The reason is that their hearts are not attuned to the message of truth which it contains. Those who are looking for God's leadings in their lives and studying the Scriptures to ascertain what place the Heavenly Father has for them in his great design respond to the invitation involved in this high calling.

We also find their hearts willing to accept the conditions attached to the calling, which are very rigid indeed. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Another condition is that we are to follow in the footsteps of Jesus. The Master said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) The way of the cross leads to death. It is a narrow way, a difficult way, one that tests the determination of all who undertake to walk in it. Its present reward is suf-

fering and privation, and finally death. It is only at the end that the way leads to the fruition of the Christian's hope of heavenly glory and joint-heirship with Christ.

Chosen

It is only after demonstrating to the Lord that we are willing to adhere to the terms of the calling that we are chosen for a position in this lofty aspect of his great plan. The Apostle Peter wrote that the follower of Jesus is "elect [chosen] according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." (I Pet. 1:2) Peter is not here supporting the Dark-Age theory of the arbitrary selection of some to be saved and all others of mankind to be lost. He is, rather, writing from the standpoint of Paul's explanation found in Romans 8:28, 29. We quote: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Thus we see that when Peter speaks of being "elect according to the foreknowledge of God" he is referring to the fact that God predestinated that all who would be chosen for exaltation in the kingdom of Christ must be conformed to the character image of his Son. That is why Peter emphasizes that if we give diligence to make our calling sure, we will be adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. And it is only, as noted, if we are diligent in this that we can be truly assured we have been chosen (or elected) to be a part of this little flock to whom the Lord will give the kingdom.—Luke 12:32

Together for Blessing Others

The Lord's called and chosen and faithful people not only participate with him in certain aspects of the time of trouble

at the end of the age, but they are also to be with him in the kingdom work of blessing all the families of the earth. These are the ones referred to in Revelation 20:6, in which we see them living and reigning with Christ as priests and as kings. And we know that the purpose of that thousand-year reign is to uplift mankind from sin and from death. What a glorious privilege this is to which all of us who are following the Lamb can look forward! How it should stimulate us to greater faithfulness in the doing of his will!

One of the basic promises concerning the work of blessing to be accomplished through the reign of Christ and his church is the one made to Abraham that through his seed all the families of the earth should be blessed. Paul said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) What a wonderful heirship this is—heirs of God and joint-heirs with Jesus Christ in the outworking of God's loving plan to uplift mankind from sin and death, and to pour out blessings of health and life upon all who will receive them! This great joy was set before Jesus, and it enabled him to endure the cross and despise the shame, and he is now set down at the right hand of the Majesty on high. It is a joy which will also enable us to endure the hardships and trials of the narrow way, that we too, like him, may be exalted to glory, honor, and immortality, and live and reign with him a thousand years.



Encouraging Letters

"Wonderful Messages"

Dear Christian Brethren: Many, many thanks for the wonderful messages you send forth every Sunday. I know they must be helpful and inspiring to a lot of people. Rest assured that you

have my prayers and best wishes. Will you please send me a copy of the "Peace Through Christ's Kingdom" booklet you mentioned this morning. Many thanks again, and may God bless you. Sincerely.—CA

Biology Class Used Film

Dear Sirs: I have recently viewed a film, "Creation or Evolution" in my biology class. It was in this film that I found your address to apply for a pamphlet called "Science and Creation." I would appreciate it very much if you would send me a copy. Thank you so much. Yours truly.—NC

"It Was Great"

Dear Sirs: Please send me the free booklet entitled "The Kingdom of God." I saw the film on the blessings of Christ's kingdom, and it was great. I used it in a Bible class I teach, and the kids were amazed at the facts which were brought out. Sincerely.—GA

Booklets for Friends

Dear Sirs: I cannot tell you how thrilled I was when I turned my TV on a little earlier than usual this morning, and heard the last fifteen minutes of your program. I am terribly interested in the Jewish race. I admire and love them and want to help them as much as I can. I have three very dear friends who are Jews, and I love them above all others. Would you kindly send me "The Future of Israel and the world." I hope you will continue your interesting program. Thanking you.—CA

A Number Expressed Interest

Dear "Bible Answers": I work with Senior Citizen Centers, and we had two showings to about sixty people of your film "The Unknown God." Quite a number expressed interest in the study you offer. Could you send twenty copies of the Bible study? Sincerely.—CA

The Best Yet

Dear Sirs: Please send me the booklet "Why God Permits Evil." I have thoroughly enjoyed every film I have seen in school this year, and my class has responded very positively toward them. This one, "The Bible Answers," has been the best one we have seen yet. After the showing, that was the first thing the class said. Thanks again for your help. Sincerely.—GA

Programs Very Special

Gentlemen: Heard your Sunday program on radio. Your programs are very special. I have listened to both of you for quite a few years. If everyone would listen as closely as I do, the entire world would learn more about "The Book of Books." Would appreciate your mailing to me your booklet "When a Man Dies." Thank you kindly, and God bless both of you. Respectfully.—CA

Salesman Leaves Literature

Gentlemen: I am enclosing my check, together with a list of the booklets I am herewith ordering. I am a salesman and travel a lot. I plan to leave these booklets in motel rooms where I stay. I understand that some of the back issues of The Dawn are available for this purpose—please advise.—TX

Heard in Hospital

Dear Sirs: I am sitting in the hospital with my husband, who is very ill. We are listening to your "Bible Answers" program for the first time. Will you please send us a copy of your booklet "Archeology Proves the Bible"—but most of all, please pray for us. Yours in Christ.—TN

Truth a Precious Gift

Dear Friends: May God bless your work as it goes out into this dark world. I can't begin to tell you how much I enjoy The Dawn and how much it has helped and comforted me. Without the hope of a wonderful coming kingdom, my life would be empty and meaningless. The truth is a precious and wonderful gift of God. Thank you, and may God bless you. Sincerely.—OH

"Having a Rough Time

Dear "Frank and Ernest": I would really appreciate it if you

could possibly send me the booklet entitled "Creation." My fiancé and I are both new Christians. He is in college and having a very rough time on the topic of creation vs. evolution. I will pray for you and your program. I am really sincere about this. God bless you.—CA

Listens in Panama

Dear "Frank and Ernest": By this means we would like you to know how much we enjoy your extremely educational and interesting program we hear over the airwaves of Panama, and we would certainly like to have more material to listen to or to read. Please send us some.—Panama

For Church Anniversary

Dawn Publications: I have read your book "Hope" and on the last page I noticed that "God and Reason" was advertised. I am chairing our church anniversary, and I would like you to send me one hundred copies to pass out on that Sunday, if this quantity is possible for you to provide. Thanking you, I am, sincerely.—PA

Program Clarifies

Dear Sirs: In addition to requesting a copy of "Science and Creation," I would like to

commend you on your beautiful telecast, which I recently viewed for the first time here in the Sacramento area, over Channel 10. Your program helps to explain and clarify a lot of things that are found in the Scriptures, and I pray that you will keep administering for the good Lord by expounding the meaning of his Word. Peace and love through Jesus Christ.—CA

Quite Some Light

Dear Brothers “Frank and Ernest”: This is to inform you that I enjoyed your program on “God and Reason.” You gave me quite some light on many things that have always puzzled me. Now I want one of your booklets on the subject, so that I may study it and explore further into this matter. Thank you very much.—NY

Has Faith in the Promises

Dear Friends: I enjoy reading your books so much. They have been a wonderful blessing and help to me. Some few weeks ago my Dad passed away. It is so hard to give up someone you love. But through faith in God and his promises of the resurrection, we certainly do have “Hope Beyond the Grave.” Thanks to you all in your efforts to spread the Gospel. God bless you. Sincerely.—KY

From an Early Riser

Dear Sirs: Your program is on at 6:30 a.m. here, and I try to watch it regularly. I love the way you gentlemen explain the Bible, so an uneducated man like me can understand it. I wish it could be on a full hour! I would like very much to have all the literature you offer on your program. Hope you stay on the air for many years to come. Thank you very much.—WV

Happy and Blessed

Dear Brethren: I am writing to let you know how happy and blessed I have been with the books, pamphlets, and Dawn magazine which I ordered some weeks ago. I am indeed busy studying more about God’s wonderful plan. I also would like very much to order a bound volume of the twelve issues of the 1975 Dawn, in vinyl cover. Thank you very much, and may God continue to bless The Dawn and its work. Christian love.—MN

Happy to Hear

Dear “Frank and Ernest”: I heard your broadcast on a recent Sunday, and I was shocked. I have been raised in church all my life, and this was the first time I ever heard anyone even come close to what I have always believed about the

end of the world. I was very happy to hear that there is still someone that puts God in his proper place, instead of making him out to be mean, heartless, and cruel. Please send me your booklet "God and Reason." If possible, I would like to have at least six copies to give to my family. Thank you!—CA

Had "Nebulous" Belief

Dear Sirs: I just heard your program for the first time last Sunday and was particularly interested in that topic, because I had just finished reading a book interpreting the biblical prophecies of the end of the world and Christ's second coming. I guess I always had some nebulous belief of an after-life but never realized the Bible was so specific as to how and when it would occur. I am most anxious to read the book you mentioned on your program, "Hope Beyond the Grave," and would appreciate receiving a copy. Thank you so much.—WI

Gift for a Friend

Dear Friends: Would you please find enclosed my check, for which please send the six-volume set of "Studies in the Scriptures" to the address enclosed, as a gift from me. They are being anxiously awaited by her. I cannot begin to tell you

the peace and comfort these books have brought into my life and to those to whom I have sent them as gifts. Everything that dear author wrote has taken place or is taking place right before our very eyes. I listened to a well-known speaker on national TV last night—oh, how mixed up he is! What truth he has is so mixed with error that it all becomes stagnant; yet so many are misled by such. There is nothing like the written Word. Had I not had these volumes, I might have fallen prey to it also; but to read these books and then study them over and over, one gets the true message. You at The Dawn have been significantly outstanding in not letting these works, guided by the hand of God, die. Gratefully yours.—MS

Received a Spiritual Blessing

Dear Sirs: Since I was at home sick on Sunday morning, I turned on television and picked up your program. I want to tell you what a spiritual blessing I received from it. Thank you for reaching some of the world with your work. I want to request one of the booklets you offered that Sunday, "Hope Beyond the Grave." I was most happy to find a program I could watch and receive a spiritual blessing. Sincerely.—GA ☐

The British Section

An Evangelist

“DO THE work of an evangelist.” This exhortation is recorded in II Timothy 4:5, and the Greek word translated evangelist actually means “one who announces good tidings.” The whole verse, according to the Diaglott, exhorts: “Be thou sober in all things; suffer bad treatment [as a good soldier of Christ Jesus]; perform an evangelist’s work; fully accomplish thy service.”

This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isa. 61:1-3) Here the church is brought to our attention, through the great Head of the church, Christ Jesus, who is represented, primarily, as the speaker. We read: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our

God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.”

Here the commission of the Holy Spirit to Messiah (Anointed) was prophetically announced long in advance. The body members of the Messiah, who have received the same anointing through him, have also received this commission to preach the Gospel (good tidings). If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a sorrowful experience indeed for him if he could not proclaim the good tidings to the extent of his ability and opportunity.

“Woe Is unto Me”

“For necessity is laid upon me; yea, woe is unto me, if I preach [tell, or announce] not

the Gospel!" (I Cor. 9:16) "Woe" is a word not so often used today as formerly. It was a common word in the Old English. But there is a meaning attached to it by some people at present that was not in the original word. Countless numbers who read the parable where the Lord speaks of "weeping and gnashing of teeth" seem to have the thought that it means eternal torment. Woe, when used in the Bible, means the same thing to some minds. So these construe this scripture to mean, "I shall go to eternal torment if I do not preach the Gospel." This is because of the creeds, traditions, and customs that have come down from the Dark Ages, when the people were forbidden the Bible.

According to the Greek word here translated woe, the better rendering would be "sorrow." In effect, the apostle is saying, "I should be very unhappy if I could not preach the Gospel; indeed it would be a cause of great distress to me. In view of my former course of persecuting the Christians, and the Lord's great mercy to me, it would mean a loss of his favour and blessing should I refrain from proclaiming his message." So it should be of great distress to all those today to whom the Lord

has graciously granted the illumination of the truth, if the opportunity of preaching this glorious Gospel were taken from them.

Divine Mercies

Concerning our Heavenly Father's gracious tender mercies toward us, we note that the psalmist has defined some of these, saying, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. 40:2) If we can truly apply these words heartily to ourselves, what a cause it is for thankfulness!

As we look about us and see the whole world lying in the Wicked One, without God, and having no real hope—merely vague impressions—and when we look back and see how the Lord has delivered us from the horrible pit of condemnation and sin, how he has had mercy upon us and delivered us and established our feet of faith upon the Rock, Christ Jesus, and his redemptive work, well may we give thanks and tell his mercies abroad!

Looking back, we may see that happy experience that fixed our choice upon our Saviour and upon our God as being the time from which our goings have been "established"—our course

no longer wavering, fluctuating. It was there that we obtained a fixed purpose, and as we have grown in grace and in the knowledge of our Lord and Saviour Jesus Christ there has been an ever-increasing determination not to be blown about by all the varying winds of philosophy and human speculation.

Praise God for this which he has already done for us! No wonder, as the psalmist proceeds to say, we each realise that "he hath put a new song in my mouth, even praise unto our God." The new song is not one of doubt or of fear, or concerning anguish of sinners, but a song of God's justice and mercy and love—reasonable and harmonious in its every phrase and modulation.

Thank God! It has brought a new life to us, a new pleasure in life, as well as new aspirations and new hopes for others as well as ourselves. We can never thank the Lord enough for the blessings which we have already received at his hands, for all the things which he has already done for us. And we joyfully proclaim this glorious "good news" to others as we have opportunity.

Respecting this wondrous service, there are some who have thought that there is no

way to preach except by a public discourse from the platform. But this is not the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way. Sometimes he sat upon the edge of the well and preached the message of salvation. He preached to his disciples up in the mountain; sometimes he journeyed with them and talked. And so with us. Whatever means or time we may have for the preaching (or announcing) of the good tidings, we should use.

Today there are marvelous facilities for announcing the Gospel message which were undreamed of a few generations ago. We are exceedingly glad and grateful because our dear brethren in America have, through their self-denial and self-sacrifice, made it possible for "Frank and Ernest" to "beam" world-wide the good tidings from hundreds of radio and television outlets every week. Then there is the free issue of booklets, which also deal with the Gospel truths. These publications are being supplied in ever-growing numbers to all listeners who respond to the radio and television invitations and apply for the literature. There is an abundance of most encouraging evidence that the Lord is very

richly blessing this work. We count it a very joyous privilege to co-operate with our brethren in this glorious work for the Master.

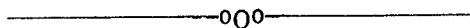
While the radio and television are wonderful mediums for proclaiming the Gospel, we can, individually, also have the joy of announcing these good tidings in the daily walk of our life, as we meet the butcher, the baker, and the grocer, also our neighbours and friends. It may be done in conversation, or by handing out suitable literature, which is available today in abundance, or by speaking from the platform. All this is preaching the Gospel, making known the good tidings; for to preach means merely to tell, or announce, and does not relate to the manner in which the knowledge is imparted.

Our Lord Jesus especially identified the Gospel with the kingdom; therefore we are to preach the good tidings of the

kingdom. This has been God's method for gathering the church, also for giving a witness to the world. Other important features clearly taught in the Scriptures are referred to on the outside of this magazine's back cover; and whoever understands this true Gospel and appreciates his own anointing to preach it must necessarily feel very unhappy if he should be hindered from proclaiming it.

Some can preach in several ways. Others can preach in nearly every way; some in but very few ways; but most of us can announce the good tidings in some way. So we are very grateful to our Heavenly Father that we have so many helps in our day—radio, television, books (including those advertised in *The Dawn*), free literature, Bible concordances, etc. We very greatly appreciate all these and are seeking to make good use of them to the blessing of others, as well as for our own upbuilding.

Shall I, for fear of feeble man,
Refrain from preaching God's great plan?
Under a cover hide my light,
While thousands grope in cheerless night?
No! This path I will bravely tread
In footprints of our living Head,
In hope rejoicing as I go
In him who leads and loves me so.



“He Giveth Quietness”

“WHEN he giveth quietness, who then can make trouble?” (Job 34:29) And who but he, “the God of all comfort,” can give quietness in the midst of tumults which rise upon the soul like sudden storms upon the sea? (II Cor. 1:3) Like ocean mariners in peril, we cry unto him, and he bringeth us to the desired haven of quietness and peace in God.

What is the cry which brings this answer of peace? It is not a prayer that all occasion for disturbance shall be removed, for it is not always the divine will to bring peace to the human spirit in that way; it is not always the best way. But there is a cry which never fails to bring the quietness in which none can “make trouble.” It is a prayer for sweet, trustful, loving acquiescence in the will of God.

“May thy will, not mine,
be done;
May thy will and mine
be one.

Peace I ask, but peace
must be,
Lord, in being one
with thee.”

What is it that disturbs my spirit? Is it anxiety about my work, my finances, my reputation, my friends? Suppose that my Father in heaven should hear my prayer and remove every apparent cause for unrest in regard to one or all of these matters today? That would not give settled peace, for in a life so full of uncertainties as this, new occasions of anxiety would probably arise tomorrow.

But if I say, “Lord, let each one of these matters which concern my peace of mind so closely be under thy control; order all entirely according to thy will, for thou art my Father and my Friend: thy will is that thy children should have the very best in all things; and thou knowest what is best for me,” what a place of rest is that! How the sense of too heavy respon-

sibility rolls off; how the distracting care is shifted from the heart too weak to bear it to the strong shoulder upon which the government of all things rightfully and easily rests.

If this experience of a meek and quiet spirit, which is in the sight of God of great price, is not realised at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain it.

It follows successive battles, often repeated self-surrender, and multiplied trials in which the unfailing care and love of God have been clearly manifested. We were watching the sea waves under the northeast wind; how disturbed and dark they were! Suddenly, with a

fierceness which seemed cruel, the rain fell in torrents, and the unresisting waters grew perfectly calm as under an overwhelming surprise. When the storm had passed, the setting sun shone gloriously, and the quieted waters were beautiful in colours of rose and gold.

Nature has its spiritual correspondencies. Surprise comes upon surprise, sudden, overwhelming. The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. We learn that God was even in the storm; and we perceive how his constant love, his abiding presence, his unvarying peace—the beauty of godlikeness—glorify the character and life.

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Latchford	Nov. 20
Hull	Dec. 4

Gants Hill, Ilford, Essex
IG2 6YF

Tapes and Cassettes on loan
15, Southwood Gardens,

Subscriptions and Literature
70, Station Road, Gidea Park,
Romford, Essex RM2 6DA.

Talking Things Over

“In Everything Give Thanks”

I Thessalonians 5:18

ON THANKSGIVING Day several years ago a newspaper editorial drawing had a New England winter setting with John and Priscilla Alden dressed in typical pilgrim attire. In it John is looking at large footprints in the snow, marked “Material Progress,” and is saying to Priscilla, “My, what giant strides our sons have made.” Priscilla is looking back at a small child struggling through the snow, whose footsteps are marked “Social Progress,” and she is replying to John, “Yes, but look, they’ve left this little one behind.”

The point of the editorial was very clear. On that specific Thanksgiving Day the United States of America could point with pride to rapid advancement in material things but could not say that social progress was being maintained at an equal pace. Rather, social progress was struggling far behind the advancement of materialism. This is still true today. The message of the editorial emphasized that the reverential and thankful attitude of the pilgrims has been lost with the passing of time. “Social Progress” in this editorial was used to indicate progress having to do with society’s welfare. Some call this type of progress “moral progress.” Still others, who have reverence for God, refer to it as “spiritual progress.” Whatever we label it, this progress represents those elements which were found in the Pilgrim Fathers, especially reverence for God and an appreciation for his laws, which promote the welfare of humanity.

The Thanksgiving holiday should call to mind the Pilgrims of those early New England days and their spirit of thanksgiving and gratitude for the bounties of the harvest provided

by God for them. This holiday observed nationwide should also remind us of the many benefits we receive daily and should cause us to be thankful. It is a most unusual holiday. Nothing like it appears to be observed anywhere as it is in the United States and Canada. It is a holiday that was designed to instill in people an acknowledgment of God and a desire to thank him for his gracious provisions in our lives.

Christians want to be reminded much more frequently than once a year to be thankful to God. They want to have constantly a disposition and attitude described by the Apostle Paul in I Thessalonians 5:18, "In everything give thanks." This attitude and disposition does not come automatically. In citing this desirable attitude as a part of the overall will of God for us—the work of sanctification—the apostle also associates the development of this attitude with three simple rules: "Rejoice always," "Cease not to pray," and "In everything give thanks." Hence the entire work of sanctification, God's will for us, if successful, will develop these and other basic attitudes in us, as enumerated by the Apostle Paul in I Thessalonians 5:16-24:

"Rejoice evermore [always].

"Pray without ceasing [cease not to pray].

"In everything give thanks: for this is the will of God in Christ Jesus concerning you.

"Quench not the spirit.

"Despise not prophesyings [disregard not prophecies].

"Prove all things [try or test or examine all things].

"Hold fast that which is good.

"Abstain from all appearance of evil [every form of evil].

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming [presence] of our Lord Jesus Christ.

“Faithful is he that calleth you, who also will do it [will perform].”

This assurance that God will do his part so that we can stand in the presence of our Lord Jesus should give us great encouragement, if we do as the apostle admonishes. In the middle of his list is giving thanks—in everything.

We start our development of thankfulness to God through an appreciation of the natural events in our life. The key to this development is, “Don’t take anything for granted.” Every feature in the Creator’s grand design of the universe, and in particular (for mankind) the preparation of the earth for habitation, should evoke wonder, amazement, praise, and thanksgiving. Each of us should pause for at least a few minutes each day to contemplate God’s great wisdom and power in creation. On this planet Earth, where all forms of life are so abundant, the temperature, pressure, atmosphere, chemical composition, and all environmental conditions have been carefully designed by God to bring forth and sustain life. As we contemplate this amazing environment (earth) and the fact that we have been brought forth to life upon this earth (a great privilege), let us thank God.

Above all, let us not fail to acknowledge God. Many sincere, great thinkers of our time appear to fail to do so. Especially is this evident as they seek to find life on other planets or try to control factors affecting our environment. It would seem that the data relayed back to earth by the Viking I mission to Mars would cause many thinking people to contemplate more than ever the amazing environment God brought forth on earth. These data reveal no concrete evidence of life, a cold (more than 100° F below zero) barren planet, and no development process under way. Yet it appears to have an opposite effect. There is reluctance to admit the data to be conclusive and a disappointment at not having cherished theories substantiated. As we contemplate Earth’s two sister planets, Venus and Mars, and see that their environment is not suitable for life as is the earth’s

environment, let us praise God and thank him for life upon the earth.

Another example of this failure to acknowledge God is in the latest flurry of concern about our environment. Scientific experimenters have focused attention upon fluorocarbons being released into the atmosphere (from aerosol sprays used in so many convenience products today). It is thought by some that the ozone layer high in the earth's atmosphere might be depleted by these chemicals. This ozone layer protects earth's inhabitants from harmful radiation. Scientists are divided on this latest theory, many not believing that fluorocarbons will deplete the ozone layer. But the point is this. No newspaper, periodical, or scientific journal reporting on this controversy expresses any gratitude or appreciation for the protective layer of ozone that is there. Let us as Christians note this discovery of yet another evidence of God's great design—how marvelous and intricate are the provisions he has made for sustaining life upon the earth—and then give thanks.

God did not merely provide an amazing environment for man, but man, himself, was "fearfully and wonderfully made" by God. All life is a miracle, but in the creation of man we find the most miraculous life of all.

God has endowed every one of us with abilities and talents. For these we should be thankful. Some have extraordinary talents which may provoke others to envy. A possessor of these extraordinary talents might become proud. Yet each has some way in which he can be used by God to be a blessing. The Parable of the Talents found in Matthew 25:14-30 emphasizes this point. The Master (representing our Lord Jesus) gave talents to each of his servants (each according to his ability). These talents could represent wealth, influence, intellectual power, education, public utterance, musical ability, energy, or various skills. They are to be used well and not to be buried. They are not to be compared with the talents of others "that no one of you be

puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:6,7) The recognition that our abilities and talents come from God should evoke in us gratitude and thankfulness for these and then cause us to use these well as did the faithful servants in the parable.

Our relationships with one another in our own natural family and the human family (as well as God's family) should cause us to be thankful. The Apostle Paul reminds us to be thankful for family relationships when he introduces the subject in the fifth and sixth chapters of Ephesians. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Submitting yourselves one to another in the fear of God."—Eph. 5:20,21

The apostle then continues in the remaining verses through Ephesians 6:4 to present a most proper relationship between husband and wife, parents and children, using as the model the relationship of Christ and the church. A husband should appreciate and be thankful for a good wife. She is more precious than jewels. (Prov. 31:10) A wife should appreciate and be thankful for a good husband. We should also appreciate those who have been entrusted to our care, and we should thank God for the privilege of being entrusted with the responsibility. None of us can know now the importance of the work given to us to do. Some have been entrusted with the care of those handicapped from birth. Others have been entrusted with the care of those handicapped through illness. These tasks appear to be far from thankworthy. Yet God does not deem them so. If the importance of these tasks were fully known, those left out from such trust might vie with one another for the privilege. Let us be thankful for all earthly family responsibilities given to us, whether they be a part of our immediate family, God's family, or the human family. "If anyone provides not for his own relatives, and especially for his family, he has denied the faith, and is worse than an unbeliever."—I Tim. 5:8, Diaglott

The great increase in knowledge and learning characteristic of this "time of the end," referring to the end of this present order upon earth, has brought great increases in the **gross national product** in every nation in the world. The United States of America is the most advanced nation and has much material wealth. Consequently the Lord's people living in the United States (and in other parts of the world, too) have an abundance of material possessions that their forefathers never dreamed of possessing. Are we grateful, and do we use these well as "stewards" of God in his service? Or has material advantage made us forget the important matters of our life? We have shelters with every convenience, food in abundance, transportation of every type, and we lack for nothing. And yet it is possible to fret, fuss, and complain about the brief loss of any of these, instead of being thankful. Most important of all, we should daily review our stewardship and give thanks to God for the privilege of using these modern-day blessings in his service.

We should give thanks that God has called us out of darkness and into his marvelous light. The privilege accorded to every one of God's people is rare and a blessing beyond comparison with any other that could be imagined. Hence we should examine carefully every feature of God's call and give thanks that he has called us.

This privilege of coming into his marvelous light was made possible by the willing sacrifice of our Lord Jesus and through God's willingness to give his son as our Redeemer. We should never forget the great love of God and of his Son on our behalf. Daily we should echo the sentiments of the Apostle Paul in II Corinthians 9:15, "Thanks be unto God for his unspeakable [inexpressible] gift." There are no words that can convey our gratitude to God and to Jesus for the ransom. Our appreciation can be shown best by becoming like God, "a cheerful giver." (II Cor. 9:7) God is always giving; we are always receiving. Can we ever express our thanks properly for the privilege of life (through his Son) and

the knowledge of his plan? The answer might seem to be "no." But God has shown us a way. That is, to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1,2

This transformation has come through the experiences permitted by God in setting us apart (sanctification) for his service. These experiences out of necessity are checkered, being both joyous and grievous. Each is a test. Though we are likely to thank God for the joyous experiences (at times we forget), we are less likely to thank God for the grievous experiences. With the passing of time, as we develop, we learn to thank God for every experience, having learned that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Learning to look for God's providential leadings after praying to him ("Watch and pray"), we rejoice at the discovery each day of these evidences of his love. In essence, we are starting to combine the three rules laid down by the Apostle Paul of rejoicing always, ceasing not to pray, and giving thanks.

Through the Holy Spirit the Lord's people have come to know about God's plan. This is a great honor. They should respond in appreciation by giving thanks and applying themselves diligently in studying his Word. This appears to be the train of thinking of the Apostle Paul in I Thessalonians 5:18-21. The admonishment to give thanks is followed by another admonishment, "Quench not the Spirit. Despise not prophesyings." Letting God's spirit rule our lives will include a desire to know more about his Word, carefully examining **all** things in his Word, holding fast to that which is good (which shows forth the beautiful harmony of God's plan and the beauty of his wonderful character). The revelation of God's truth and plan should bring forth praise and thanksgiving.

The great increase of knowledge and learning in our day, which has brought great material benefits, has been a blessing to the Lord's people in providing them with Bibles and Bible helps. Yet the very factors that have given rise to these blessings have also caused temptations to arise for the Lord's people through drawing them away from pursuing spiritual values. Hence, we are not surprised to find in the message to the Laodicean church (the church of the last period of the Gospel Age) a rebuke by the Lord to the church. He says to them, "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:14-22) Our Lord was chiding the church because their materialism had blinded them to their lack of spiritual progress. Jesus then suggested remedies and gave an invitation, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20

In this Thanksgiving season, as we count our blessings let us not forget to thank our Lord for knocking at the doors of our hearts and for coming in to sup with us. Let us thank God that his Son has returned, and that we have been made aware of his presence. Through our own blessed fellowship with the Father and the Son, we have been made acquainted with wonderful brethren everywhere. May we give thanks for these brethren and cherish them, even as the apostle Paul cherished the brethren he was privileged to know, saying to the brethren in Colosse, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." (Col. 1:3) And to the brethren at Philippi, "I thank my God upon every remembrance of you." (Phil. 1:3,4) May we emulate the Apostle Paul in these examples and the many other examples he gave us in following the Lord, and especially remember to "give thanks—in everything."



Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

S. ALLEN		G. PASSIOS	
Detroit, MI	Nov. 21	Philadelphia, PA	Nov. 21
E. BLICHARZ		H. PASSIOS	
Chatham, Ont.	Nov. 21	Lynchburg, VA	Nov. 4
D. BRUCE		Virginia Beach, VA	5
Tokyo, Japan	Nov. 9, 10	Richmond, VA	7
R. GORECKI		Washington, D.C.	8
London, Ont.	Nov. 14	Baltimore, MD	9
W. A. HARP		York, PA	10
Gary, IN	Oct. 31	Pottstown, PA	11
A. KRUMPOLT		Allentown, PA	12
Sayville, NY	Nov. 7	Rutherford, NJ	13
E. F. LANKFORD		Jersey City, NJ	20, 21
Bremerton, WA	Nov. 2	E. K. PENROSE	
Tacoma, WA	4	West Newton, PA	Nov. 8
Portland, OR	6, 7	Allentown, PA	9
K. NAIL		Berwick, PA	10
Detroit, MI	Nov. 21	New York, NY	14
F. NEMESH		Nashville, TN	18
Portland, OR	Nov. 6, 7	Louisville, AL	21
Pontiac, MI	14	St. Petersburg, FL	23
		Warm Mineral Springs, FL	26
		Orlando, FL	28, 29
		S. SURACI	
		Hartford, CT	Nov. 7

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. —Matthew 24:14

Conventions

PORTLAND, OR, Nov. 6, 7—YWCA, 1111 S.W. Tenth Ave. (corner Main).

Mrs. Carlton P. Chandler, 10708 S.E. 59 Ave., Milwaukie, OR 97222

GRAND RAPIDS, MI, Nov. 7—Walker Junior High School, 4252 Three Mile Rd., N.W. Mrs. Bernard Fuerst, 804 Conger, N.E. 49505

MINNEAPOLIS, MN, Nov. 7—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

NEW HAVEN, CT, Nov. 14—Univ. of New Haven, Student Center Bldg., 300 Orange Ave., West

Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

DETROIT, MI, Nov. 21—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

CINCINNATI, OH, Nov. 21—2850 Dunaway. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

CHICAGO, IL, Nov. 28—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

MIAMI, FL, Dec. 11, 12

PHOENIX, AZ, Dec. 31-Jan. 2

General Convention Report

Bible Students General Convention—1976 Albion, Michigan

The Dawn is printing a separate General Convention Report. It will be regular Dawn size and will contain a minimum amount of script but many pictures of groups and of individual brethren.

The report will be free, but we will send it only to subscribers who are interested.

If you would like to have a copy, please write for it immediately.