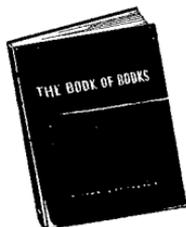




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The Dawn

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Highlights of **Dawn**

The End of the World

"I HOPE it won't come in my time." This is an expression which was frequently heard many years ago when most professed Christian people believed that the prophetic end of the world, as taught in the Bible, meant the destruction of the planet Earth upon which we live. The general belief then was that the earth would be destroyed by fire, and that all those of its inhabitants who had by the coming of that doomsday accepted Jesus would be taken to heaven, and that the remainder would be consigned to the abyss of the damned to be eternally tortured.

But this is not the end of the world foretold in the Bible. The Apostle John gives us a good example of what the Bible means by "the end of the world." He wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—I John 2:15-17

Here the thought is clear that the world which passeth away is the world which Christians are not to love—a world of selfishness, pride, and lust, which is out of harmony with

God. This is not the earth itself, with its beautiful mountains, rivers, lakes, and other features which are so much valued by both God and man. Probably the expression "social order" would best describe the world which, according to the Bible, comes to an end in preparation for the establishment of God's new social order; that kingdom of righteousness and peace for which Christians have long prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Prior to the nineteenth century the general belief was that man had made such progress along all lines that he was now firmly established as the master of all which he surveyed on this planet. From some standpoints there was reason for this view. Certainly, creatures who could fly through space, and walk on the moon and return, should be masters of their destiny here at home! It would have been easy for astronauts to believe this.

These brave men, hurtling through space at unbelievable speeds, are awed as they look at the earth on which we humans live. While from their vantage point they can get an impressive view of this small planet, they cannot observe the activities of the countless millions of little creatures who live on its surface; creatures whom we call humans. Nor can we who remain on the earth's surface comprehend fully the significance of what is taking place around us. There was a time when so-called civilized man thought he understood the meaning of life as well as the destiny of mankind, but today this sense of understanding has almost vanished from the earth.

Actually, what has happened to the world since the beginning of the century proves that the previously accepted view was incorrect. It was believed and proclaimed that man was making steady progress toward peace and security. It was believed—vaguely perhaps—that in some way God

was directing this progress. Most of Europe was ruled by church-state governments, and in this country it was held that in some way God was directing the affairs of government. How strange indeed this view would seem today in view of the Watergate and other scandals which afflict governments and prove man's inability properly to rule himself!

Prior to the nineteenth century the so-called civilized world consisted largely of the white race. It was known, of course, that in other parts of the earth, millions of black, brown, red, and yellow people existed. But very few ever thought of these as belonging to "our" world. They were people to be used and exploited. For the churches, they were people to be converted and, as was supposed, thereby saved from being tortured in hell-fire forever. True, slavery had been abolished in America, but the negroes were still looked upon generally as a second-class species of the race, designed by God to be menial servants of the whites.

It was supposed by the wisdom of this world that this status quo would continue. It was known, of course, that white nations were antagonistic to one another, and that all of them maintained large armies and an abundant supply of whatever weapons of war were then available. Britain was proud to be the mistress of the seas, while others envied her in this position. However, it was argued that advancing knowledge and understanding would prevent the use of arms to settle disputes, so the world went on complacently unaware of the horrendous upheavals which were about to take place in human society.

A World Ending

In the year 1913 the old world of white supremacy and "glory" claimed to have reached its goal of good will among men, for that year was designated an international peace year. It was during 1913 that the Peace Palace at

The Hague was dedicated. Throughout the world the rulers and diplomats were wined and dined in celebration of the glorious human attainment of peace. It did not seem to matter much to these that millions of people in Asia, Africa, and many other places were without food, clothing, and homes. Their own world had attained peace, and they were happy.

But their rejoicing was not destined to last very long, for in August of the next year, 1914, the first World War of history broke out with fury in Europe. This signaled the virtual end of the pre-1914 social order, and a collapse of the smugness with which the so-called civilized rulers of that era viewed their establishment and its future. The results of that holocaust were not immediately apparent, but looking back upon it from our vantage point we can see the tremendous changes it triggered, not only in the framework of governments, but in the viewpoints of the people, both civil and religious.

As a result of that war came the collapse of the powerful hereditary church-state governments of Europe. Communism was established in Russia. For a short time Germany became a republic, later to succumb to dictatorship. This was true also in Italy. The British Empire began to deteriorate and has now virtually vanished. All in all, the social order of Europe today is as different from the pre-1914 social order as day is different from night.

It was in 1917, shortly before the close of the First World War, that communism took over in Russia, bringing an end to that country's age-old monarchy. While America and other nations did what they could to destroy this budding menace, they failed, and now essentially every major decision in world politics is made with a view to either hindering or helping communism. Not only have communist nations become a powerful factor in international affairs

of the post-1914 world, but their anti-God teachings have made millions of atheists, not alone in Russia and other communist countries, but throughout the earth.

Changed Religious Outlook

In the period prior to 1914 the Catholic and Protestant churches were widely separated, and in many instances antagonistic to each other. Each was striving to promote its own interests in the world around them, and all were energetically fostering missionary efforts in "heathen" lands. Today the differences between the denominations are being more and more set aside. The growth of materialism and atheism is threatening the very existence of religion, and the denominations feel they must either work together or else die together.

While efforts are still being made in some areas to continue foreign missions, the fact is that the larger of the "heathen" countries, such as China and India, are making it more and more difficult for missionaries even to live within their borders. Turmoil among the struggling new nations of Africa makes missionary work there most difficult and hazardous. In short, the churches now recognize that their pre-1914 objective of converting the world to their concepts of Christianity has proved to be a complete failure, and has been abandoned as a major project of the denominational churches.

Religious influence is on the wane throughout Europe and the Americas. Shortly after the Second World War, as an outgrowth of fears for the future, there was an upsurge of church attendance in America; but the religious fervor that then developed has since subsided. While there are millions of upright people in the world today, the moral standards of the masses are at a low ebb. This is evidenced by the rapid and steady increase of petty and major crimes.

World War II

With all the devastation and horror of World War I, the rulers of the world failed to learn that war is no solution to national and international problems. Nor did they learn that being prepared for war does not prevent war. So, in a little over twenty years from the close of "the war to end wars," the nations of Europe were at one another's throats again. Call it aggression on the part of some, if we will, but the end result is the same. Soon, as in the previous struggle, the whole world became involved.

Through the irony of circumstances, the most powerful capitalistic nations of earth were fighting side by side with the communist nations. The one great objective then was to destroy Nazism, Fascism, and the Japanese aggressors. Meanwhile new and more deadly instruments of destruction came into use, the climax of which, at that time, was the atomic bomb. The dropping of these on two Japanese cities blasted the world into "peace." When the smoke of battle had cleared and agreements had been made, Germany was divided, and Berlin, located in the "Red Sea," called East Germany, was much partitioned; and this situation has continued through the years to be a festering threat to lasting world peace; that unhappy and jittery peace into which the nations had been hurled by atomic destruction.

The Second World War left most of the nations of earth in a state of near bankruptcy. There would have been a total collapse of the European economy but for the fact that the United States began pouring in millions of American dollars. This was done under what was called the "Marshall Plan," named after the then United States Secretary of State, who recommended it in 1947. Later, the designation "Marshall Plan" was dropped and it is now called "Foreign Aid." To begin with, these American dollars were intended to help build up the peacetime economy

of foreign countries; now the funds are also provided for helping nations on "our side" to be prepared for war.

Nor has the United States neglected being prepared for war. This nation of isolation in the pre-1914 world now has the earth ringed with military bases of one sort or another. The atomic bomb has developed into the hydrogen or fusion bomb, and it is said that this nation has manufactured a stockpile of these sufficient to destroy the entire population of earth twenty-five times. Russia has a similar stockpile, although not quite so large. It is these that the rulers are now depending upon to keep the peace.

The Second World War, like the first, did not solve any of the world's problems. Instead, it stirred up more problems, so that today there is not a spot on earth where there is genuine peace and prosperity. Look where we will, there is discontent, agitation, strife, and in many instances, bloodshed. And there seems to be nothing that can be done about it. The United Nations, another outgrowth of war, is helping where it can in the fields of education, medicine, etc., but is quite incapable of solving the main problems which arise among its members.

Good Efforts

We are not attempting to give the impression that in the post-1914 world everything is wrong, or evil. It is good that the church-state governments of Europe are no longer ruling the people in that old Roman world. It is good that circumstances have developed which have curtailed the preaching of Dark-Age superstitions among the heathen. Indeed, there is much in the world today that is preferable to conditions prior to 1914. The coming alive of human conscience as seen in the civil rights movement is commendable and good. It is just that human efforts along all good lines—even endeavors to establish lasting peace—seem to engender so much more strife, and many times

these efforts fail so miserably that thinking people cannot help asking why this is so.

There is a fomentation in the world today—all over the world—that is frightening to those who do not know the reason for it. Part of the reason is to be found in part in the inequalities which everywhere exist. Take a look within India, and there see the teeming millions of the starving—living in squalor which many farmers in America would consider too horrible even for their livestock. Look at the substandard living to which the majority in many countries are subjected. And there is a large minority even in America that is no better off. Seventy-five percent of the earth's population is ill clad and underfed.

And then there is the prejudice between the races and nations. As an outgrowth of the last war, the Jewish people were granted possession of part of their ancient homeland. This was good. But because of prejudice between Jews and Arabs, Israel must remain armed to the teeth for protection, and live constantly under the threat of being forced into the sea and destroyed. How will this distressing problem be solved?

Population Explosion

One of the paradoxes of our chaotic times is highlighted by the new expression, "population explosion." The reason this is paradoxical is that medical science, particularly since 1914, and more especially since the close of the last war, has developed ways and means of prolonging human life so that the human life span has greatly increased. And now experts in the field declare that the birth rate must be greatly diminished, else in a remarkably short time the earth will become overpopulated.

Closely associated with the rapidly increasing population of earth is the pollution of our atmosphere, our rivers, our

likes, and this the ecologists say will in itself—and in a remarkably short period of time—result in the destruction of the race; that is, if something drastic is not done about it, more drastic than the selfishness of man up to this point seems willing to do.

It is not our desire to argue with the statisticians. We are merely calling attention to these two problems—population explosion and pollution—which did not exist in the pre-1914 world. None of the oldsters who lived in that period will recall that a population explosion was then feared. Nothing was heard about our polluted atmosphere, our rivers and lakes rendered lifeless by pollution. Yet these problems, although not of immediate concern to many people, will become acute and baffling for the next generation. They are problems, therefore, which in the long-range planning of world economists must be taken into consideration. Will human selfishness prevent a successful solution of these problems, even as it is preventing a solution of all the various immediate problems of our day?

Advancing Knowledge

In the pre-1914 world the railway train was the fastest means of mass travel. Travel by air was just beginning. Sixty miles an hour was considered extremely fast. It was in that era that the expression, "like sixty," came into use to describe exceedingly rapid motion. But in the new world of today this has changed. Going "like sixty" today would be comparatively slow. The speed-up of air, sea, and land travel in the post-1914 world reflects but part of the incredible advances which are being made in the field of science and invention.

But this is not helping to solve the problems of the world, for scientific knowledge does not remove selfishness from the human heart, and in many instances it leads to a pride of attainment which spurns the need of God.

The claim by many is that the universe came into existence by chance, and that now man is learning to conquer the elements which produced him and the universe. These forget that they are unable even to solve the problems of human relationship which their own folly and selfishness have produced.

The greatest basic problem now facing the human race is the fact that more than 150,000 people are dying every twenty-four hours. Sickness and death have posed a problem for man ever since the disobedience of the first man Adam. Medical scientists are now doing the best they can to conquer the major killing diseases, and this is good; but no one expects that these scientists will be able to conquer death. Undertakers will continue to be much needed in this world of woe. But those who believe in God, and in the Bible as his inspired Word, know that in his grand design for his human creatures death itself will ultimately be destroyed.—Rev. 21:4

As a matter of fact, the only satisfactory explanation of the present chaotic, suffering, fear-filled, and dying world is to be found in the Bible. That explanation is that with the passing of the present social order will come the establishment of God's world of tomorrow, a world in which all human problems will be solved, including the problems of human selfishness, of sin, of sickness and death.

But, so many ask, who is the God of the Bible, and where can we find him? A Russian cosmonaut, returning from a flight through space, said that he saw nothing of God out there. But is that the place and the way to find God? Obviously, if we are to find satisfaction in the message of the Bible, we must believe that God exists, and is the rewarder of those who diligently seek him.

(Continued on page 45)

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Bible Study

LESSON FOR NOVEMBER 4

Life in the Christian Community

MEMORY VERSE: "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."

—Romans 12:2

ROMANS 12:1-8

I CORINTHIANS 12:12, 13

IF WE think of a community as being a village, a town, or a city, it is well to remember that on earth today there is no such thing as a Christian community—nor has there ever been such a community. The reference in the caption of our lesson is therefore obviously to the community of people which the Bible refers to as the church.

The word "church" is a translation of the Greek word **ekklesia** used in the New Testament. The meaning of this word is a called-out people, a class. This people is called out from the world to be a separate people. James declares that God did visit the Gentiles to take out from them a people for his name, this call having first gone to the Israelites.—Acts 15:14

The terms of God's call to these is the complete dedication of themselves to know and do his will as they find it revealed in the Bible. In the first two verses of our lesson Paul writes, "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. 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."

Paul makes his appeal to present everything to the Lord in sacrifice upon the basis of God's mercy. This is quite in contrast with evangelistic efforts usually made in which fear is used to induce the hearer to surrender to the Lord. No one ever became a true Christian through fear.

As Paul clearly indicates, there is a work to be accomplished by those who have devoted their all to the Lord, and that work is the renewal of the mind in order to know what the perfect will of God is. We are not to be conformed to this world, but we are to be transformed through attaining a new outlook on life, and approaching every detail of life with the desire to know what God would have us do. Verse 3 reads, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

How different this is from the viewpoint of the world! Generally speaking, a man of the world who is not considering the will of God in his life, likes to think of himself as wise and accomplished, and certainly superior in many ways to his neighbors. A candidate for political office is willing to spend huge sums of money to tell the world that he is far superior to those who may be running against him for election to a certain office. But this must not be the way of those who are transforming their minds and hearts to the doing of God's will.

These, while not concluding that they are worthless—not

capable of doing anything in the Lord's service—are to make a proper appraisal of themselves, and be ready humbly to serve the Lord in whatever way or ways divine providence may open up for them. And in their service of the Lord they will seek to glorify him, not themselves, and will ever recognize that it is only by divine grace and mercy that they are able to serve the Lord at all.

There are many members in the Christian community, or, as Paul puts it in I Corinthians 12: 12, 13, the "body" of Christ. But these various members of the body, the church, are not all able to serve in the same way. The important thing is that we use whatever opportunities and means of service the Lord gives to us, and at the same time rejoice that our fellow members, although serving in other ways, are also members of this wonderful Christian community, and do all we can to co-operate with them. It is in this and other ways mentioned by Paul that we are transformed to the will of God. See the remainder of chapter 12, and also chapters 13 and 14.

QUESTIONS

What is the Christian community?

How do we prove "what is that good, and perfect, and acceptable will of God"?

Living Victoriously in Society

MEMORY VERSE: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Romans 13:10

ROMANS 12:14-13:1

IT IS believed that Paul wrote the Book of Romans before Matthew's account of the life of Christ was written. If this is true he evidently had come into contact with brethren who had relayed to him the teaching of Jesus with respect to what the Christian's viewpoint should be concerning those who may persecute them and speak evil of them.

Matthew 5:11 reads, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Verse 44 reads, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

In the first verse of our lesson Paul writes, "Bless them which persecute you: bless, and curse not." Certainly this is in full harmony with the teachings of Jesus, and whether or not Paul got the thoughts from one

of the Master's disciples, it reveals the work of the Holy Spirit in presenting these thoughts harmoniously, and in keeping with the high principles of Christian conduct set forth throughout the Word of God. Certainly Paul wrote these instructions with the aid of the Holy Spirit, either by direct inspiration or by guiding him in remembering properly that which had been reported to him.

These instructions are a part of what is involved in the renewing of the mind in keeping with the will of God. (see verse 2) Paul continues, "Rejoice with them that do rejoice, and weep with them that weep." Here are further facets of Christlikeness—additional ways in which our minds as Christians are to be renewed. If we have a renewed mind we will relate to our brethren in Christ in both their joys and in their sorrows.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." (vs. 16) Per-

haps we have all come into contact with those who are wise in their own conceits. These imagine that they are more intelligent than the average Christian. In renewing our minds to conform to the Word of God, let us avoid this spirit of pride.

“Provide things honest in the sight of all men.” (vs. 17) The renewed mind of a faithful Christian will not think that the world owes him a living. He will realize that this is his responsibility.

“If it be possible, as much as lieth in you, live peaceably with all men.” (vs. 18) We are living in a world made up of the descendants of the fallen Adam. The expression “Nobody is perfect” is so true. It is true in the world, and it is true in our own fellowship of Christians. We are to face this situation with the utmost desire and determination to live peaceably with all with whom we come into contact. We will not always succeed, but will do all we can toward this end.

Verses 19-21 read, “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be

not overcome of evil, but overcome evil with good.”

In these verses Paul simply emphasizes the teachings of Jesus as to how we should deal with our enemies. If we return evil for evil, then we are being overcome of evil instead of overcoming evil with good, and in keeping with our memory verse, through love fulfilling the law.

The last verse of the lesson is revealing and important: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” Paul was here speaking of the situation in the Roman Empire. The ordination he speaks of was first given to the king of Babylon, and was passed on in succession to Medo-Persia, Greece, and then to Rome.—Dan. 2:37-40

This does not imply the divine right of kings, nor does it imply that God blessed everything the Roman Empire did. It simply means that God, in keeping with his own purposes, allowed Rome to occupy a certain position, and that his people should not be rebellious.

QUESTIONS

What is to be the Christian's attitude toward his enemies?

In what sense was the Roman Empire ordained of God?

The Strong and the Weak

MEMORY VERSE: "We who are strong ought to bear with the failings of the weak, and not to please ourselves."

—Romans 15:1, R.S.V.

ROMANS 14:1-4

THE lesson begins with Paul's admonition, "Him that is weak in the faith receive ye, but not to doubtful disputation." The Revised Standard Version reads, "But not for disputes over opinions." This admonition is appropriate with respect to any and all matters of opinion which cannot be definitely established by clear statements of truth from the Bible.

But in our lesson Paul has in mind the differences of opinion which evidently existed among the brethren in Rome with respect to food—what kind of food to eat, and what kind not to eat. Paul writes, "For one believeth that he can eat all things: another, who is weak, eat herbs [Revised Standard Version reads, 'vegetables']."—vs. 2

These viewpoints concerning food exist today, and among some groups there is a religious significance attached; in other cases the controlling viewpoints are merely concerned with

health. The chief concern that these have for Christians is that they should be sure to grant their brethren in Christ the right to their own opinions as to what is best for them to eat, and that this should not be made a matter of controversy in the church.

But in the Early Church the issue was a religious one, for the "meat" here referred to by Paul is evidently meat that had been offered to idols. He indicates that certain weak brethren who ate this meat would have their conscience defiled. This might well be based upon a decision taken by the disciples at a conference, which was communicated to the various churches—"That ye abstain from meat offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."—Acts 15:29

Gentile converts were beginning to come into the Early Church, and their background of

belief and practice was somewhat different from that of the Jewish Christians. Many of these Gentiles had been worshipers in heathen temples where animal sacrifices were offered to idols. Of course the idols could do nothing to these dead animals, and in due course the meat appeared in the market places. It was probably less expensive than other meat, and many of the Gentiles were glad to get it.

But when those who were joining with the Christian groups learned of the instructions sent out by the apostles it would naturally change their viewpoints. It was forbidden by apostolic authority, and to eat it would be against their conscience. The same would be true with the Jewish converts—although most of these would have avoided this meat in any case, as well as the drinking of blood, and things strangled, and fornication because of their Jewish background under the Law.

The basic reason for sending out the letter of instructions on these points was to help avoid too much friction as the Gentile converts came into the church and sought fellowship—not (with the exception of fornication) that the things mentioned were basically immoral, and therefore wrong.

I CORINTHIANS 8:7-13

Verse 13 of this section of the

lesson is an important key to its understanding, for in it Paul indicates that when the circumstances were right he ate meat which had been offered to idols, although he had participated in sending out the instructions to abstain from this practice. But to this Paul adds that if in doing this he would stumble his brother he would eat “no flesh while the world standeth.”

“Meat commendeth us not to God,” Paul explains, “for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.” (vss. 8, 9) It would seem, from Paul’s lesson, that it was a lack of knowledge which made some brethren weak.

How wholesome is the admonition of our memory verse: “We who are strong ought to bear with the failings of the weak, and not to please ourselves.” Are we bearing with the failings of the weak, regardless of how they may be adversely affecting us?

QUESTIONS

What is one of the causes of Christians being weak in the faith?

What should we do about the weaknesses of the brethren?

Always of Good Courage

MEMORY VERSE: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

—II Corinthians 5:1

II CORINTHIANS 4:16-5:5

THE Christian should be of good courage all the time, not because of his own resources but because of the promises of God—promises which assure him that because of his love for the Lord, and the fact that he has been called into the divine family in keeping with the purposes of God, that all things will work together for his good. (Rom. 8:28) Who could ask for more than this?

As a human, the Christian's position in the world is little different from that of mankind in general. Just like all humans, he grows old and dies: his "outward man" perishes. However, with the true followers of the Master there is an "inward man", which, if we are living up to our privileges, is being renewed day by day. This inward man is not an immortal soul, or spirit. It is a renewed mind, which is cultivated and built up day by day through obedience to the instructions of the Lord,

and nourished by the exceeding great and precious promises of the Word.—Rom. 12:2; II Pet. 1:4

Christians have afflictions. Paul wrote that it is given unto us not only to believe on Christ but also to suffer for his sake. (Phil. 1:29) However, when viewed through the eyes of faith these afflictions, Paul says, are "light," and "but for a moment." The reason we can take this view of our afflictions is that they are working out for us "a far more exceeding and eternal weight of glory."—vs. 17

Here Paul presents two contrasts—our afflictions are "light" and but for a moment; but they are working for us a great "weight" of glory, which will be eternal. No wonder we can look upon our afflictions with courage! They are light because God helps us to bear them, and under his overruling they are preparing us for exceeding great glory with him and with Jesus in the kingdom. In Romans 5:2 Paul speaks of this as partaking

of "the glory of God."

To the Hebrews Paul wrote, "Faith is the substance of things hoped for, the evidence of things not seen." (11:1) So, when in our lesson we read that "we look not at the things which are seen, but at the things that are not seen, we know that the reference is to the vision of faith. The things which we see with the natural eye are temporal, the things of the flesh and of this world; but the things which we see by the eye of faith are "eternal."

Paul continues, using a different metaphor: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (vs. 1) Many have taken this to mean that when a Christian dies he is taken directly to heaven. But Paul did not say this, nor was he expecting this for himself. When he reached the end of his earthly course, Paul wrote to Timothy, saying, "I am now ready to be offered [in death], and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II

Tim. 4:6-8

Paul speaks of "that day," which is this end of the age, the time of Christ's return and second presence, and explains that it would not be until then that he would receive his reward. Concerning this he wrote further: "For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first." Paul then refers to those of the saints who at that time are "alive and remain." These also receive their reward "at that day," and in I Corinthians 15:51,52 he explains "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye . . . and the dead shall be raised incorruptible, and we shall be changed."

"We shall not all sleep" in death but Paul did, and throughout the age the saints did. But with the return of Christ these are raised. It is those who "are alive and remained" who, when they finish their course, do not need to sleep, but are changed in a moment, in the twinkling of an eye, and receive their "building of God . . . eternal in the heavens."

QUESTIONS

Does the Lord protect his people from affliction? When does the Christian receive his heavenly reward?

Christian Life and Doctrine

The Patience of Hope

IN I THESSALONIANS 1:3 the Apostle Paul uses the expression, "The patience of hope." Hope is based on the assurance we have that in the outworking of God's grand design for the recovery of the world of mankind from sin and death a glad new day of peace and happiness is to be ushered in, and that sin, suffering, and death will be destroyed. It is the hope of the church in this age to have a share in bringing about this glorious consummation of the divine plan. It is a glorious hope that is based upon the promises of God and the ability to see these glorious things of the future, which are as yet invisible except through the eye of faith.

We need the patience which is one of the blessings accruing from our hope, because the sin and selfishness of the world is opposed to our stand for righteousness, and will do all that is possible to discourage us from continuing in the narrow way of separateness from the world, and in the way of sacrifice. This opposition of the world has existed in every part of the age. Jesus said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—John 16:33

The "world" in Jesus' day—the world that hated and persecuted him—was made up principally of the religious leaders of Israel, and of course, all Israel, to the extent that this nation to which Jesus came joined with their leaders in their hate and persecution of him. Their very spirit was contrary to his spirit of love, mercy, and justice, which is the spirit of the Heavenly Father.

Following the death of the apostles there came a great falling away from the faith of the true Gospel of the kingdom, and in time false religious leaders became the persecutors of God's true people. These leaders formed powerful church-state governments of one sort or another, which in a general way are symbolically described in Revelation as beasts. Those who did not subscribe to the views and practices of these unholy institutions became special objects of persecution. Those who "worshiped the beast and its image," received the plaudits of men, but the disfavor of God.

John writes about this, and speaking of the test that this situation places upon the true followers of Jesus, said, "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus." (Rev. 14:12, RSV) A prototype of this unholy system of persecution is described in Daniel 7:25 where we read, "He shall speak great words against the Most High, and shall wear out the saints of the Most High."

This system has had its various aspects, but the spirit of all its manifestations has been sinful, selfish, and against the truths of God's Word and those who adhered to these truths. The "wearing out" process in reality began early in the age, and still continues, although today the animosity and persecution has, by force of the measure of enlightenment the world has received, abated to a considerable extent. But the world is still opposed to the Lord's people, so that they continue to need the encouragement which they receive from the glorious hope set before them in the Gospel—the hope of one day being delivered from "this present evil world" into the spiritual phase of the messianic kingdom, that kingdom which will deliver all mankind from the thralldom of sin and death.

The Test of Time

Time has been one of the severe tests of the patience of

God's people in all ages—the time all have had to wait for the fulfilment of God's promises concerning the Messiah and his kingdom. Abraham had faith in the promises of God, but it was his patience of hope—his endurance while waiting for the fulfilment of these promises—that sustained him throughout his life of service to God. Abraham desired a better country; he had hope that he would receive a better country, and this hope enabled him to endure all the hardships which were involved in his long wait for the fulfilment of God's promises. Indeed, he died without receiving their real fulfilment.

It was Moses' patience of hope that enabled him to endure all the hardships incident to his deliverance of the Hebrew people from Egyptian bondage. It was the messianic hope contained in the promise God made to Abraham (and without doubt relayed to him by his mother) that caused him to cast in his lot with the people of God, rather than to enjoy the pleasures of sin for a season, or the short period of this life. He knew that what God had promised would endure for eternity, so he patiently waited for the fulfilment of these promises.

James wrote, "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. We have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."—James 5:10, 11

It was Job's hope that gave him much of his patience. He wrote, "If a man die, shall he live again? All the days of my appointed time will I wait, [in death] till my change [from death to life] come. Then thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Job was grateful for whatever blessings the Lord had for him in the present life; and he knew also that there was to be an awakening from death. (Acts

24:15) It was the hope of enjoying the enduring blessings of the life to come that sustained Job; so the patience of Job was the patience of hope.

New Testament Times

Beginning with the times of the New Testament we find that the Lord's people still needed the patience of hope. Their main hope was centered in the promises of God concerning the Messiah. Jesus was accepted by a small number of the Jewish nation as the Messiah, but their faith was severely tested when he was taken from them and crucified. However, on his resurrection, their hope in the messianic purpose revived, and just before Jesus left them his immediate followers made bold to ask, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

Jesus did not answer this question, explaining that this time feature of the divine plan was in the hands of his Heavenly Father. Instead, he told them that when they received the Holy Spirit they were to be his witnesses unto the uttermost parts of the earth. "And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:9, 11

Soon came Pentecost and the outpouring of the Holy Spirit. And with the enlightenment of the Holy Spirit came a deeper appreciation of what was now a glorious hope which was set before them—the hope of Jesus' return. This became the central hope of the brethren in the Early Church. They needed this hope, for they had to endure the scorn of the world and the persecution of Israel's leaders. They still had the Master, but he was now in heav-

en, and it was their hope in him, and in due time of being associated with him in the kingdom, that enabled them to continue on as his witnesses in the face of whatever opposition arose against them—and there was much.

It was shortly after Pentecost that Peter preached a sermon on “restitution,” based on the healing of a man who had not been able to walk from the time of his birth. John was with Peter at the time, “and as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.”—Acts 4:1-3

Peter and John were released the next morning, and such a favorable sentiment toward them had developed among the people that the rulers decided simply to forbid them to preach further in the name of Jesus, and then release them. This they did, “but Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.”—Acts 4:19, 20

In other words, Peter informed his persecutors that they had no intention of refraining from preaching in the name of Jesus. Being released, Peter and John “went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why do the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy

holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand; to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”—Acts 4:23-30

Like a mighty AMEN to this prayer, the Lord caused the place where the meeting was being held to shake, “and they were all filled with the Holy Spirit, and they spake the word of God with boldness.” (Acts 4:31) Here was endurance and boldness in the face of real opposition by the opposers; and it was their hope that Jesus would come again, and that he would establish his kingdom, and that they would be with him as a part of the Anointed, that gave them this courage—the patience of hope was again being displayed.

In the prayer of thanksgiving which these brethren offered, they quoted the first and second verses of the 2nd Psalm, and applied it to the opposition of the rulers of this world against the Lord’s Anointed. In the King James Version of the 2nd verse the word “saying” at the end is in italics, indicating that it has been added by the translators. The next verse continues, “Let us break their bands asunder, and cast away their cords from us.” (vs. 3) Without the added word “saying” in the preceding verse, it is obvious that those who say this are the Anointed class. Peter and John, in fact, had refused to permit the religious rulers of Israel to restrain them. They cast their cords of restraint aside. They were determined to hearken unto God rather than men. To them it was a call for the patient endurance of the saints as they continued to hope for the return of Christ and the establishment of his kingdom.

Rejoicing in Hope

Romans 12:12 speaks of those whom the apostle says should be "rejoicing in hope; patient in tribulation; continuing instant in prayer." It is our hope that enables us to rejoice in spite of the trials which might come upon us. We do not rejoice in tribulation, but in hope, and it is our blessed hope of the future that enables us to be patient in tribulation. Elsewhere in this epistle Paul enlarges upon this thought beautifully. We quote from the Revised Standard Version:

"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us."—Rom. 5:1-5, RSV

Notice from this passage how hope and patience are interlocked, as it were. While the Revised Standard Version speaks of our rejoicing in tribulation, it is only because we know that tribulation produces endurance, and as we patiently endure Christian character is formed, and Christian character produces a strengthening of our hope. We have hope as we enter the narrow way, but it becomes a tried, a tested, and thus stronger hope as we endure patiently the trials which the Heavenly Father, in his love permits to come upon us.

Paul speaks of this strengthened hope as one which will not disappoint us; that is, it will not waver. It will stay with us, and give strength patiently to endure. As we thus progress in the narrow way the trials which once seemed so severe will become as "light afflictions," and because of

our hope, we will know that these are “but for a moment” by comparison with the eternal weight of glory to follow—the glory of God of which we have the hope of attaining.

Hope to Reach Fruition

While the patience of the Christian is tried along many lines, our chief test is in waiting for the fruition of our kingdom hopes, “when he who is our life shall appear.” Paul wrote, “Ye have need of patience, that, after having done the will of God, ye might receive the [fulfilment of the] promise. For yet a little while, and he that shall come will come, and will not tarry.”—Heb. 10:36, 37

Waiting for the coming of the Messiah has been a test of patience for all the Lord's people. Here we are assured that from the beginning of the Gospel Age until he did come would be but for “a little while.” Now that “little while” is ended; our Lord is present, but we must still patiently wait for our deliverance from this present evil world to be with him in the kingdom. This is our patience of hope.

James wrote, “Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble, brethren, against one another.” (James 5:7-9, RSV) In this again we are in a more favored position than our brethren at the beginning of the age. We are not waiting for the coming of the Lord, for he is here, and the work designed by his Heavenly Father for the early years of his second presence is being accomplished.

But we have little or no conception of the manner in which a divine being carries on a work. He is invisible to us. So if we have different concepts of this, let us not, as James

(Continued on page 34)

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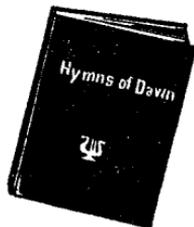
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THE PATIENCE OF HOPE

(Continued from page 31)

admonishes, "grumble" against each other; but let us patiently wait, and through the study of our Heavenly Father's Word seek a clearer understanding of his works, and greater strength patiently to endure whatever tests may come upon us while we wait for our deliverance in the first resurrection to live and reign with Christ a thousand years for the blessing of all the families of the earth. (Rev. 20:4, 6) Thus will the patience of hope have accomplished the work of grace in our hearts which the Lord designed. □



Weekly Prayer Meeting Texts

NOVEMBER 1—"Set a watch, O Lord, before my mouth; keep the door of my lips."—Psalm 141:3 (Z. '04-23 Hymn 198)

NOVEMBER 8—"Thou shalt not take the name of the Lord thy God in vain."—Exodus 20:7 (Z. '04-73 Hymn 279)

NOVEMBER 15—"He that saith he abideth in Him ought himself also so to walk, even as He

walked."—I John 2:6 (Z. '03-345 Hymn 303)

NOVEMBER 22—"The zeal of Thine house hath consumed me."—Psalm 69:9 (Z. '98-112 Hymn 281)

NOVEMBER 29—"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—Hebrews 10:23 (Z. '01-119 Hymn 333)

The Shepherd's Care

PSALM 23

- 1 The Lord is my shepherd; I shall not want.
- 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
- 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
- 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

IN THE spirit of our minds let us come apart and rest awhile, in green pastures and beside still waters, and have our souls refreshed—lifted from the cares of this world, its turmoils and its strife, and rest in our Shepherd's care.

Not all mankind can claim Jehovah and Jesus as their Shepherds. Concerning Jehovah we read (Isa. 40:11), "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

And then we have Jesus' words, "But ye believe not, because ye are not of my sheep. . . . My sheep hear my voice, and I know them, and they follow me: . . . My Father,

which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:26, 27, 29

David and the nation of Israel were typical, and recognized God as their Shepherd. God dealt with them in the giving of his law through their mediator Moses. They were God's covenant people. So while this psalm was the personal expression of David applicable to himself, and those of his day, it seems as a prophet moved by God's spirit he so worded it as to beautifully express the faith and assurance of all God's people, even to our time.

In Eden

God was the great Shepherd, the Caretaker and the Provider for our first parents, Adam and Eve. He made "to grow every tree that is pleasant [beautiful] to the sight, and good for food"—the green pastures and still waters of Eden were theirs—but through disobedience they were lost from the fold of God. The human family as a whole has been as lost sheep ever since. The Great Shepherd has since then sent his own Son as the Good Shepherd (John 10:11), to seek and to save that which was lost. (Luke 19: 10) "I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11

The first to be recovered are those who consecrate to do the Great Shepherd's will, and accept Jesus as the Good Shepherd, and follow him whither so ever he leadeth. These are relatively few—the church class—called to a heavenly inheritance, to whom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) These, if faithful, are to live and reign with Christ for the blessing of the redeemed world in the kingdom age, not only in blessing those living, but all who are to be raised from the dead, "both of the just and the unjust." (Acts 24:15) Then those among mankind developing sheeplike qualities will be those to whom Jesus

referred when he said, "Other sheep [not of the "little flock" or of this age] I have, which are not of this fold."
—John 10:16

The Shepherd's Care

But though we might liken the world to lost sheep, the sentiments expressed in the twenty-third Psalm are not the expression of a lost sheep, but rather, one reposing in the Shepherd's care. Yes, they can say, "The Lord is my shepherd." Though there be that are called gods, . . . to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6) It is the Lord who made the heavens and the earth, and things both animate and inanimate, visible and invisible. What a mighty God have we! "How great thou art!"

And if we have taken the proper steps, we can be in the position to say, "The Lord is my Shepherd." Not, I hope he is, or, I think he is, or, I wish he were—but, he **is** my shepherd. What a comfort to realize this, in the full assurance of faith! "The Lord is **my** shepherd." This is no mere generalization, but something very definite and personal. What a joy should be ours that each of us can say, "**My** God"; "**My** Shepherd"; that together we can say, our God; our Shepherd; our Father.

"The Lord is my **shepherd**." What meaning do we attach to this word **shepherd**? A farmer or raiser of sheep is not necessarily a shepherd. Probably few of us have ever met a shepherd. However, from history, the Bible, and the dictionary, we know what a shepherd is. The dictionary definition is: "A man employed in tending, feeding, and guarding sheep in pasture."

David himself had been a shepherd before he was anointed king. No one knew better than he what was the work of a shepherd—to feed, by leading into better grazing land as a pasture would become depleted. Other duties

were to water, to keep together, to heal, and to defend the flock from thieves, marauders or wild animals. David slew both a lion and a bear in the defense of the sheep he tended. So then, "The Lord is my **shepherd**" means he is our Provider, our Guide, and our Defender from dangers known and unknown.

God Is Able

Surely, then, since "the Lord is my Shepherd, **I shall not want.**" Because God is not only willing, but able; and "no good thing [for their eternal good] will he withhold from them that walk uprightly." (Ps. 84:11) Our basic want was to be saved from the death penalty which had come upon Adam and all of his children. All being under condemnation, none could give himself a ransom for his brother. "All we like sheep have gone astray." (Isa. 53:6) This want of salvation from death the great Shepherd supplied as stated by the "good Shepherd" for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

"**I shall not want.**" No indeed, for "God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19) If bread and water was promised us, with how much greater abundance have our wants been supplied? Our wants as Christians are not, however, centered in earthly and material things. "I shall not want" or lack his providence and care, nor for his grace and strength in every time of need, nor for any spiritual good thing.

"**He maketh me to lie down in green pastures.**" He causeth me "to lie down"—that is, to dwell in, to rest in, to abide in, "green pastures." Cannot we all exclaim, How green is my valley, my pasture! Living not "by bread alone, but by every word that proceedeth out of the mouth of God." Resting on the promises of God; resting in the peace of God, which surpasseth human understanding. We dwell

in green pastures as we assemble with others of like precious faith, in Bible study, in song and praise, in prayer and in testimony, "making melody in our hearts unto God." —Eph. 5:19

"He leadeth me beside the still waters." The shepherd leads, not to the dangerous swift torrent of the mountain-side, but to still, quiet, safe waters, where the sheep may drink without danger. Not stagnant waters, however, but still, living, pure waters. And so we are led to the still, refreshing waters of truth, whereof we drink and are satisfied. This is dispensational truth, harvest truth, present truth—the truth of God's Word; a harmonious, beautiful plan of the ages, appealing both to our heads and our hearts. A water whereof we drink and never thirst, for it is in us "a well of water springing up into everlasting life." (John 4:14) How full of meaning are these three words, **"He leadeth me."** This same thought is repeated throughout the Bible. "The meek [sheeplike] will he guide in judgment: the meek will he teach his way."

"He leadeth me, O blessed thought!
O words with heav'nly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

"He restoreth my soul." In the Hebrew writings, as indeed throughout the Bible, the **soul** means the being, the life, oneself. In the Eastern shepherd country with which David was familiar there were perilous places for the sheep on all sides, and they never seemed to learn to avoid them. The shepherd must ever be on watch. There are private fields, and sometimes gardens and vineyards in the countryside; if a sheep should stray into them and be caught there, it is forfeited to the owner of the land. So, "He restoreth my soul" means just that—the rescue of sheep from fatal and forbidden places.

In relating to ourselves the statement, "He restoreth my

soul," it need not apply to restoration of body or physical health, but to the fact that our lives, our souls, were lost in Adam, but have been saved through faith in Christ. Our restoration from the lost condition of enmity with God to peace with him is called justification. "There is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8:1

"He leadeth me in the paths of righteousness for his name's sake." We may be sure if we had David's background, if we knew more of the topography and geography of that shepherd land in which he lived, there would be a fuller meaning to many of these verses. One way might lead to the wilderness, one to a precipice, another to a place from which the sheep could not find their way back. But the shepherd was always leading them in right paths—proud of his good name as a shepherd.

"He leadeth me in the paths of righteousness for his name's sake" can be very meaningful as we make a personal application of it. Without God as our Shepherd, and the guide-lines of his Word, how incompetent we would be always to choose the right path in life! For "there is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12; 16:25) Man-made salvation does not save.

If God is leading us, we will be walking in the only way of life open from Pentecost to the present time. Jesus introduced it with the words, "Enter ye in at the strait [narrow] gate . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) If we have found it, then we may be led in this path, this narrow way to heavenly life, to "glory and honor and immortality."—Rom. 2:7

"He leadeth" us in paths of self-denial and self-sacrifice in following the "Good Shepherd" in the doing of his Father's will; in paths of honesty and truth; of faith and

hope and love—**love**, which Paul calls “a more excellent way.”—I Cor. 12:31

“For his name’s sake”—not because we are worthy—but by his grace and favor; to his glory, for his name’s sake! His leading shall redound to his praise and honor as well as for our good.

Some of these sheep paths we have referred to are right paths, but still lead through places that have deadly perils! “Yea, though I walk through the valley of the shadow of death”—is the way the psalm touches this fact in shepherd life. May it not have been in one of these “valleys” that David as a shepherd on occasion rescued a lamb from the mouth of a lion—and again from a bear? (I Sam. 17:34-36) We, as well as all the world, are walking through this “valley of the shadow of death.” Mankind has been in the permission of evil’s dark valley—now for over six thousand years.

“I will fear no evil: for thou art with me.” The tendency of sheep when attacked is to scatter and run and leap, and perhaps make it impossible for the shepherd to reach the foe, if he (most likely a wolf) is in their midst. But the shepherd is with them. He knows what to do, even at such a time. He leaps to a rock or hillock, that he may be seen and heard. Then he lifts his voice in a call something like a dog’s cry; Ooooh! Ooooh! On hearing this the sheep remember the shepherd; they heed his voice; and strange to tell, the poor, timid creatures which were helpless with terror before, instantly rush together with all their strength into a solid mass. The pressure is irresistible; the wolf is overcome; frequently he is nearly crushed to death, while the shepherd stands there on a rock giving his call. “I will fear no evil: for thou art with me.”

In this “valley of the shadow of death” how can we say, “I will fear no evil”? Ah, there is a great difference between a poor lost sheep astray in this valley of the

shadow of death and the case of one of the Lord's own sheep attended by the good shepherd. We were once lost sheep, but are so no longer. This is the way Peter puts it: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (I Pet. 2:25) "I will fear no evil." But why not? Because "thou art with me." Reason enough, is it not? Faith should bring to the child of God a continual sense of his presence. Of this we are assured. "My presence shall go with you, and I will give you rest." (Exod. 33:14) "Lo, I am with you alway, even unto the end of the world [age]."—Matt. 28:20

We will fear no evil, even though according to the flesh we are still in this valley of shadows, for God-kept, under the leadership of our Good Shepherd, we shall pass safely through. We fear no permanent evil even for the world of lost sheep in this valley, knowing that in God's kingdom on earth, for which Jesus taught us to pray, all lost sheep may be restored to human life on earth—which was lost in Eden.

"Thy rod and thy staff they comfort me." The rod and staff were used by the shepherd in the care of the sheep. The double expression, rod and staff, covered the whole round of protecting care, by day and night. The shepherd carries a crook for guiding the sheep, and a rod for defending them. David was evidently also effective with the sling.—I Sam. 17:49

The rod and staff might be thought of as the Old and New Testaments, which comfort and also defend us. Jesus answered, when tempted by the Devil, with a quote from The Book: "It is written." The sword of the spirit, the Word of God, is valuable to us in our fight against the world, the flesh, and the Devil. As the staff, it is through the comfort of the Scriptures that we have hope.

"Thou preparest a table before me in the presence of mine enemies." Here some would change the scene from

the pastoral life to a banquet hall. It need not be changed; but either way the language and thoughts expressed are most beautiful. The word here used for "table" simply means something spread out. We all may have seen some wonderful picnic spreads, even though the table was more like those still seen among the Arabs in Eastern countries—a piece of cloth or a mat, or skin spread out upon the ground. One of the psalms asks, "Can God prepare a table in the wilderness?" Now, is that not exactly like what the shepherd prepares for his sheep?

Along with finding water the shepherd has the daily task of searching out a good and safe feeding place. He prepares a table before them in truth, and it is a table none-the-less in his eyes because it is a spreading slope of grassy ground.

All the shepherd's skill and oft heroic work are called forth in this duty, for it is done many a day in the presence of the sheeps' enemies—poison plants; snake holes, and in caves of the hillside may be wolves, hyenas, and panthers too. Bravery and skill are shown in closing up these dens with sticks and stones or slaying the wild beasts with long-bladed knives. Perhaps David used his sling to advantage at times.

"Thou anointest my head with oil: my cup runneth over." Ah! Here begins the beautiful picture at the close of the day! The psalm has sung of the whole round of the day's wanderings, all the needs of the sheep, all the care of the shepherd. Now it closes with the last scene of the day. At the door of the sheepfold the shepherd stands and the "rodding of the sheep" takes place. The shepherd turns his body to let the sheep pass; he is the door, as Christ said of himself. With his rod he holds back the sheep while he looks them over one by one as they go into the fold. He has the horn filled with olive oil, and he has cedar tar, and he anoints a knee bruised on the rocks or a side scratched by thorns. And here comes one that is not

bruised, but simply worn and exhausted; he bathes its head and face with the refreshing olive oil, and he takes a large two-handed cup and dips it brimful from the water he has brought for the purpose, and he lets the weary sheep drink. "Thou anointest my head with oil; my cup runneth over." There is nothing finer than this!

And then, when the day is done and the sheep are snug in their fold, what contentment, what rest under the starry sky! Then comes the thought of deepest repose and comfort, "Surely goodness and mercy shall follow me all the days of my life," as they have through the wanderings of the day just ended. As the song dies away the heart that God has watched and tended breathes this thought of peace before the roaming of the day is forgotten in sleep. "And I will dwell in the house of the Lord forever."

The Lord My Shepherd

The Lord my Shepherd feeds me.

And I no want shall know:

He in green pastures leads me,

By streams which gently flow.

He doth, when ill betides me,

Restore me from distress;

For his name's sake he guides me

In paths of righteousness.

His rod and staff shall cheer me,

When passing death's dark vale;

My Lord will still be near me,

And I shall fear no ill.

His food he doth appoint me,

Prepared before my foes;

With oil he doth anoint me;

My cup of bliss o'erflows.

His goodness shall not leave me,

His mercy still shall guide,

Till God's house shall receive me,

Forever to abide.

THE END OF THE WORLD

(Continued from page 11)

To be assured that the plan of God as revealed in the Bible will actually solve the many problems of human limitation and selfishness, it is necessary to believe that miracles will be performed in order to carry out that plan. But this should not be difficult for those who believe the miracles of the Bible; miracles which were wrought by the power of the great Creator whose design for his human creatures is outlined in the Bible.

One of the characteristics of the professed Christian world today is lack of faith in the miracles recorded in the Bible. The religious philosophers of our time explain away these miracles. They call them merely allegories, interesting stories, designed, not to relate facts, but to illustrate lessons. Those who hold such views concerning these miracles are not prepared to accept the Bible's promises that reveal the manner in which God's plan will provide for the human race that peace, happiness, and life for which all have longed throughout the ages. It is only as we comprehend the beautiful harmony of the Bible in its revelation of the Creator's grand design that we can see the full importance and necessity of all the miracles for which that design calls, and can have faith that God will make good all his wonderful promises.

So while it is obvious that man's social world is breaking up and being destroyed, we do not find it in our hearts to feel too badly about it because, at the best, it has been far from a satisfactory world. With the assurance that God's world, his kingdom, is soon to take control of the affairs of mankind, we are given strength and courage to live amidst the chaos of a dying world and the sure hope that soon will come that kingdom for which we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." □

The British Section

"Righteous in All His Ways"

VERY few of mankind today have any concept of God and his righteous ways. Only those who have been taught by the Holy Spirit from the inspired Word have any knowledge of the great Creator. From our studies of the Word of truth we have learned that God is righteous in all his ways, and having made man in his own image his human creation have the power to discern between good and evil.

God is also working all things after the counsel of his own will, according to a plan of the ages. (Eph. 3:11, Diag.) The Scriptures inform us that he who inhabits eternity is holy (Isa. 57:15), and that justice and judgment are the habitation of his throne.—Ps. 89:14

In Isaiah 40:14, 15 the prophet asks, "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" As well as being righteous, all his work is perfect.

Direct Creation

There is no suggestion that man evolved from a lower species into the human nature, for the Bible declares that "God made the beast after his kind, and the cattle after their kind, and everything that creepeth upon the earth after his kind." (Gen. 1: 25) This fact is supported by the Apostle Paul. When writing to the Corinthians he says, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15: 39) Furthermore, we read that the Lord God formed man of the dust of the ground . . .

and man became a living soul.—Gen. 2:7

Our Lord Jesus accepted the direct creation of Adam and Eve as an established fact, for when speaking to the Pharisees on one occasion he said, "Have ye not read, that he which made them at the beginning made them male and female?" (Matt. 19:4) Jesus also referred to Noah and the flood, to Abraham, Isaac, and Jacob, thus confounding the modern critics, who maintain that these people and events were but mere myths.

But one may ask, if all God's work is perfect, where is that perfect order to be found in the earth today? The answer is, it has been destroyed by man. Every evidence of imperfection can be traced back to man's sin of disobedience to God's righteous laws; for the unalterable law of God is that "the wages of sin is death."—Rom. 6:23

While having the ability to reason, man is none-the-less a dependent being. He is subject to the laws of his Creator. The first human pair disobeyed those laws, and their offspring is sick and unrighteous. Sin and death have ever since pre-

vailed, and the history of our race is one of decay and bloodshed. By one man's disobedience sin entered the world . . . so death passed upon all men, for all have sinned.—Rom. 5: 12, 19

Having created man with the ability to reason, God was able to test the loyalty of his creatures by permitting them to have contact with one who, because of self-will, has become the enemy of God. Lucifer, like Adam, had originally been created perfect; but having boasted that he would be like God, he fell from divine favor and encouraged other intelligent creatures to follow him. In direct defiance of God's righteous declaration he told our first parents that if they bowed to his temptation they would not surely die.

The Permission of Evil

Ever since, the great Adversary has schemed against God, prompting mankind and angels to accept a similar lawless course. Although God is opposed to evil he has permitted mankind to experience the results of disobedience because his wisdom saw a way in which it could be made a

valuable and lasting lesson to all his intelligent creatures on both the spiritual and human planes.

Man has been allowed to exercise his free will while God in his mercy has graciously provided the means for the recovery of the race. He even gave our first parents a vague promise of eventual salvation. The seed of the woman, he said, would bruise the serpent's head. (Gen. 3: 15) From our examination of the Scriptures we learn that sin and death have been in the earth for more than 6,000 years. So wicked did mankind become during the first 1,600 years that God found it necessary to destroy the race with a flood. A hybrid race had resulted from marriage between angels and human beings.

Some 400 years after this event the faithfulness of Abraham pleased God, and Isaac was born. Isaac was the seed through whom all families of the earth are to be blessed, but the promise did not immediately take effect. As time progressed God selected the nation of Israel to be his special representatives in the earth. He gave them his law and the blessings of the

atonement-day sacrifices connected with the tabernacle in the wilderness. They were permitted to enter Canaan, and their prophets declared that eventually they would reap the benefits of real and lasting salvation.

Throughout the history of Israel a few held fast to the promises of God, but the nation as a whole overlooked the fact that God seeks those who will worship him in spirit and in truth. The Apostle Paul explains in Romans that because of God's favours to them, the Jews had much advantage over the Gentiles. He gave them his law and the prophets, as well as other divine communications and blessings.

The First Advent

When Jesus came at his first advent Israel overlooked the types and prophecies pointing to a suffering Messiah. Instead they looked for a great and powerful leader who would free them from the Roman yoke. Hence they failed to recognize him. As the Apostle John tells us, "He came unto his own and his own received him not." (John 1:11) Only a remnant received

him, and even our Lord's immediate followers were sorely perplexed when Jesus died. Sadly they said, "We trusted it had been he which should have redeemed Israel."—Luke 24:21

Today the Lord's footstep followers recognize Jesus as the Christ, and the key to the history of the world. He is the fulfillment of all our hopes, the very hub around which the Heavenly Father is pleased to have his great plan and purpose revolve. He is indeed the Lamb of God which takes away the sin of the world.

Yet how great was the sacrifice by which he accomplished the work of salvation! Not one of the adamic sinful, dying race could have taken his place. The lifting of the world out of sin, darkness, and death into loyalty, light, and life will be recognized as a stupendous miracle throughout eternity, and will reveal that the "Lord IS righteous in all his ways, and merciful in all his works."—Ps. 145:17

Yes, God's plan mercifully saves sinners, without in any degree breaking or bending the divine law. And God intends that the restored human

race will be perfect, live in loyal obedience to God's laws and be to his praise and glory.

The Christian Calling

Following Jesus' sacrifice and exaltation to glory, and before the main work of salvation for mankind could begin, God had another work to accomplish, the training of those who with Jesus are to constitute the Seed of Abraham for the blessing and uplifting of all families of the earth. It was necessary, therefore, that these who willingly consecrate their lives unto death should be begotten to spirit life, for they are to be partakers of the divine nature and reign with Jesus upon his throne.

To be worthy of such a high honour they will have to walk the same narrow way as did their Leader, and prove faithful unto death. They must learn to deny self utterly, to take up the cross, and follow Jesus. Their service must be wholehearted, and they must be prepared to lay down all that they have, even life itself, in doing the Father's will. Only thus can they become children of God in the fullest sense.

This heavenly calling is the only course open to any of mankind today. It demands full consecration, following in the footsteps of Jesus, and developing, with the aid of the Holy Spirit, his mind or disposition. Earthly blessings will be available for the remainder of humanity during the kingdom reign.

We today are living at the very end of the Gospel call, and soon the last member of the Christian church will have been called home. When our Lord returned at his second advent the sleeping saints were raised, and ever since then have been joined by each faithful saint that has passed beyond the veil.

Before the long-promised blessings can flow out to mankind this present evil world must pass through the greatest time of trouble the human race has ever experienced. It will prepare men's hearts to seek the Lord, for man's extremity will be God's opportunity. When with broken and contrite hearts they turn to the Lord they will prove the joys of his forgiving love, and

realize that even before they called upon him, he was preparing to answer them. First of all he provided their redemption, and then he permitted necessary hard experiences to bring them to repentance and to a full realization of their need of their Father's loving providence.

Israel Regathered

Today we not only see the clouds of trouble, but also the preparation for the coming kingdom in the regathering of Israel to their ancient land. The time is not far distant when earth's rightful King—Christ Jesus with his completed church—will reign in the millennial kingdom over resurrected mankind.

During that reign the blessings of the New Covenant will be made available to Israel and to all families of the earth. (Jer. 31:31-34) The work of that age will be to eradicate sin from every human heart, for Christ "must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." —I Cor. 15:25, 26 □

Your Questions

One Kingdom

What is the difference between the "kingdom of heaven" and the "kingdom of God"?

Both of these expressions are, of course, used in the Bible. The Bible also speaks of the "kingdom of Christ." In Daniel 7:27 we read, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." From this text we might properly use the expression, "kingdom of the saints."

In Daniel 2:44 we read, "In the days of these kings shall the God of heaven set up a kingdom." This would properly be the kingdom of God. It would also be the kingdom of heaven because it is set up by the God of heaven. The Scriptures reveal that Christ will be the Head of this kingdom, so it would also be the kingdom of Christ. His followers,

the "saints," will reign with him, so it also will be their kingdom.

To a large extent, therefore, these various expressions are used in the Bible interchangeably. In many instances, however, the form of expression used seems especially to fit the context in which it appears. For example, Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." —Matt. 11:11

Here the expression "kingdom of heaven" seems to refer especially to the heavenly phase of Christ's kingdom, and Jesus is telling us that John the Baptist will not be a part of that phase of the kingdom. John will be one of the human representatives of the kingdom—one of the Ancient Worthies who will be raised from the dead and appointed to be one of the

“princes in all the earth.”—
Ps. 45:16

In the prayer which Jesus taught the disciples he states, “Thy kingdom come, thy will be done in earth as it is in heaven.” The reference here is more particularly to the time when the sovereignty of God will be represented throughout all the earth. This is one of the great objectives to be accomplished by the thousand-year reign of Christ.

The glorious consummation of the divine plan is beautifully expressed by Paul. He wrote, “Then cometh the end, when he shall have delivered

up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifested that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”—I Cor. 15:24-28



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Talking Things Over

Let Us Be Thankful

"O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

—Psalm 117

THURSDAY, November 22, will be declared a national Thanksgiving Day. Since the pilgrim fathers came to America to escape persecution in the old world and to be free to worship God according to the dictates of their consciences, it has been customary to devote a day near the close of harvest time to the giving of thanks to the Lord for his manifold blessings. It is surely appropriate to give thanks to God for all that he has done and continues to do for us. This is especially true of those who are following in the footsteps of Jesus, and there is much for which all people, not only in America but in all other countries as well, could properly give thanks if they had it in their hearts to do so.

However, there are many situations in the experiences of mankind which make it difficult for them to be truly thankful. This is specially true at the present time because of the hardships imposed by poverty, food shortages, and other evils which stalk up and down in the earth. If because of these hardships the spirit of thanksgiving this year will

not be as spontaneous here in America as in former times, what about in those other countries which are much less favorably situated? It is a dark picture, and one which tends to create doubts in the minds of many who are not privileged to view it from the standpoint of God's Word and plan.

Our text calls for the nations to praise the Lord, but today the nations of earth know so little about the great God of creation that they are hardly in a position to praise him, at least not with any great degree of understanding. Certainly the nations generally know little or nothing about "the truth of the Lord" mentioned in our text, hence millions who grope on in darkness will not find it in their hearts to give thanks unto the Lord, for they do not know that "he is good," and that his "mercy endureth forever." —Ps. 118:1

Different with Us

But how different it is with those who, understanding the truth of God's plan, know that he truly is good, and that despite present outward appearances to the contrary, "his merciful kindness is great toward us" even now, and will be manifested toward all nations in due time. Our thankfulness should not be merely on account of what he is doing for us at the present time, but also because of what we know he will do later for all nations in fulfilment of his promises to bless them through the seed of Abraham.

We can be thankful because we know that the people of all nations will yet be thankful and will say, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, . . . we will be glad and rejoice in his salvation." (Isa. 25:9) Those who know the truth of God's Word can rejoice in the fact that the very conditions in the world today which destroy the spirit

of thanksgiving in the hearts of millions are an evidence that the foretold time of blessing for all nations is indeed near.

Yes, the very conditions in the world today which make it difficult for many to feel especially thankful furnish Christians who know the plan of God with additional reasons for giving thanks. Jesus, in referring to the time in which we are living, said to his followers, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) We do not lift up our heads with thanksgiving because the world is suffering, but rather because we know that as a result of the establishment of Christ's kingdom universal peace and joy is to be realized by all mankind. It is a selfish thanksgiving, indeed, that rejoices in the possession of more and greater blessings than others enjoy.

Special Day Appropriate

A day of special thanksgiving is appropriate, but to the Christian every day should be characterized by the spirit of thanksgiving. And what is true thanksgiving? Is it only the voicing of praise to God, perhaps in song, or in oral testimony before the Lord's people?

These are undoubtedly proper ways of giving thanks, but true appreciation for the Lord's goodness does not end with these more joyous elements of the Christian life. David mentioned a further method of giving thanks which we think is well to remember. He says, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Ps. 116:17, 18

Earlier in this psalm David expresses a similar thought, but a little more in detail, saying, "What shall I render unto the Lord for all his benefits toward me? I will take

the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints." (Ps. 116:12-15) The thought here is clear; namely, that paying our vows unto the Lord as an expression of our thankfulness to him for all our benefits results in our death—"the death of his saints."

This is just another way of saying that it is our privilege to lay down our lives following in the footsteps of Jesus, who laid down his life for us. Paul describes this as being "planted together in the likeness of his death." The Master's death was sacrificial; that is, he died for others—for all mankind—and we are given the opportunity of showing our appreciation for this by similarly laying down our lives for others. And in doing this we are given the assurance that our sacrifice is holy and acceptable unto God, and our reasonable service.—Rom. 6:3-5; 12:1

So it is that paying our vows of consecration and devotion to the Lord becomes truly a "sacrifice of thanksgiving"—a day by day expression of our gratitude to God for all of his loving-kindness to us. It is not merely the praise of our lips, but a life-song of gratitude which finds expression in a daily laying down and giving up of temporal advantages, physical comforts, material wealth, and earthly joys, that others may know of the abiding mercy and love of our God.

This is the thought expressed in Hebrews 13:15, 16, which reads, "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." "To do good and to communicate"—this is the true expression of thanksgiving; for, after all, we give thanks for what the Lord has done for us, and how could

we more fittingly express our appreciation than by giving to others?

Paul says that as we have opportunity we should "do good unto all men," but "especially unto them who are of the household of faith." (Gal. 6:10) While we should not overlook the needs of the brethren along material lines, yet the greatest good we can do them is along spiritual lines, communicating to them the precious truths of God's Word that they may be enlightened and comforted thereby. Thus the sacrifice of our lips is not only a song of praise to God but a melody of cheer and hope to others.

And when we consider "the household of faith" whom we should specially serve, let us not conclude that we are now in touch with all such in our community. Perhaps some the Lord will have in his household are yet to be reached with the truth. Or perhaps some who were reached years ago are now isolated from their brethren and discouraged, hence specially in need of our help. It will cost time and effort and means to reach these with the message that helps us so much in these dark days. But the greater the effort the richer the blessing will be in our own hearts, and the more we will have for which to continue giving thanks.

Yes, brethren, the causes for thanksgiving increase in proportion to our efforts to imitate the spirit manifested by God in doing things for us. Truly "there is that scattereth, and yet increaseth," and conversely it will be found that to withhold more than is meet tendeth to poverty. (Prov. 11:24) The spiritually rich are those who sacrifice much to enrich others; and how poor indeed are those who think chiefly of self, and whose characters are blighted with a spiritual pride in the erroneous thought that God cares more particularly for them and their immediate friends.

The followers of the Master are now in training for the future blessing of all nations, which blessing will be showered upon the people as an expression of God's love for them. To be prepared for such work it is necessary to partake of the same spirit of love that prompted the divine Author of salvation to make such a loving plan. Certainly we cannot be self-centered now, and loving and generous then. We must prove now that the Lord's way of love is the right way, and this we do by serving an apprenticeship in the blessed art of doing for others, and in turn experience the joy that comes to those who unselfishly lay down their lives that their fellows may be blessed.

Your brethren of The Dawn are specially thankful for the privilege they have enjoyed of co-operating with so many of the brethren in an endeavor to communicate the life-giving message of the truth to others. May this spirit of thanksgiving abound yet more and more in all of us! □

A GIFT SUGGESTION

"Songs in the Night"

As the title of this book suggests, its texts and comments are intended as evening meditation. Unlike the "Manna" book, "Songs in the Night" does not contain blank pages for birthday records. This book of meditation has been enjoyed by thousands.

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Encouraging Letters

IN PREVIOUS issues of The Dawn we have reported that funeral directors over the country are being offered a supply of our "Hope" booklets for giving to those who attend services in their parlors. Following are some letters we have received from undertakers in response to this offer.

Wants to Help

Gentlemen: Thank you for the one thousand pamphlets of "Hope" that I have just received. Not being able to see how you can expend both time and materials, yes and even postage, for just the spiritual satisfaction you may gain, I enclose my check which I hope you will use to further your cause.—Massachusetts

Faith Renewed

To Whom it may Concern: Thank you for your informative letter dated 7 September 1973 in answer to my inquiry. Needless to say, I am very pleased, and am sending an order for one thousand copies, along with a check for \$5.00 to help with expenses. I realize this is a small gift, but I wish to thank you for the booklets, which I am

sure will be helpful for those in bereavement. An organization such as yours renews my faith. Thank you.—Pennsylvania

Visitors Take Many

Dear Sirs: Thank you for sending us the 1000 copies of the booklet "Hope." They arrived in good condition and we have placed them in a prominent place. We have just placed them out for our first service since their arrival and the visitors have taken quite a large number of them already.—Delaware

OTHER LETTERS

Youth Appreciation

Dear Brethren: Many, many thanks for the wonderful spiritual food that The Dawn has brought to us. My Mom gets The Dawn and I began reading it when I was fourteen. It helped me so much through my high school years. Now that I'm at college I have my own subscription, and made the truth of God's Word my own through consecration. I don't think I'll ever be able to thank you enough for opening my eyes to

the Lord's Word and getting me on the road to studying the Bible.—Washington

Waits for Program

The Bible Answers: Please rush me your booklet "Hope Beyond the Grave." I enjoy your television program very much, even though I have to wait until 1:30 in the morning to see it. You are one of the very few people that I know of who really preach the true Gospel of Jesus Christ and, believe you me, that is well worth waiting for. Even though this is my first request for one of your books, I have enjoyed The Bible Answers programs for several months. My main purpose in requesting the booklet was to congratulate you on the wonderful work you are doing.—Kentucky

Read Bible with Us

Dear Sirs: I truly enjoyed your program this morning. You answered many questions that have been on my mind. This is the first time that I have listened to your program because I usually listen to the radio, but for some reason I turned on the television to your program which was in progress. But I listened and then got my Bible and read along with you. Thank you for coming into my home.—California

Looks Forward to Dawn

Dear Brethren at The Dawn: Greetings in the name of Jesus our blessed Redeemer. I look forward each month for the blessed Dawn and for your good and cautious reasoning regarding the near coming kingdom when all may see and know the wonderful things that God has in store for those who love him, and his great plan for those who love righteousness. Others may boast of their great numbers and of their ability to oppose the truth, but as for me, I'll endeavor to follow the straight and narrow way that leadeth unto eternal life. May God's Word and plan continue to be with all at The Dawn, and the dear pilgrim brethren, is the daily prayer of your faithful brother in the anointed Jesus.—Oklahoma

Has Rest of Heart

Thank you so much for the book "Hope." I have read it again and again. I live to see my little mother again. I have read about Martha, where Christ told her she would see her brother again, but the way all is put together in the little book makes it so clear to me. I've never known sorrow like I have now, but as long as I can hold on to the way it will be, and I too believe it will be soon, I have a rest in my heart.—Florida

Little Church in Room

Dear Brethren: Enclosed you will find one dollar for my renewal to The Dawn magazine. I am always glad when The Dawn arrives, more so now than ever. My wife passed away May 22, so I live by myself. So my books and magazine are company for me. I tell the preachers and church members when they come wanting me to go to church, I point to a little book case and desk combined and tell them that's my church. And I go to my church every day. I thank God and the Dawn Bible Students for that little church in my room. Surely God must have drawn me to that radio that Sunday morning when I first heard "Frank and Ernest." I was so confused. I had given up on that new light stuff and was honestly searching for the truth. When "Frank and Ernest" came on I listened for awhile. It was coming in good and clear, but I just kept moving my chair up closer, and I said that is it. That is the truth I once had and nearly lost; that is the way Pastor Russell preached it and I had believed it so long. That is the way I found the Dawn Bible Students. I thank you people for what you have done for me and thank you for giving us the Dawn Bible Students. I am sure there will be a Dawn Bible Students just as long as it is

needed. Some will pass beyond the veil, but there will be others to carry on the good work. For one to know the truth about the dead helps one to stand the sting of death of a loved one. Your Brother in the Faith.—Kentucky

Interested Only in Bible

Dear Dawn: Thank you very much for the book, "Archeology Proves the Bible." I know we have a great big wonderful God. He is my only comfort. I cannot read enough of the Bible, but it is difficult to understand, and your booklets are a great value to me in reading the Holy Scriptures. Reading Archeology and the Bible gives me the facts. I hope I can continue receiving publications from you. I do not belong to any church. I have tried quite a few. I am interested only in the Holy Scriptures. I am eagerly waiting for The Dawn Magazine—please rush. Thank you very much, and I thank God.—New Jersey

Hunting the Answer

Dear Sir: We lost a three and one-half year old daughter. My daughter-in-law keeps asking me questions. I have hunted through the Bible for answers to her questions. I saw this advertisement of "Hope Beyond the Grave" in the "Ladies Home Journal," and am sending for it in hopes we can find answers to our questions.—Illinois

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. A visit will be arranged when possible.

S. ALLEN

Baltimore, Md. Nov. 4
Philadelphia, Pa. 4

D. BRUCE

Portland, Ore. Nov. 2-4
San Francisco, Calif. 6
Fresno, Calif. 7
Visalia, Calif. 8

K. FERNETS

Allentown, Pa. Nov. 18

G. JEUCK

New London, Ct. Nov. 18

A. H. KRUMPOLT

Hartford, Ct. Nov. 25

M. MITCHELL

Catawissa, Pa. Nov. 25

GEORGE PASSIOS

Pottstown, Pa. Nov. 11

E. K. PENROSE

Nashville, Tenn. Nov. 1

Knoxville, Tenn. 2

Hendersonville, N. C. 4

Greenville, N. C. 5

Greensboro, N. C. 6

Lynchburg, Va. 7

Agawam, Mass. 13

Hartford, Conn. 14

North Brookfield, Mass. 15

New Bedford, Mass. 16

Boston, Mass. 18

Allentown, Pa. 19

Catawissa, Pa. 20

Columbus, Ohio 21

St. Louis, Mo. 30

LEO POST

Sayville, N. Y. Nov. 18

F. S. WASSMANN

York, Pa. Nov. 4

BRITISH SPEAKERS' APPOINTMENTS

	E. T. NADAL	Ipswich	Dec. 2
Hull	Nov. 3		
Latchford	17	Londonderry	8, 9

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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.

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Conventions

PORTLAND, ORE., Nov. 3, 4—YWCA Auditorium, 1111 S. W. Tenth St. Mrs. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Ore. 97222

MINNEAPOLIS, MIN., Nov. 4—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

NEW HAVEN, CONN., Nov. 11—University of New Haven, 300 Orange Ave., West Haven. Mrs. Stephen Suraci, 19 River Road, East Haven, Conn. 06512

CINCINNATI, OHIO, Nov. 18—2850 Dunaway. Mr. John Slavich, 126 S. 22 St., Richmond, Ind. 47374

PONTIAC, MICH., Nov. 18—YWCA, 269 W. Huron St. Mrs. Ora Lock-

wood, 110 South Blvd. W., Rochester, Mich. 48063

CHICAGO, ILL., Nov. 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

DETROIT, MICH., Dec. 2—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

CHICAGO, ILL., Dec. 29, 30—Harold L. Richards High School, 10601 S. Central Ave., Oak Lawn, Ill. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

PHOENIX, ARIZ., Dec. 29-31—Phoenix Women's Club, 302 W. Earl Drive. Mrs. E. W. Enteman, 542 W. Southern Ave. 85041

**We are pleased to be able to announce the site of the
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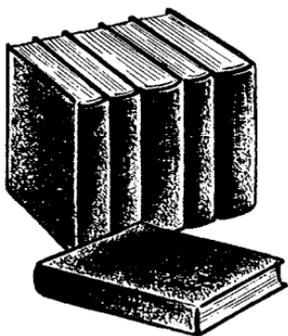
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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