

The Dawn

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Highlights of Dawn

The Melting Elements

WHILE multitudes are being caught up in support of the Protestant Fundamentalist's campaign to force Biblical morality in politics and government, many others fear the methods they employ are establishing a position of power which will enable religionists to eventually dominate a wide range of civil and social issues far beyond the scope of those involving just moral implications.

History suggests that this fear is well-founded. Governments controlled by existing religion have predominated in the past, a past we would like to forget because of its inhumanitarian character, intolerance, and yes, immorality.

Indeed, the very propitious issue of morality is a powerful platform from which to launch political aspirations, as our nation begins to experience a backlash from its inordinate exposure to the sins and iniquities occasioned by the liberalistic trends of recent decades.

But for the average citizen the choice seems to be either the frying pan or the fire. The Moral Majority is asserting itself. The old evangelical body of Protestantism is resisting their takeover. In the recent words of Time Magazine, "This national political movement engenders passionate enthusiasm among its followers and a large measure of trepidation among its opponents."

As the resulting debates become heated, and the voices of leaders sound louder and louder, we are reminded of the scripture which says, "The heavens [the religious elements that now exist] will pass away with a great noise."—II Pet. 3:10

“The Day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”—II Peter 3:10

THE passing away of the heavens with a great noise, and the melting of the elements with fervent heat, are developments which occur in the opening years of the prophetic Day of the LORD.

The coming of the Day of the LORD was to be as a thief in the night—unobserved by the world, with only those who are enlightened by the “sure Word of prophecy” understanding the meaning of the events which would occur. (II Pet. 1:19) Paul confirms this, writing, “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and children of the day: we are not of the night, nor of darkness.”—I Thess. 5:4,5

One reason for the thief-like appearance of the Day of the LORD, so far as the world is concerned, is the fact that the prophecies pertaining to it are couched in figurative, or symbolic, language. Those into whose hearts the LORD has shined by the Gospel, and thus have been enlightened by the Holy Spirit, understand this language and are able to identify the foretold events of that day. In these events they also see the signs which betoken the return of our Lord Jesus and the passing away of the present heavens and earth.

Much in Peter's second epistle, and particularly in the third chapter, pertains to the time of Christ's second presence. In verses three and four of this chapter, he explains that in the “last days” there would be “scoffers,” saying, “Where is the promise of his coming? [Greek, **parousia**, meaning presence] For since the fathers fell asleep, all things continue as they were from the beginning of the creation.” In Acts 3:19-23, Peter explains that God's message through the prophets to the ancients, or fathers, was that during the second coming of Christ there would be “times of restitution of all things.” Those who ask, Where is the

promise or evidence of Christ's presence? claim that mankind continues on in sin and death as has been true throughout all the centuries since the world began.

Peter's reply to this is that the scoffers are willingly ignorant of the manner in which, by the means of the Flood, a world came to an end in the days of Noah. These scoffers are of course professedly students of the Bible, and should know of Jesus' reference to the days of Noah as being illustrative of the "days of the Son of man," the time, that is, of his second presence; for certainly Noah was present in the days of Noah. (Luke 17:26) Thus Peter reminds us that among the first signs of the Master's presence are not restitution blessings, but destructive trouble foreshadowed by the Flood which destroyed the world of Noah's day.

"The heavens and earth which are now," Peter continues, are reserved "unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) In other words, the world or social order which began with Noah and his family after the great cataclysm of the Deluge, was to continue—with various changes—until that period in the plan of God referred to by Peter as the day of judgment and perdition of ungodly men.

The coming of the Flood in Noah's day meant perdition, or destruction, for the ungodly men of the antediluvian world. So the day of judgment, the first age in the new world, will also be one of destruction for the ungodly. But Peter wanted us to realize that this destruction of the ungodly would not be precipitous as it was in the days of Noah, so he explains that this day of perdition will be a thousand years long. It will not require that much time to destroy the ungodly, the purpose of the thousand years being to give all mankind an opportunity to repent, to turn from ungodliness to righteousness.

After explaining that the judgment day is a thousand years long, Peter adds, "The LORD is not slack concerning his promise [to bless all the families of the earth] as some men count slackness: but is longsuffering to us-ward, not willing

that any should perish, but that all should come to repentance." (II Pet. 3:9) Thus we see that the day of judgment is to be a day of probation, and only those who, when fully enlightened, continue willfully in their ungodly ways, will be destroyed.—Acts 3:23

But in order that all mankind might be given a fair and full opportunity to turn to the LORD, unhindered by evil pressures all around them, and undeceived by the wiles of the Devil, it is necessary that the symbolic heavens and earth which are now should be destroyed, before the promised "new heavens and a new earth wherein dwelleth righteousness" (II Pet. 3:13) should be established. So, as Peter prophesied, this work of destruction is to be accomplished in the Day of the LORD which terminates this present evil world.—Ps. 46:8-10

Figurative Language

If Peter had referred only to the earth as being destroyed, students of prophecy could get the thought—if they failed to compare scripture with scripture—that he referred to the planet Earth itself. But his prophecy that the heavens shall pass away, precludes all reasonable possibility of such a literal interpretation, for the destruction of the physical heavens would mean the passing out of existence of the sun, moon and stars; or, we might say, the entire universe.

Obviously, then, Peter is using the heavens and the earth in a symbolic manner. In the figurative or sign language of the Bible, practically all the material things of creation, as well as the various phenomena of nature, are used symbolically. God does not explain the lesson he teaches when he refers to sheep symbolically. He knew we would understand the characteristics of sheep, and why, in certain ways, they so fittingly represent his people. Just so with the heavens and the earth and their relationship to each other.

All life on the earth is more or less subject to the influences exerted by the heavens, that is, the sun, moon, and stars; so

the LORD uses this relationship to symbolize the civil and spiritual aspects of Satan's world, as well as the corresponding phases of Christ's kingdom, the new heavens and a new earth.

Replying to the question by his disciples, "What shall be the sign of thy coming [Matt. 24:3, Greek, 'presence']?" Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things coming upon the earth: for the powers of heaven shall be shaken."—Luke 21:25, 26

It seems clear from this prophecy that the sign in the symbolic sun, moon, and stars is the fact that the powers of heaven would be shaken or weakened. From a literal standpoint, should the powers of the sun, moon, and stars be weakened, there would certainly be distress upon the earth. The seasons would be thrown out of balance; the tides would fail to function normally; and there would be almost endless abnormalities of other sorts, causing untold suffering to the entire human race.

Similarly, the weakening of the powers of spiritual control over the affairs of men, symbolized by heaven and the heavens, is causing distress of nations, with perplexity. The godlessness of communism, with its deterioration of moral and religious standards, is posing a dire threat to the world at the present time, and there is widespread fear of what the outcome will be.

But communism is only part of the evidence that the powers of heaven are being shaken, or weakened. Religious concepts and standards are being flouted on every hand. This is being manifested in the increasing love for pleasure rather than for God. In the worldwide situation, there is an increasing lack of respect for religious viewpoints and standards. Individually, and as groups, the people are determined to ob-

tain their rights. They want no part of religious restraints which hinder them from attaining their own selfish ends.

True, a great religious revival is being acclaimed. Many new churches are being built, especially in the United States. Tremendous efforts are being made to unite the various groups of religionists, with some measure of success being attained. National and international conferences are being held from which are issued manifestos pertaining to what these groups will approve or disapprove in the conduct of world affairs; but little heed is paid to their proclamation.

This, seemingly, is what is foretold by Peter in his prophecy stating that "the heavens shall pass away with a great noise." (II Pet. 3:10) Noise is symbolic of confusion and boastful claims, and certainly the religionists of the world today are confused, and in their confusion, are making a lot of noise. They doubtless realize that their powers of control are being shaken, but they are not able to do anything about it except to issue manifestos, pass resolutions, and so forth, which go largely unheeded.

It is claimed, and in the past has been generally recognized, that religion is a deterrent to evil in human society. So, with godlessness increasing, society is becoming more and more chaotic. As the various elements of the symbolic heavens melt under the fire of selfish and inflamed human passions, the earth also, that is, the civil affairs of men, disintegrates. With this symbolism in mind, just consider the world situation today. There is confusion everywhere. One issue after another threatens to precipitate another global war in which it is feared the race itself might be destroyed.

And none of these issues are ever settled. Those involved temporarily, and through fear, retreat from their stand; but that is all. Meanwhile the perplexity of the nations continues and increases. No one has a solution! There is no way out! Such is the world situation during the beginning years of the Day of the LORD. Just as the Flood destroyed the world in Noah's day, even so this great time of trouble now upon the

nations will destroy the world, the present social order, in this Day of the LORD.

“Nevertheless,” Peter adds, “we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (ch 3:11) The power exercised over the world by the heavens, which are now melting, has been based upon fear, and has operated largely through superstition. God has permitted these heavens to function, but has not approved their viewpoints and methods. And now that the world is being enlightened and is throwing off its shackles of religious superstition, God is prepared to establish a new heavens, that is, a new spiritual control over the people.

The resurrected, glorified, and returned Lord will be the chief one in the new heavens. With him will be associated his footstep followers, those who have suffered and died with him in order that they might reign with him. These are brought forth in the first resurrection.

These will be invisible to the world, even as the resurrected Jesus is invisible; and even as Satan, the prince, or god, of this present evil world is invisible. (John 12:31; II Cor. 4:4; Gal. 1:4) But there will be human representatives of these divine, invisible rulers. These are prophetically described as “princes in all the earth.” (Ps. 45:16) As the psalmist explained, these will be the ancient fathers, who, receiving life through Christ in what is described by Paul as a “better resurrection,” will constitute the nucleus of the new earth.—Heb. 11:35, 39, 40; Rev. 21:1, 2, 9, 10

With this new governmental arrangement functioning, the whole world of mankind will be subject to moral and religious restraints. It will be a religious government imposing laws of righteousness and justice upon the people. But it will not be upon the basis of fear. The people will not be threatened with eternal torment, nor with purgatory, if they do not obey the laws of the kingdom.

Instead, they will be enlightened concerning the true God of love. A knowledge of his love and glory will then fill the

earth as the waters cover the sea. (Isa 11:9; Hab. 2:14)
Through the new kingdom arrangements, God will turn to the people a pure language, or message, that they may all serve him with one consent.—Zeph. 3:8, 9

In outlining the signs of the second presence, Jesus said that when we would see these things we should lift up our heads knowing that our redemption (Greek, deliverance) draweth nigh. (Luke 21: 28-32) By the same token, it means that the deliverance of mankind from sin and death is also fast approaching. And now we do see these things, but we do not fear as does the world.

Just as David wrote, while we recognize that the symbolic earth is being removed and the mountains, the powerful governments of men, are being carried into the midst of the sea, that is, swallowed by the turbulent, unrestrainable masses, we do not fear. Instead, as man's order of selfishness melts, we rejoice in the assurance that soon God's voice of new heavens and a new earth will say to the raging masses of earth, "Be still, and know that I am God, I will be exalted among the heathen [the nations], I will be exalted in the earth."—Ps. 46:1-10 □



*Loving words will cost but little
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver, for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.*



International Bible Study Lessons

LESSON FOR NOVEMBER 3

Confronting False Teachers

KEY VERSE: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I Timothy 4:16

SELECTED SCRIPTURE: I Timothy, chapter 4

THE Apostle Paul was admonishing Timothy in the responsibilities of being a good teacher. On account of his youth he may have been hesitant about accepting a leadership role in the church. But the Apostle Paul encourages Timothy in this letter not to let his young age deter him in the use of his talents in service to the brethren, and to let his conduct be such that others would respect his example as a true believer regardless of age. He urges Timothy to "flee from youthful lusts" and to "stir up the gift of God" which was in him.—II Tim. 2:22; 1:6

In verse twelve of this chapter, Paul had said, "Be thou an example of the believers in word, in conversation, in charity, in faith, in purity." How much more effective Timothy's words would be if they were a reflection of his deportment in life. The word conversation has the signi-

ficance of conduct, or manner of life. The truth sets high standards of righteousness for all who are called. In early years these principles sometimes seem to come under great opposition from the course of this world and the desires of the flesh. It is a time in life more difficult to stand out as different, to be shunned or ridiculed, and often requires great courage to stand up for one's convictions.

Paul admired these qualities in Timothy and saw in them a sound basis for Christian leadership. Above all else, however, his words were intended to impress upon Timothy the need to adhere to sound doctrine; yea, to contend for it earnestly. This advice was given by Paul with the sure knowledge that after he was gone some who were teachers would depart from the truth and, motivated by self-interest, promulgate error. His knowl-

edge of this was gained by special revelation of the Holy Spirit which he said "speaketh expressly," that in the latter (later) times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in "hypocrisy."—I Tim. 4:1,2

These upsetting circumstances must have been difficult for Timothy to look forward to. Paul, the great pillar of strength to the church, would be gone; he then would be the leader upon whose shoulders would fall the burden of guiding the faithful through the fearful years ahead. Continuing in the doctrine would surely bring persecution, his enemies would try to destroy his work, to diminish his effectiveness as a teacher, perhaps ridiculing his youth, taking advantage of his inexperience. Paul said, "Let no man despise thy youth." His words, in verse ten, imply that laboring for the cause of the truth is bound to bring reproach from those who oppose it. "Therefore we both labor and suffer reproach, because we trust in the living God."—I Tim. 4:10

While these admonitions were written specifically to Timothy, they were recorded and preserved as part of the Bible for our profit as well. Looking back, we see what happened as a result of

the gradual entrance of error and unsound doctrine into the teachings of the Early Church, how it eventually distorted a correct understanding of the very character and nature of God. When the truth of God's purposes was lost sight of, so were the Christian principles which must be recognized in order to walk in the footsteps of Jesus.

Paul expressed it even more strongly. In the straightforward statement of the theme text, he says that taking heed unto the doctrines and continuing in them is necessary for salvation: "To save thyself, and them that hear thee."

The past should have taught us this lesson well. However, we sometimes hear it said that what we believe is not too important, as long as we have a loving and kind spirit. Paul, in his teachings, did not minimize the high value and necessity of a loving disposition, but he emphasized that only on the basis of truth can it be properly exercised toward God, the brethren, and the world. To the church at Ephesus, the apostle advised that we grow when we speak the **truth in love**. (Eph. 1:15) And his admonition to Timothy and to us reads: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—II Tim. 1:13 □

Keeping Life's Priorities Straight

KEY VERSE: "Follow after righteousness, godliness, faith, love, patience, meekness."—1 Timothy 6:11

SELECTED SCRIPTURE: 1 Timothy 6:6-19

PAUL considered the seeking of earthly riches folly to those who have been called into Christ. He observed that due to "the love of money . . . which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Paul at one time had known earthly riches, and could well speak from experience about some of its attending sorrows. But here he was more particularly referring to the pain pierced through themselves by those who were allowing a love of money to compromise their responsibilities to God. Paul said he himself counted earthly riches but dung for the excellency of winning Christ.

Such great importance has surrounded the subject of riches and wealth as to cause it to be sought after by fallen man in all generations. Doubtless a major reason for this is that it was something properly belonging to human beings in their perfection. In Eden our first parents possessed material riches, pow-

er and influence in abundance beyond measure. One of the psalms described it thus: "Thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Ps. 8:5, 6

These riches were lost through sin and man's alienation from his Creator. However, in the poverty of his fallen condition, mankind still has an innate desire to possess and enjoy as many of the good things of earth as he can possibly acquire. This desire, however, has been largely perverted by Satan so that it finds expression in the law of selfishness, which to a great extent tends to rule in the hearts of men.

Not any amount of acquisition of material riches has ever been able to lift a man out of this condition of poverty. But Paul says there is a way: "Follow after righteousness, godliness, faith, love, patience, meek-

ness." These are the true riches of this age. These are riches that cannot be searched out by human efforts, hard work, mental craftiness, and the like, but come as gifts to the "man of God." (vs. 6) We receive these gifts when we are inducted into the body of Christ. Paul says that in Christ are "hid all the treasures of wisdom and knowledge."—Col. 2:3

These treasures of wisdom and knowledge show us that through Christ we may become heirs of a priceless and eternal inheritance: "heirs of God, and joint-heirs with Christ." (Rom. 8:17) We are told that the riches of this heavenly glory can be ours if we prove to be faithful stewards of what the LORD has entrusted to us during this present life. Jesus said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:11

The prospect of these true riches imparted to us through a knowledge of the truth, by any standard of relative values makes all other non-associated attainments seem but loss and dross. Paul calls this knowledge, "the riches both of the wisdom and knowledge of God."—Rom. 11:23

To be entrusted with these true riches we must have the same

generous spirit of giving so characteristic of our great Heavenly Father, the giver of every good and perfect gift. (Jas. 1:17) We must appreciate Jesus, who, though very rich, became poor for our sakes, that we through his poverty might become rich. (II Cor. 8:9) Perhaps one of the most priceless possessions of our inheritance will be a participation with Jesus in dispensing to the world the blessings of God made possible by Jesus' sacrifice, "to open the blind eyes, to bring . . . them that sit in darkness out of the prison house [of death]" (Isa. 42:7), to see "the things that God hath prepared for them which love him."—I Cor. 2:9

The eternal riches beyond the veil are unsearchable by human wisdom, but are seen through the eye of faith, as we look not at the things that are temporal, but at the things eternal in the heavens.

So, let us walk worthy of our calling, seeking to become rich in faith, rich in love, rich in godliness, rich in righteousness, patience and meekness; setting our affections on things above, for where our treasure is, there will our hearts be also. Let us not trust "in uncertain riches" of this life, "but in the living God, who giveth us richly all things to enjoy."—I Tim. 6:17 □

Things Worth Remembering

KEY VERSE: *"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."*—II Timothy 1:6

SELECTED SCRIPTURE: II Timothy 1:1-7; 3:10-17

AS A very young man, Timothy was commissioned to teach in the church. His talent for doing this was recognized not only by Paul, but also by other elders who, by the sign of laying on of hands, had authorized him so to do. This action was referred to in I Timothy 4:14 as the "gift . . . given thee . . . with the laying on of the hands of the presbytery [elders]." The previous verse tells us this gift included "public reading of the scripture, . . . exhortation, and . . . teaching."—vs. 13, **NEB**

Associated with the acceptance of such responsibilities there were always certain evident gifts of the Holy Spirit necessary in those times for a full understanding and effective expression of the truth by one selected to teach.

Lest Timothy be hesitant in the exercise of these talents, Paul says he was writing to stir up these special God-given gifts of the Spirit, with the reminder that "God hath not given us the spirit

of fear, but of power and of love, and of a sound mind."—vs. 7

These can be properly thought of as received from God in that they are obtained as outgrowths of the work of his Holy Spirit in the lives of his people. Paul, in calling them God's gifts, contrasts these evidences of his favor with the spirit of fear, which he stresses does not come from God. Satan is the great instigator of fear. Peter indicates that he uses fear as a tool for maintaining control over the minds of men.

He likened Satan to a lion on the hunt, which characteristically roars for the purpose of striking fear in its victim, virtually paralyzing the animal and rendering it incapable of resistance or escape. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) Through the Devil's distortions, even God has been turned into an object of fear. Satan's attacks upon the

LORD'S people are often attempts to bring fear into their lives—fear of human weakness; fear of God's punishment; fear of affliction—all designed to turn them aside from a course of faithfulness in the narrow way.

The apostle penned these words to Timothy from a dungeon in Rome. He felt quite sure that he would soon be executed, and so he wrote, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am ready to be offered, and the time of my departure is at hand. . . . Do thy diligence to come shortly unto me: for Demas hath forsaken me. . . . Only Luke is with me."—II Tim. 4:5-11

It is obvious that Paul felt quite alone; all that were in Asia, he said, were turned away from him. (II Tim. 1:15) He felt a great need for Timothy to be with him now, and to have assurance that he would be ready to carry on with the ministry after his death. In verse eight he beseeched Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partakers of the afflictions of the Gospel according to the power of God."

It would take great courage for Timothy to make the long journey, and danger-fraught visit to one who sat in prison

condemned to die by the Emperor Nero. He would expose himself to possible jeopardy of his own life from the Roman authorities, as well as no doubt incur the disfavor of those brethren who through fear had forsaken Paul.

It is against this backdrop of events that Paul reminds Timothy that the spirit of fear is not of the LORD. Instead, the LORD gives strength, the spirit of power—power to overcome the barriers of space and circumstance that stood between them; he gives the spirit of love, which would motivate the sacrifice Timothy would make on Paul's behalf. And also from God comes the spirit of a sound mind, which at that time dictated the crucial need for their urgent meeting.

The LORD gives strength through his providences, through guardian angels, and by directly imbuing with power those who in their own strength alone would falter. He sheds his love abroad in the heart (Rom. 5:5), and makes it possible to bring into captivity "every thought to the obedience of Christ."—II Cor. 10:5

It was in the strength and power of these gifts that Paul entreated Timothy to make that long, perilous journey to see him one last time. We need not be told that Timothy was there. □

One in Christ Jesus

KEY VERSE: "By one Spirit are we all baptized into one body, whether we be . . . bond or free; and have been all made to drink into one Spirit."—I Corinthians 12:13

SELECTED SCRIPTURE: Philemon 1-3, 8-20

THE word baptism is generally used to describe water immersion. The word literally means to 'make whelmed' (**Strong's Concordance**), to bury or immerse. When John the Baptist saw the outward signs of the Holy Spirit descend upon Jesus following his water immersion he said, "This is he which baptizeth with the Holy Spirit."—John 1:33

After his resurrection when Jesus appeared to his disciples just before his ascension, he said to them, "Ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:5) This occurred on Pentecost and Peter testified that Jesus now being on the right hand of God "and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."—Acts 2:33

A similar demonstration later took place when Cornelius, a Gentile, was the first non-Jew

to be accepted as a disciple of Christ. We read that on that occasion while Peter was preaching, "the Holy Spirit fell on all of them which heard the Word." The Jewish believers present were astonished that the Holy Spirit should be poured out upon Gentiles.—Acts 11:16, 17

This special demonstration was evidently designed to announce to all Gentile converts that they were not excluded any longer from being followers of Christ, and to share the blessings which formerly belonged only to Jews.

The Apostle Paul seems to have had this in mind when, in our text, he explains that by "one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."

In this chapter Paul likened the unity of the new creation to that of the human body. A literal body is united through its head,

which controls and governs its every function. The body of Christ is also united through its head, our Lord Jesus. And as the Holy Spirit was poured out upon Jesus for a sign of his anointing, so every member of his body sharing in that anointing has the signs of its pouring out upon them in their lives.

In the Early Church what Paul refers to as the gifts of the Spirit were an evidence of being called into the fellowship of Christ. He said not all had the same gifts. "He gave some apostles, some prophets, some evangelists, some pastors and teachers, after that miracles, gifts of healings, helps, governments, diversities of tongues." How reasonable and practical that the Holy Spirit did not come upon them simply as a miraculous demonstration of divine power, but rather, it first of all gave abilities to the apostles who in turn, through their teaching prepared other servants in various capacities. As the church expanded, the gifts of the Spirit supplied their needs with special miraculous abilities given to its members. For their association to be profitable they each one needed the help of the others' gifts, and so were unified in their fellowship, both Jew and Gentile, bond and free, through the workings of one Spirit, the Holy Spirit of God.

The apostle hinted that this method of instruction would not be needed throughout the age, and pointed out that when the Bible was complete, and a good base of instruction was established through the apostles' writings, these early helps would cease. "When that which is perfect [complete] will come, then that which is in part shall be done away."—I Cor. 13:10

Paul was quick to point out, however, that the ending of the gifts of the Spirit would not mean that the unity of the church through the Holy Spirit would cease, but rather would continue on an even sounder basis. "Yet show I unto you a more excellent way" (vs. 31) of charity (love for one another), kindness, humility, mutual faith, hope and understanding, love of the truth, and care and concern for the upbuilding of each other.

Where these are the underlying principles of unity, the fruits of the Spirit flourish: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These are the wonderful attributes that mutually unite us to our Head, and him to God. May the Holy Spirit of truth by which the whole body of Christ is baptized, continue to work in us for the accomplishment of eternal membership in God's new creation. □

Christian Life and Doctrine

Thanksgiving

*"Many, O LORD my God, are thy wonderful works
which thou hast done, and thy thoughts which are to us-ward:
they cannot be reckoned up in order unto thee;
if I would declare and speak of them, they are more
than can be numbered."*

Psalm 40:5

MOST of us will doubtless agree with the psalmist that our causes for thanksgiving to God for his wonderful works are more than can be numbered. Nevertheless, are we not refreshed and made more conscious of God's goodness to us when we do count some of our blessings? How glad we are that God's thoughts have been to "us-ward."

The prerequisite, of course, to the enjoyment of anything is life. Without life no blessing could be enjoyed. With full life, any blessing is possible. God is the great First Cause, and the great First Giver. He it was who made man, and not man who made himself. So then, life itself is the gift of God, originally to our first parents, Adam and Eve, and through them to us. What cause for thanksgiving is ours in having such a mighty and glorious Creator! How immeasurably beyond the finite is the mighty scope of his attributes. He is possessed with infinite justice, wisdom, and love, and exercises power commensurate with the glory of his character.

Man's capacity for pleasure and enjoyment were certainly not overlooked by his Maker when he was so richly endowed with the faculties which are his. What infinite variety of pleasing sensations are possible of perception by man through seeing, feeling, and hearing, especially; also through taste and smell. How matter of course we take the magical though common blessings we continually enjoy

through the use of our eyes. The beauty of stars and moon by night; by day the beauties in nature and of the changing seasons in sky, in field, in wood, and water. And can we consider of less moment the finer senses—the attributes or faculties of the mind and heart—the power to think, to reason, to compare? Surely man has been “fearfully and wonderfully made.”—Ps. 139:14

God's thoughts to us-ward are further evidenced in the provision made for man in nature. Though imperfect now, still cannot we see how well the environment suits the creature? How does the sunshine and the rain cause the earth to bring forth of grass and flower and fruit and vegetable? In abundance, the earth has supplied not only food, but shelter for man—wood, stone, and steel for houses. And from mother earth come coal and oil for fuel, and rich deposits of ore and minerals—the materials with which man has made everything with which we are familiar. Our entire material environment is made from those raw materials which earth, air, and water supply.

Other blessings might be classified as more or less peculiar to our day. Many of these our forefathers did not enjoy. Neither can “be reckoned up in order. . . . If I would . . . speak of them, they are more than can be numbered.” (Ps. 40:5) General education, the ability to read and write, is one of them. It is something we take largely for granted, especially here in the United States. It has been on the increase for some years. It was rare a few hundred years ago, particularly before printing came into general use. With facilities such as concordances, lexicons, reference Bibles, and other Bible helps, how much easier Scripture study has been made than was the case with the Early Christians.

Rapid transit is a modern blessing peculiar to our day. Horseback and the stagecoach were the fastest means of travel in George Washington's day. Now, electric high-speed trains, jet airplanes, and automobiles of all kinds have made running to and fro the order of the day. Rapid communica-

tion, a thing unknown through the ages, is becoming even faster—global satellite communications involve telephone, television, and radio.

Electricity is distinctly modern as a blessing to mankind. Its use within the past century has altered our world. The automation of all kinds we take for granted today would have been considered nothing short of miraculous only a century ago. Have we not cause for thanksgiving that we live in a country where so many privileges are enjoyed—where we have considerable freedom of speech and assembly, and may worship God according to knowledge and the dictates of our conscience. Such liberty has not always prevailed, nor does it now prevail in many parts of the world.

Most of the foregoing causes for thankfulness apply to the man of the world as well as to the Christian. However, there are many special reasons for which the Christian has particular cause for thankfulness. Should he not rejoice that he has inherited that quality of mind wherein he can exercise faith? "All men have not faith," we are told. (II Thess. 3:2) We are also told that "without faith it is impossible to please God." (Heb. 11:6) God it is who has given us the Bible, his Word. Thankful we should be for the knowledge thereby made possible, whereupon our faith may rest.

The spirit of thanksgiving may be made to increase if, by comparison, one realizes his present state is an improvement over a previous one. Previously we were "aliens . . . and strangers . . . having no hope, and without God in the world." (Eph. 2:12) David, prophetically speaking, says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock . . . and he hath put a new song in my mouth." (Ps. 40:2,3) St. Peter refers to this as being "called out of darkness into his marvelous light." Light here is synonymous with truth—the truth concerning God—his character and his plan. Indeed, such knowledge is marvelous—what cause for gratitude! If our faith has laid hold on this knowledge we can exclaim with the Apostle Paul,

“O the depth of the riches both of the wisdom and knowledge of God!”—Rom. 11:33

A faith in the knowledge received may lead on to forgiveness and justification. According to our faith it will be unto us. God has made every provision for the Christian, but these provisions are all entered into through faith in Jesus Christ. After referring to the fact that we were justified by faith in Christ and have peace with God, St. Paul declares further that “by him, also we have access into this grace [the consecrated or sanctified life] wherein we stand, and rejoice in the hope of the glory of God.” (Rom. 5:1,2) What grace indeed that we should be called the “sons of God,” and “if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:17

What causes for praise are thus the Christian's, that he has been called to this “high calling of God in Christ Jesus.” (Phil. 3:1,4) Yes, unto us are given “exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust.”—II Pet. 1:4

Preeminent among God's gifts to the church is the gift of his Spirit, often referred to as the Holy Spirit, concerning which St. Paul writes to the church at Rome, “For as many as are led by the Spirit of God, they are the sons of God. . . . Ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father.” (Rom. 8:14,15) For the oneness of the Spirit Jesus prayed, “That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.—John 17:21

It is a source of joy to those who wholly love the LORD that they are privileged to use whatever talents they have in his service. Though they have given all to God in consecration, God has not taken their all away from them. Rather, as is pictured in one of our Lord's parables, he has said, “Occupy till I come.” (Luke 19:13) Thus we are left to use all our

talents—health, head, hands, and feet, our time, our all, in the service of the Master. “In season, out of season” (II Tim. 4:2) to ourselves, let us proclaim to others “the old, old story of Jesus and his love.”

Let us be thankful, too, that some time yet remains in which we may continue to work, though it be the eleventh hour in which we hear the call, “Go ye also into the vineyard.” (Matt. 20:7) Let us be thankful that the “four angels . . . holding the four winds of the earth” are commanded to “hurt not the earth . . . till we have sealed the servants of our God in their foreheads.” (Rev. 7:1-3) Let us work now “while it is day: the night cometh, when no man can work.”—John 9:4

“Many, O LORD my God are thy wonderful works . . . and thy thoughts . . . to us-ward: they cannot be reckoned up . . . unto thee: if I would declare . . . them, they are more than can be numbered.”—Ps. 40:5 □



*O GIVE thanks unto the LORD; call upon his name:
make known his deeds among the people.*

*Sing unto him, sing psalms unto him: talk ye of all
his wondrous works.*

*Glory ye in his holy name: let the heart of them rejoice that
seek the LORD.*

Seek the LORD, and his strength: seek his face evermore.

*Remember his marvelous works that he hath done; his won-
ders, and the judgments of his mouth; O ye seed of Abraham
his servant, ye children of Jacob his chosen.*

He is the LORD our God: his judgments are in all the earth.



Christian Life and Doctrine

Revival

REVIVAL is an excerpt from the booklet, "When Pastor Russell Died." It gives a first-hand account of those difficult years in the Bible Student movement, following October 31, 1916.

Norman Woodworth, its author, in recalling the perplexing events of that time, focuses in on the positive aspects relating to the gathering and testing of the church in this harvest time of the Gospel Age. His descriptions capture the spirit of freedom, love for the truth and its promulgation, and the desire to serve the brethren, which gave birth to the Dawn in the year 1932. During the forty years of Norman Woodworth's editorship, these motivating principles never changed, and remain a guiding light for our continued service today.

ONE could suppose, when noting what occurred among Bible Students when Pastor Russell died, that despite the vast scope of the harvest conducted under his supervision, made possible by the marvelous spirit of zeal and self-sacrifice which consumed him and the brethren generally during that period, it had failed of lasting results. But this would be an incorrect viewpoint. Time is an important element in God's arrangements. What we see today may not be true of tomorrow. God changes not, but in developing and testing his people he permits them to pass through varying experiences in order that their faith might be tested and their determination to serve him faithfully, crystallized.

The years following Brother Russell's death have been a period of special testing. It has been a fiery furnace for all the LORD'S people, and we should be careful not to mis-

judge any of the brethren upon the basis of their temporary reactions to the flames. The great test upon all has been their loyalty to God and to the truth and its spirit, apart from human leadership. Brother Russell was not only "that servant" of God but he was a noble, good man, whom we all loved and upon whom we leaned. But God wants us to lean upon him, and to be faithful **individually** in doing his work. Through the truth he called us out of nominal churchianity—Babylon—and through these years he has been putting us through the fiery furnace of trial in order that all the cords of bondage might be burned away to set us entirely free from human leadership, that we may be bound only to our LORD and one another by the cords of love and devotion to the doing of his will.

With the exception of those who have departed from the truth to the extent of denying its great fundamentals, all the brethren during these years of trial have remained in the truth. They have been proud to be called 'truth people'. But in the hearts of most of them has been a realization that something was lacking in their Christian experience, that something else died with Pastor Russell. No substitute program could take the place of this loss, and they would not be satisfied until the real thing was restored.

Yes, they knew what it was! They had learned the lesson well that being a Christian is more than merely the acceptance of God's grace for our personal salvation and satisfaction. The same lesson was learned by the disciples at the very beginning of the age. Even before Jesus died he sent out the twelve into the ministry, and later he sent out the seventy. When the women found the empty tomb, the symbol that he was no longer dead, they were bidden to go tell the news to others. When Jesus met with his disciples shortly before he returned to heaven, he told them to tarry at Jerusalem until they were endued with power from on high, and then they were to go into all the world and preach the Gospel.

If we could imagine those who went early to the tomb simply being told that Jesus had been raised from the dead and then instructed to go home and say or do nothing about it, or if we could think of Peter and the other disciples receiving similar instructions, or if Jesus had told his disciples to continue tarrying at Jerusalem until they had lived out their natural span of life and died in inactivity, then we could at the same time imagine somewhat the feelings of many of the LORD'S people during these years of trial since Brother Russell died. With the exception of the effort which led brethren into activity to preach other than the truth in its purity, the friends generally had been left to suppose that the height of Christian experience, the end of all that the truth should mean to them, was to tarry until they were called home to be with Jesus in the kingdom.

But the Holy Spirit was given at Pentecost. It reached the LORD'S people at this end of the age through the medium of present truth. The death of a great leader might, and did result in consternation among the brethren; but it did not drive the Holy Spirit from their hearts—at least, not from the hearts of all. It remained! The spirit of truth and of love continued to burn, and to thousands of the brethren the world over it continued to say throughout all the uncertain years, "Go and tell," "Go ye into all the world." They became weary with forebearing; they were perhaps inclined to 'tarry' for a while but realized that continued inactivity was vitiating their spiritual lives.

This was the individual experience of brethren in all groups. While there was intense activity in some quarters, the truth was being changed, and many who loved the truth found themselves sitting on the sidelines, unable to cooperate. Individuals in other groups were being prompted by the Holy Spirit in their hearts to realize that something should be done that wasn't being done. It was not a concerted, organized demand but the spontaneous revival in the hearts of individuals of that spirit of love toward others which charac-

terized the truth movement during the lifetime of Brother Russell.

About this time brethren began to leave the original organization in larger numbers than previously. In Pittsburgh, Pennsylvania, a sufficient number left at one time to form an ecclesia. Soon thereafter, in October 1929, this ecclesia arranged to hold a convention; and interestingly, this convention was held in the old Bible House Chapel where Brother Russell had carried on the ministry of the truth for so long a time.

The following October another convention was held in the same place. The desire of the brethren concerning the ministry of the truth began to make itself felt at this second convention. A business meeting was called, much against the wishes of a minority, who, sad to report, wanted the brethren to continue 'tarrying', forgetting that the Spirit had been given nineteen centuries ago! At this meeting a committee was appointed to investigate the possibilities of what could be done to assist the brethren in giving a wider witness for the truth and to build one another up in the most holy faith.

The following winter, brethren in the New York district expressed their desire to go and tell the truth to others. This was done through the Brooklyn ecclesia, a class that had been formed in 1918 and which had remained loyal to the truth throughout all the years that followed. Realizing that the radio, a new means of disseminating knowledge which had come into being since Brother Russell died, was available for use, a radio committee was formed, comprised of the thirteen elders of the ecclesia, and programs were prepared and broadcast over one of New York's most powerful stations.

The effect upon the friends was electrifying. Brethren sitting on the sidelines heard the programs and rejoiced. Many of these began to cooperate. By reason of opposition to the effort on the part of some, and in the LORD'S provi-

dence, we believe, the matter was brought to the attention of brethren throughout the entire country, and even in Great Britain and Australia. Those still holding to the truth rejoiced.

The radio work as of that time, 1932, proved to be too expensive to be continued, although, in addition to the New York broadcasts, a few transcribed programs were made and these were used on a limited number of stations elsewhere in the country. Evidently, in the LORD'S providence, its principal purpose was to serve as a signal to the brethren that the time had come to cease tarrying, that there was something for willing hands to do.

This radio effort called for the publication of suitable literature to follow up the interest; and, while the radio work itself did not continue at that time, there could be no question about the desire of brethren the country over that the publication of literature be maintained. This was done. The weekly "Radio Echo," designed to follow up the programs, was enlarged and made a monthly magazine. It was called **The Dawn**, in keeping with the original **Millennial Dawn** literature and because of a deep conviction that we are living in the dawn preceding the millenium. The Dawn did not assume leadership of the friends but sought merely to render assistance where and when invited by individual brethren and ecclesias. The Dawn insists that God's voice in the church is heard through the local ecclesias.

As the years went on and as the LORD pointed the way, **Tabernacle Shadows**, the **Daily Heavenly Manna**, **Hymns of Millennial Dawn**, and **Studies in the Scriptures** were republished. Booklets and tracts were published and widely distributed. New interest in the truth developed, and there was a general awakening among the LORD'S people as their hearts responded to the theme which had laid nearly dormant so long. Once more they rejoiced in that concept of the truth embodied in the Master's command, "Go and tell."

Love for the brethren increased, and they desired more and more to be together. Local and general conventions began to be the order of the day. On occasions **The Dawn** was used to announce as many as twenty-five such conventions in a single issue. This gathering together of the friends had further stirred them up in the old-time enthusiasm for the truth and its service. "This is just as it was in Brother Russell's time," was the remark made over and over again by thousands of the brethren as they met one another at these various conventions. And they were right!

In 1940, through the urging of a number of brethren, it was decided to try the radio work again. Those who had the matter in hand were frankly skeptical of the ability of the friends to carry on such an effort. But a start was made, to the joy and surprise of all the brethren. Now practically all the United States and Canada are being reached weekly with the kingdom message of truth. Parts of Europe and Asia are now being served this way, as are also Central and South America, Africa and various islands.

Results

Some ask what is being accomplished by such a wide witness of the truth. Even those of us who are rejoicing in the general revival of activity in proclaiming the message are also interested to know the results of our efforts. Results, of course, should not enter into the matter of doing what the LORD has asked us to do. It would not have been in keeping with the spirit of the occasion for the women at the tomb to have replied to Jesus that even if they did tell the disciples of his resurrection, Thomas would not believe. The instructions were, "Go and tell."

And so it is with us today. Nevertheless, it is encouraging to know that there are results. One of the important results has been among the brethren themselves. The radio, television and other witness work have reached many of the consecrated who had long been separated from the brethren. They hear or read the message and recognize it as the old-

time truth which they loved so long and almost lost, and their hearts rejoice. Through the handling of great fundamentals of the divine plan for the benefit of those who are not in the truth, the brethren have relearned the real value and beauty of the truth. This has helped to promote the spirit of unity among them—not a unity of nonessentials, nor around human leadership—but a unity of the Spirit, the Spirit of the truth.

And there is also new interest! There are not thousands coming into the truth, but some are; and larger numbers are rejoicing in a partial knowledge of it, while millions are receiving a witness. In the very thought of this the brethren as a whole rejoice. They feel that the truth is again much more to them than merely a better religion than that possessed by their neighbors. They feel that they are having a part in a work which the LORD approves, because it is the same kind of work which he outlines in his Word and which was carried on so faithfully by Pastor Russell.

The Incentive

It is well that, at this point, we inquire concerning the incentive which within a period of years, has brought about the cooperative activities which we have just described. Did The Dawn come into being as a medium for the dissemination of new light? Were the friends stirred to action because something had been found and was being proclaimed through The Dawn? No!

The LORD'S consecrated people throughout the world are, as a whole, well satisfied with the truth as it was brought to them through the ministry of Brother Russell. The brethren directly responsible for what appears in the The Dawn are well satisfied with the fundamentals of that truth. They have no new doctrines to proclaim and no new formula for Christian living.

No, the revival activity has not been due to the proclamation of a new divine plan. Certainly it has not been induced

through fear of the second death; nor has it been, even in the remotest sense, a rallying around a new-found leader, or leaders. Rather, it has come about as a result of the operation of the Spirit of God in the hearts of his people as a whole, just as it was the Spirit of God in Brother Russell's heart that impelled him to sell his business and devote himself to the publishing of the glorious message of truth. And it is the same Spirit which actuated the 'truth people' generally throughout the happy years when Brother Russell was with us.

The Work—What Is It?

What phase of God's work is it that is now being done? Probably the reason this question looms large in importance to many brethren is the fact that the harvest work was supposed to end in 1914, or 1918. Logically, if the harvest work did end in either of those years, the dissemination of the truth now must represent another kind of work.

As far as the definite teachings of the Scriptures are concerned, there are just three main lines of work which are accomplished during the Gospel Age through the proclamation of the truth. These are the sowing of seed, the harvest, and a general witness to the world. In the general witness work there is involved the call to repentance. Of this Paul says, "God. . . now commandeth all men everywhere to repent." (Acts 17:30) This call has gone out through the church and continues to do so. In connection with the sowing as well as the reaping, there is the building up and nourishing of those who come to the LORD. The entire commission of the church is outlined in Isaiah 61:1-3, where it is shown to include a ministry designed to reach and nourish Christians, as well as to give a message to the mourning ones of the world, and finally to "proclaim. . . the day of vengeance of our God."

Proclaiming the day of vengeance comes under the head of general witness work, being merely an up-to-date application of the truth message to present world conditions, an

explanation of the meaning of the "time of trouble." God's people are not commissioned to pronounce vengeance upon the world. We are not to smite the people. They are being smitten by the great time of trouble and are mourning because of it. Our privilege is to explain the cause of their mourning and thus to comfort them.

No New Work

There seems to be no need for supposing that now God must be doing a different kind of work. Certainly the general witness work is still appropriate—"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt 24:14) The end has not yet fully come, so why shouldn't we continue to preach? What the result of this witness may be is in the LORD'S hands. Our responsibility is to keep the message pure and to send it forth far and wide as opportunity and ability permit.

As long as some are still embracing the truth and making a consecration to the LORD, it means that the harvest work is not yet complete. We may call it a gleaning if we wish, but it is harvest work, nevertheless. It is to be expected that the number actually and actively embracing the truth and entering the narrow way will decrease with the passing years. At the same time, it is logical to suppose that some new consecrations will be made and accepted by the LORD during the closing years of the age.

What, then, is the present mission of the church? It is to proclaim the truth, to let our light shine. The church is still the light of the world—the only light the world has! It is not for us to hide our light under a bushel simply because we may not exactly know what will result from letting it shine. It is God who gives "the increase," and we may also say in keeping with this thought that it is God who decides what the nature of that increase shall be. (I Cor. 3:6) It is for us to be faithful to our commission.—Matt. 28:29 □

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'FRANK and ERNEST'

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ARIZONA			MINNESOTA		
Nogales	KFBR 1340	9:15 a.m.	Minneapolis	KUXL	2:15 p.m.
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Winchester	WWKY 1380	10:30 a.m.	Yakima	KUTI 980	6:45 a.m.
MAINE			WISCONSIN		
Portland	WDCS-FM	9:45 a.m.	Milwaukee	WNOV	7:00 a.m.
MARYLAND					
Baltimore	WCBM	6:45 a.m.			

WYOMING

Cheyenne KSHY 1370 10:15 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

FOREIGN RADIO BROADCASTS

BRITISH ISLES

Isle of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Castlegar, B.C. CKQR 8:45 a.m.

Duncan, B.C. CKAY 9:00 a.m.

Duncan, B.C. CKAY 7:30 p.m.

Grand Forks, B.C. CKGF 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

Leamington, Ont. CHYR 8:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

CEYLON

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

ITALY (Italian)

Europa Radio Milano

FM-83.300 11:30 a.m.

Euro Tele Radio Calabria

102 MHz (Fri.) 5:30 p.m.

Radio Corleone Centrale

FM88-500 FM92 11:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.)

SWAZI Music Radio 9:00 p.m.

SPAIN (Spanish)

Radio Gerona (Mon.) 9:45 p.m.

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

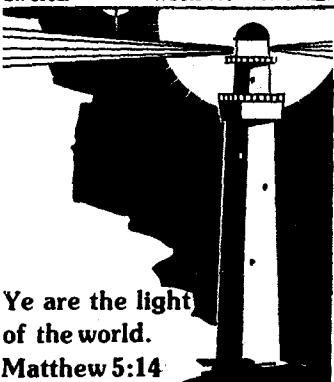
URUGUAY (Spanish)

Montevideo (Sun.) 9:15 a.m.

Radio El Espectador 810

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.



**Ye are the light
of the world.
Matthew 5:14**

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

CALIFORNIA

El Centro KICO 1490 6:00 a.m.

Fresno KGST 1800 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA		ILLINOIS	Champaign-	NEW MEXICO	
Chico	KMPN-10	Decatur-		Roswell	KWSW
	Sunday, 8:30 p.m.	Springfield	WBHW		
Davis				NORTH CAROLINA	
	Community Cable TV	IOWA		Hickory	WHKY
FLORIDA		Cedar Rapids	KTS, 13	OHIO	
Miami	WKID	Mt. Vernon/		Dayton	WHIO
Jacksonville	17	Lisbon	WMVL Cable	TEXAS	
		Every weekday 7:00 a.m.		Lubbock	KCBD
GEORGIA		MISSISSIPPI		WEST VIRGINIA	
Albany	WTSG, 31	Jackson	WAPT	Logan	12-Monday
	Sunday, 9:30 a.m.	MISSOURI		GUAM	
Atlanta	WATL	Springfield	KOLR	KUAM, 9:00 a.m., Sun.	

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-S	Bellefonte	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34E	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	8	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	18
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-		Houston	22, 31
MICHIGAN-9:00 a.m.		9:00		Irving	B30
Birmingham	51	Apex	17	Odessa	25
Clinton	10	Greenville	27	San Antonio	34
Coldwater	27	Rocky Mount	26	Victoria	55
Dearborn	38	OHIO-9:00 a.m.		Waco	17
Flint	23	Blue Ash	38	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cincinnati	33	Alexandria	30
Plymouth	39	Cleveland	17	Chesterfield	28
Southfield	43	Columbus	J, 8, 19	Danville	A
Warren	10	Mentor-on-Lake	12	Newport News	13
MINNESOTA-8:00 a.m.		Poland Village	10	Richmond	11
Alexandria	UHF34	Youngstown	0	Staunton	8
Richfield	34	OKLAHOMA-8:00 a.m.		WASHINGTON-6:00	
N.W. Minneapolis	56	Tulsa	10	Tacoma	10
St. James	48	OREGON-6:00 a.m.		Vancouver	28
MISSISSIPPI-8:00 a.m.		Portland	20, 44	Yakima	16
Lafayette	12	Salem	26	WISCONSIN-8:00 a.m.	
Meridian	7	PENNSYLVANIA-9:00		Ashwaubenon	31
MISSOURI-8:00 a.m.		Aston	8	Green Bay	12
Chesterfield	32	Erie	B29	Hustisford	26
Columbia	11	Lansdale	18	Madison	29
Kansas City	8	Norristown	29	Manitowoc	30
Overland	23	Pittsburgh	57	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Stroudsburg	23	New Berlin	31
NEBRASKA-8:00 a.m.		Uniontown	22	Portage	33
Columbus	29	RHODE ISLAND-9:00		Sheboygan	13
Lincoln	36	Lincoln	46	WYOMING-8:00 a.m.	
Omaha	29			Douglas	7
				PUERTO RICO	
				San Juan	24

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—PART 10

Christ's Return and the End of the World

THE second coming of Christ and the end of the world are both taught in the Bible, but these teachings became greatly distorted during the Dark Ages. It is quite generally believed that Christ returns in the flesh, and that as he approaches the earth it will become enveloped in flames and be completely destroyed. This is presumed to occur within a period of twenty-four hours, and in this same short space of time the righteous will be caught up into heaven, while the wicked are consigned to a hell of torment. This crude conception of Christ's return and the end of the world has turned many away from the study of the Bible.

It is true that the end of the world follows, and is the result of, Christ's second advent, but the foretold end of the world as described in the Bible does not mean the destruction of the earth. We are assured by the Bible that the earth will never come to an end, that it abides forever. (Eccl. 1:4) We are also informed that the earth was not created in vain, but formed to be inhabited. (Isa. 45:18) In Acts 3:19-21 we find the Apostle Peter declaring that following Christ's return there will be "times of restitution of all things," not the destruction of everything, and that this future time of restoration has been foretold by the mouth of all God's holy prophets since the world began. These promises of God concerning the restoration of the human race to health and life could not be fulfilled if the earth were to be destroyed.

In the prophecies of the Bible, the word world is often used to indicate a social order, and in the New Testament it is a translation of the Greek word **kosmos**. In other instances

world means 'an age', or 'a period of time', and is a translation of the Greek word **aión**. There are three main periods of time, or worlds, in God's grand design for the redemption and recovery of the human race from death. One of these began with man's creation and came to an end at the time of the Flood. Peter speaks of this era as "the world that was." (II Pet. 3:6) We refer to it as the 'world of yesterday'.

Another world began with the Flood, and the Bible teaches that this world will come to an end at the time Christ's kingdom is established during his second presence. We speak of this period as 'the world of today'. Paul describes it as "this present evil world." (Gal. 1:4) It is appropriate that it should be called evil, for Satan is its god and prince. Its complete destruction will be a great blessing to mankind.

Then there is 'the world of tomorrow'. Paul speaks of this as "the world to come." (Heb. 2:5) It is not an **earth** to come, but a new social order on this earth which God created to be man's eternal home. The spiritual rulers in that new social order will be Christ and his faithful followers; and the Ancient Worthies, restored to human perfection, will be the human representatives of the highly exalted Jesus and his followers.

God's work in the earth during the first two worlds has been largely the selection and preparation of those who will manage the affairs of the messianic kingdom, which will rule throughout the earth during the first thousand years of the world of tomorrow. Throughout the time of the first two worlds, the people of God have been a persecuted and suffering people. It will be in the third world that the rebuke of God's people will be taken away. Then the righteous will flourish, and all the willfully wicked will be destroyed from among the people.—Acts 3:23

The End of the World

The Bible's prophecies show clearly that the present evil world will come to an end as a result of Christ's second

coming, but this is the ending of a social order, not of the earth. In the prophecies much symbolic language is used to portray the end of the world. Literally, the world of today is being destroyed by what the Prophet Daniel described as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this same trouble as a great tribulation that would come upon the people of the earth. (Matt. 24:21, 22) He described this tribulation as "distress of nations, with perplexity," and said that men's hearts would fail them for fear. —Luke 21:26

This time of distress and trouble which destroys what men call civilization is symbolized in the prophecies by fire, earthquakes, storms, etc. In the Dark Ages, the symbol fire was seized upon by the creedmakers and used in an effort to prove that the earth would be burned up, thus giving an entirely wrong understanding of the Bible's prophecies pertaining to the end of the world.

The Apostle John saw the new heavens and new earth, that is, the coming new social order, in his vision on the Isle of Patmos; and, among other things, he tells us that in this new social order under Christ "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1-4) This will be the consummation of the Creator's grand design, when that which was lost through Adam will be restored through Christ.

The Second Advent

But this glorious consummation of the divine plan had to wait for the return of Christ. Not understanding this, leaders developed the erroneous theory that Christ's kingdom was established at Pentecost and that it has been increasing with each new conversion to Christ. One of the texts used to establish this error is the one which, in the **King James Version**, reads, "The kingdom of heaven is within you." (Luke 17:21) A better translation would be, "The kingdom of

heaven is among you," and is thus translated in many versions. The **Emphatic Diaglott** translation makes it even clearer. It reads, "God's royal majesty is among you." These words were addressed to the scribes and Pharisees of Jesus' day, and our Lord would hardly say that the kingdom of heaven was within them! But he was the prospective King of kings in his coming kingdom; and even though the time had not come for him to reign, he could say that God's royal majesty was among them, or in their midst.

John the Baptist preached that the kingdom of heaven was at hand, and so did Jesus. They simply meant that the preparatory work for the kingdom was beginning, that the king had come, not to begin his reign at once, but to lay down his life to redeem the world from death. Throughout the age since, further preparatory work for the kingdom has been in progress, in that those to be associate rulers with Jesus in his kingdom were being selected and proved worthy. However, the kingdom in power and great glory (Matt. 24:30; Luke 21:27) is subsequent to the return of the king. To see this great truth is essential to our understanding of the plan of God as a whole.

No Longer a Man

But many who believed that Jesus would return to set up his kingdom have had an erroneous understanding of the manner of his return. They have supposed that he would return as a human, with wounds in his hands and feet, and in his side. The Scriptures teach that when Jesus was raised from the dead he was no longer a human, but a powerful divine being—"the image of the invisible God." (Col. 1:15; II Cor. 5:16; I Pet. 3:18) This means that by nature Jesus is now invisible. It is this divine Christ who returns to earth at the second advent; hence the fact of his return will have to be recognized otherwise than by seeing him with the natural eye. In Romans 1:20 we read concerning God, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Here is a key

which will help us to understand the significance of the prophecies pertaining to the second coming of Christ. Christ is now invisible to human eyes, even as is the Heavenly Father; hence at his second advent he can be recognized only by the visible things which transpire and which can be identified through the prophetic pages of the divine Word as the signs which were to mark his return.

We have another illustration of this in the works of Satan. The Bible teaches that there is a personal Devil, yet no human has ever seen him. But we have all seen the results of his nefarious influence. The Apostle Paul tells us that Satan is the "god of this world" (II Cor. 4:4), the one who "now worketh in the children of disobedience." And he also explains that Satan is a spirit who is "the prince of the power of the air." (Eph. 2:2) Jesus speaks of Satan as "the prince of this world." (John 12:31; 14:30; 16:11) If we believe the Bible, we must believe that this powerful, invisible being has, throughout the centuries, been exercising control over the affairs of men.

It is the highly exalted, divine, and invisible Jesus who returns to set up his kingdom, and that kingdom will constitute a new world, a new social order. That Christ's second presence would be invisible to human eyes has long been concealed by a mistranslation. As we all know, the Bible was not written originally in the English language; hence, we who use the English language must depend upon translations from the original Hebrew of the Old Testament and from the Greek of the New Testament. While in most instances in our English Bibles, very little of the exactness of meaning has been lost through mistranslation, there are exceptions in which faulty translations have helped to conceal true and important teachings. As an example of this, we call attention to a Greek word which appears a number of times in the New Testament prophecies pertaining to Christ's second visit to earth. It is the word **parousia**. In our **Authorized English Version** of the Bible this word is often

mistranslated 'coming', whereas it should always be translated 'presence'. Thus the prophetic signs of Christ's second presence outlined in the prophecies were incorrectly interpreted as signs that his coming was near. This has led to a serious misunderstanding of the manner and purpose of our Lord's return.

When, for example, the disciples inquired of Jesus, "What shall be the sign of thy coming [**parousia**, presence]?" (Matt. 24:3) they were not asking how they might know in advance when he would come, but how they could know when he had come. In harmony with Romans 1:20 they wanted to know what visible things they were to look for as evidence that the invisible Christ had returned to establish his kingdom.

Archeological discoveries reveal that the Greek word **parousia** was used in ancient times to describe the visits of kings and emperors to various cities and provinces of their realms. One discovery reveals that taxes to pay the expenses of such a visit were raised by issuing a special **parousia** coin. How appropriate, then, that this word should be used in connection with the visit to earth of the King of kings and Lord of lords! But, as in the case of the earthly rulers whose visits were thus described, so with Jesus, **parousia** does not mean the moment of arrival, but covers the entire duration of the visit.

Jesus described the manner of his presence when he said to his disciples, "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning [Greek, **astrape**, bright shining] cometh out of the east, and shineth even unto the west; so shall also the coming [**parousia**, presence] of the Son of man be." (Matt. 24:26, 27) When I return, Jesus is saying, you will not find me hidden away in some secret chamber, as you might find a man or woman. Rather, you will discern my presence even as you discern the existence of God, and that is by the great things which you ascribe to him.

We behold the sunshine and the rain, warming and watering the earth that it might bring forth and provide for those upon it, and we say that this is evidence that God exists. So, Jesus explains, we will know of his second presence because it will be like a bright shining, similar to the sun which comes out of the east and shines even unto the west.

This suggests the dawning of a new day, and this is what Christ's second presence will mean to the world of mankind. Jesus is prophetically referred to as "the Sun of Righteousness" which arises "with healing in his wings." (Mal. 4:2) Because of the shining of this sun, the knowledge of the LORD will fill the whole earth "as the waters cover the sea." (Isa. 11:9) From pole to pole that sun will shine, and upon every continent and the isles of the sea. Its light-giving and life-giving powers will be felt for good everywhere!

Solving World Problems

There will be no unsolved problems anywhere not taken care of by the bright shining of the Master's presence, for nothing short of an east-to-west dispensation of this glorious sun's healing rays can fulfill Jesus' own promise concerning the manner and object of his coming. Consider the problem of war. When the kingdom first begins to function, it will find mankind devastated by the ravages of war, revolution, and anarchy. But in due time, the LORD will say to the raging nations, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth." (Ps. 46:10) It will be then that the nations will "beat their swords into plowshares, and their spears into pruning-hooks," and nations shall learn war no more.—Mic. 4:1-4

We hear much these days about war on poverty. Poverty is indeed one of the major problems in the world. But through the agencies of Christ's kingdom, a "feast of fat things" will be made "unto all people," and every man will dwell under his vine and fig tree, and there will be none to molest nor make afraid. (Isa. 25:6; Mic. 4:4) We read further concern-

ing this problem that Christ "shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper [the forgotten man]."—Ps. 72:4, 12

The problems of religion will also then be solved. Today earth's millions worship a multiplicity of gods, and even those who attempt to worship the true God are hopelessly divided into factional groups from which there comes a jargon of conflicting claims, dogmas, and doctrines, some even claiming that God is dead. But all this will be changed, for the promise is that the LORD will "turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. 3:9

Then there is the major problem of sickness and death. Unless this problem can be solved, mankind would still need to travel through the valley of the shadow of death. In such an event there could be no lasting peace and happiness anywhere, for every peaceful and happy home would be intermittently blighted by that dread enemy which counts its victims by the millions. But this problem will also be solved through Christ's presence and kingdom.

In the solution of the problem of death none are to be overlooked, for even those who have fallen asleep in death are to be awakened from that sleep. This means that no one will need to lament the fact that Christ's kingdom did not come sooner, before their father, mother, or other dear ones died, because these will all be restored to life. The power of that blessed one who broke up funerals in Judea more than nineteen centuries ago simply by raising the dead to life will again be exercised, not on behalf of a limited few, but for the restoration of all the families of the earth. Hallelujah, what a Savior!

Only those who render obedience to the laws of the new kingdom will be saved from death everlastingly. Full obedience will be required, for full enlightenment will be

provided. There will be no misunderstanding of the LORD'S requirements, all of which will be just and righteous. And those who willfully disobey "shall be destroyed from among the people." (Acts 3:23) Nothing will be permitted to mar the perfection of God's new world.

The enlightening rays of Christ's presence will fill the earth with a knowledge of the glory of God. This means that all doctrines of devils, all superstitions, all human creeds and dogmas, all human precepts by which men are taught to fear God rather than to love him, all political intrigues, as well as the thousand and one other evils which have plagued a dying world, are to be swept away, and all this replaced by a true knowledge of God and his righteous laws.

With the knowledge of the glory of God filling the earth, there will come also the destruction of all the myriad citadels of sin and vice and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

There will not be a nook or corner in the earth where the light from that glorious sun will not penetrate. The warmth of its healing rays will pervade the slums of our great cities and radiate into the institutions of suffering which we call hospitals. How thankful we are for these hospitals today, but how wonderful it will be when the bright shining of the Master's presence destroys the diseases which make them necessary! The beds of sickness in the cottages of the peasants and also in the palaces of the rich will all be reached. Indeed, the distinctions between the rich and the poor will be dissolved, because all will be made rich, for the promise is that there shall be a feast of fat things for all.—Isa. 25:6-8

The prospect for the suffering peoples of earth is truly a glorious one. It has been well said that the hopes of the world are as bright as the promises of God, and these are very

bright indeed. And not only bright, but sure. How glad we are to know that Christ does not return to destroy the earth, but to bless the people with peace, health, and life, and that through the powerful agencies of his kingdom he will fulfill all the good promises of the Bible, that all the families of the earth will truly be blessed. □



*Give me a thankful heart,
From every murmur free,
A heart which always feels Thy blood,
So freely shed for me.*

For Your Newspaper

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

November Special

On Sunday, November 17, "**Frank and Ernest**" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

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17-Creation &
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24-Christ's Thous-
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Talking Things Over

A Report from a Greek Brother on his Holy Pilgrimage to the United States and Canada

IN PAST history, holy pilgrimages were made under dire hardship, traveling through wilderness places and in small boats which were often shipwrecked, sailing through rough and stormy seas. In these last days, it is done with lightning speed, on the wings of doves, in the clouds of the skies, even as the LORD prophesied by the mouth of the prophets!—Dan. 12:4; Nah. 2:4; Isa. 60:8

This is one of the great privileges of living in the time of the second presence of the Lord, before the gateway to the Millennial kingdom. And its purpose? To gather the elect of God from the four winds; from one end of the earth to the other and to preach this Gospel of the kingdom to all nations as a witness. (Matt. 24:13, 14) The Lord of the harvest is indeed present, and is preparing for his kingdom through the work of completing the church of Christ, who, like the rising of the sun (Mal. 4:2), will reign with him a thousand years.

This great ability to run to and fro as the lightning, started in the early days of the second presence of the Lord, from the "land overshadowed by his wings which is beyond the rivers of Ethiopia," foreordained by God to send ambassadors and messengers of the truth to the ends of the earth.—Isa. 18:1, 2

After the expiration of the Gentile Times in 1914, the rapid increase of knowledge and running to and fro has progressed not only in the large, rich countries, but also in the smaller and poorer countries as well. If this is significant, then it must mean that the kingdom of Christ is indeed close at

hand. And we are enriched in our hopes and expectations as we see these evidences increasing.

My trip took me to New York, N.Y.; Portland, Oregon; Vernon and Vancouver, B.C.; Los Angeles, California; Chicago, Illinois; Detroit and Albion, Michigan; and then back to New York. A two months' tour of conventions, small and large, and home meetings which were filled with much loving fellowship of the brethren—a large “feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”—Isa. 25:6

Elders arranged the conventions, and with discipline and order, served the LORD'S people from the Word of God. There were deacons, doorkeepers, secretaries, singers, organists, and numerous choral groups, singing the new song of Moses which no one knows except the 144,000. There were booktables with books and booklets, magazines, pamphlets, and other religious materials suitable for mailing, handing out to travelers, and offering to the household of faith to the glory of God's name. “The heavens dropped, the clouds also dropped water.”—Judg. 5:2-5

I met aged travelers and warriors in this good fight of faith, with the spirit of Caleb, son of Jephunneh, 85-years of age, who say, as he did, “As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to come in.” (Josh. 14:10, 11) Furthermore, I saw many sick in the flesh but strong in the LORD; and I saw people, great and small, joyously shouting for the victory of the Lamb and for the triumph of the church through his strength.

I heard words of truth spoken harmoniously in all of its features. I heard about the Lamb who bore the sins of the world; types and shadows; the two phases of the kingdom; the glory of the church and the glory of the world in the kingdom; also, the presence of the Lord, his epiphania and revealment; Elijah striking the waters of Jordan with his mantle and his triumph in glory in the chariot of fire. I heard

the many vital truths formerly presented by the wise and faithful servant of the LORD, through which we have been made to see out of the depths of darkness. And after all this, I heard the voice, "Be strong and of good courage," which the LORD said to Joshua. (Josh. 1:1-6) "Only turn not from it either to the right or left."

All of this, as our LORD has revealed by his prophets, has truly been written in a book of remembrance. "They that feared the LORD spoke often one to another and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels."—Mal. 3:16

"What shall I render unto the LORD for all his benefits towards me? . . . I will pay my vows unto the LORD in the presence of all his people."—Ps. 116:12-14

By his grace,
Hercules Gonos



Weekly Prayer Meeting Texts

NOVEMBER 7—I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God.—Revelation 20:4 (Z. '00-285 Hymn 14)

NOVEMBER 14—Take heed unto yourselves, . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20:28-30 (Z. '04-74 Hymn 363)

NOVEMBER 21—My brethren count it all joy when ye fall into divers temptations.—James 1:2 (Z. '02-133 Hymn 300)

NOVEMBER 28—When he giveth quietness, who then can make trouble?—Job 34:29 (Z. '96-259 Hymn 306A)

Talking Things Over

A Report from Brother Joe Panucci on the Activity of the Truth in South America

WE are very thankful for the privilege of submitting this report concerning the cooperative effort on the part of many brethren to promulgate the glad tidings of the kingdom in South America and other Latin American areas. We believe the brethren generally will be interested to learn of these activities and their results thus far.

To begin with, we wish to make brethren aware of the fact that in Brazil and Argentina there are small groups of conse-



Brother Bertoldo, Sister Clara, Eliseu, Sister Ester, Brother Leonardo
Sao Jose dos Pinhais, Parana, Brazil

crated Bible Students whose roots go back many years to the time when their forebears emigrated from Europe to that part of the world, and took with them their most precious possession, the truth. Even though they were in a strange land, they did their best to let their light shine and to comfort others with the message of the Gospel; and it continues so today.

In recent years some brethren in the United States with family ties in Argentina have made personal contact with friends there. Based on their reports, two brethren from Chicago made an extended trip this past spring, visiting and meeting with many brethren both in Argentina and Brazil. They found them hungry for fellowship and eager to be active in promulgating the truth. Many Portuguese and Spanish books and booklets were distributed among them, and doors were opened for better communication, and the planning of future trips.

"Frank and Ernest," in the Spanish language, is broadcast every Sunday from Montevideo, Uruguay and is heard by some of the brethren there. Additionally, Spanish programs are aired on radio stations in Gerona, Spain; Miami, Florida; El Centro and Fresno, California; Nogales and Phoenix, Arizona.

We wish to express our special thanks to the brethren who work so diligently to prepare the Spanish Dawn, "El Alba," each month, and also to those who translated the first volume of "Studies in the Scriptures," into Portuguese, and helped in its publication.

There is no message today more comforting than that the kingdom of God is at hand. Through the commission of the Holy Spirit, God has privileged his consecrated people with the opportunity of being ambassadors of the kingdom to tell the world the blessed tidings of peace and salvation. "How beautiful upon the mountain," wrote the Prophet Isaiah, "are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7

We rejoice that more and more of the precious truth, under divine guidance, is being sent to our southern neighbors, to assist and gather into the heavenly fold the remaining grains of wheat to be found there during these closing days of the harvest. From our readers in Latin America, many letters of appreciation have been received, furnishing abundant evidence that our Heavenly Father is continuing to richly bless this phase of the work.

On May 4th of this year an advertisement for the booklet, "Why God Permits Evil" was placed in IL CLARIN, a newspaper with the largest circulation in Argentina. Thus far over 400 responses have been received. A number of these letters requesting the booklet show an unusual depth of interest in the truth. Generally, a response of this kind is simply a request for the booklet, but it was different with many we received from this ad. Printed below are some of the letters which we believe you will find interesting.

We think that all of these letters, which are responses from newspaper ads, radio programs, and Spanish Dawns, are most encouraging. Even though there are no immediate, outstanding results, we are blessed in the realization that our light is shining, and we are happy to leave the results in the hands of the LORD. □

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April 4, 1985

I have received the book, "God and Reason," that you sent me. I read to the end. Never had human knowledge, no matter how inspired, been able to produce such sublime words as in the context of such a book.

I was so moved that I have to write this letter to you as proof of my gratitude to God for having received this gift from heaven. Alleluia!

After reading such a beautiful work I feel like one who sees before his eyes a splendid light, after being in total darkness for a long time. As a sincere Christian I felt a

weight in my heart for not being able to tell the world about salvation, and how much God loves all mankind lost in sin and ignorance. I ask God that he strengthen the will of those people who have given their lives to the service of the Gospel.

I want you to send me the literature published by the Dawn: "Key to the Scriptures," "Why God Permits Evil," "Hope beyond the Grave."

May God bless you more and more with his eternal benediction. Amen!

Your brother in Christ,

Lazaro Nogura, Uheraba M.G., Brasil



BROTHER ALDO OLCESE, FRANCO AND MARIO OLCESE
Lima, Peru

April 16, 1985

Dear Brothers in Christ:

I am very happy and grateful to receive your monthly magazine, "The Dawn." However, I have learned that the

association has translated this magazine into Spanish. Therefore, I will like to know if I could receive the magazine in Spanish instead of English.

The missionaries, Carl, his wife, and mother-in-law, visited us and helped us understand the message of Christ. We hope to have them in Lima to continue talking of things of the Bible with my brother, Aldo, and me.

Sincerely,

Mario Olcese Sanguinetti, Lima, Peru

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April 23, 1985

Dear Sirs:

My name is Carlos Alberto Gaudin. I am Argentinian and I have been living in Brasil for nine years. Every Sunday I buy el "Diario Clarin" from my country in a stand at the International Airport of Congonhas because this is the only way for me to find out what is going on in Argentina.

On Sunday, the 21st of April, I went to buy the paper as always, and on opening it I saw the ad, "Why God Permits Evil." I confess that the title struck me, because I am Christian and I believe that God is not to blame for human misery and that man itself is to blame because of his sinning.

Therefore with tremendous curiosity and anxiety to know your point of view about it, I ask that you do me a favor by sending me your publication, "Why God Permits Evil."

Of course I hope it will be in Spanish because I do not read English fluently. If by any chance it is possible, send me another copy for an Argentinian friend who also lives here. I appreciate it.

Together with the coupon I am sending you my address more clearly.

Sincerely yours,

Carlos Alberto Gaudin, Sao Paulo, Brasil

P.S. I am waiting for your response. Thank you.

Dear Sirs:

It is my great pleasure to write these lines and with profound gratitude, having you enjoy abundant peace that God offers to those who confide in him.

Several weeks ago I received ten pamphlets with the book, "Studies in the Scriptures." In March I received The Dawn magazine, March-April 1984. It comforts the soul and gives understanding to know well the Word of our Savior. The 14th and 15th of April, I read the whole pamphlet. I am enchanted with the lessons. I am reading the book, "The Divine Plan of the Ages," and little by little I am reading the rest of the pamphlets. They are very interesting. I am answering you late because of my eyes are tearing, and I was forbidden to read or write.

The pamphlets that I have read already, I will give them to my friends and family, and I will give them your address so they can write to you, because I do not have their addresses.

God willing, with rich benedictions of Christ our Lord and Savior.

Sincerely,

Maria A. Amich, Miami, Florida

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May 9, 1985

Dear Brother in Christ:

Once again I am writing you and greeting you in the name of our Savior, Jesus Christ.

A few weeks ago I wrote you a letter asking for a translation of "The Dawn," in Spanish—of course, only if it is possible.

Finally, I want to know if you can send some copies in Spanish in order to distribute them to interested people. Nevertheless, if you do not have them in Spanish, please send me copies in English, especially "Prophecies Ful-

filled," "Israel Fulfilling Prophecy," and "The World of Tomorrow."

Sincerely,

Mario Olcese Sanguinetti, Lima, Peru

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May 15, 1985

Dear Sir:

I am allowing myself to address you so that you know that I am Catholic, but I respect all religions which affirm the same faith. I am interested in everything related to God. For which reason I am asking you to send me your publication.

Cordially,

Hugo H. Alucin, Rosario Sante Fe, Argentina

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May 20, 1985

Director of "El Alba,"

I am taking this opportunity to tell you my Aunt Ana Vaitati and I have received the two booklets you generously sent us. How difficult it is to find adequate words to express how grateful I am. Only I thank God for your noble thoughts and ideals.

If it is possible I request you to send the same booklets that you so kindly sent to me, since I cannot part with my own copies. Send the booklet to: Nelida Meza, address as in letter.

Sincerely,

Raul Carlos Panero, Mar Del Plata, Argentina

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May 24, 1985

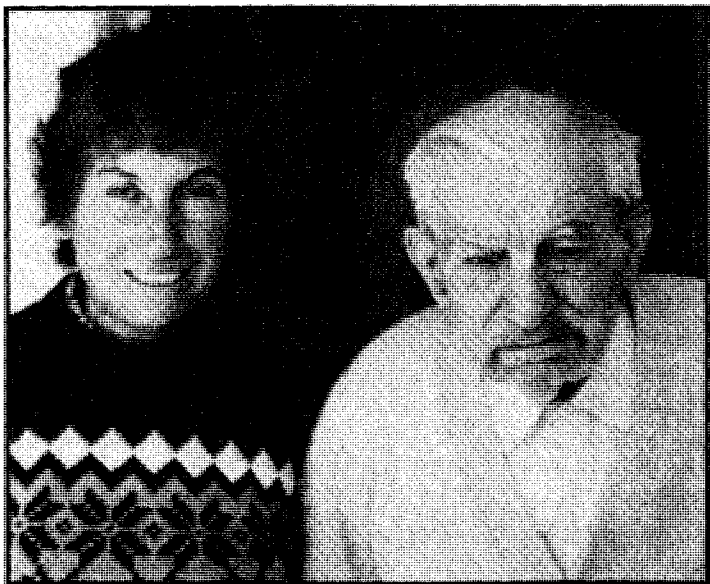
Dear Sirs:

Thank you for sending me the pamphlet that I received today.

I am seriously interested in continuing to receive "The Dawn," and also previous publications, and also: "Hope beyond the Grave"; "The Plan of God"; "The Divine Plan of the Ages," in Spanish. Therefore, I thank you very much.

Brotherly,

Roberto M. Recalde, City Beu, Argentina



MARUJA LUPSOR

LAZARO LUPSOR

Monte Grande, Argentina

Dear Christian Brother:

We have received five copies of the new Christian magazine, "The Dawn," in Spanish, "El Alba." What a happy surprise for us since we are Christian students of the Bible. In 1935 we left the Watchtower Society. Here we have some groups and if you can send us a dozen or two pamphlets to distribute among brothers and friends so they can come to

see the truth in the Bible that the Dawn published.

I, V. Lupsor, for many years have received "The Dawn" in Italian. My 81-year-old father, Lazaro, who is sick, and my brother and I, are always ready to get together to spread the Word of God. We hope you will always send "The Dawn" in Spanish and Italian.

It has been many years my Brother Comparato has been sending us copies, which we still are receiving. In Italian, two magazines every two months is enough. In Spanish, every copy is valued and we will like 12 to 24.

If we can afford any contribution we will send it.

Greeting to all,

V. Lupsor, Monte Grande, Argentina

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June 10, 1985

Dear Sir:

I am writing to you to ask to please send me the free publication, "Why God Permits Evil." According to the name of your association, your purpose is to deepen the knowledge of the Bible. The subject interests me very much, even though my interest is recent.

I would appreciate it if you will send me all the material possible to help me to begin to know the Bible deeply.

I appreciate your attention and greet you.

Sincerely,

Prof. Olga Beatriz Manzanares, Buenos Aires, Argentina

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Dear Sir:

I am writing to you to ask for more information about your association, and to ask you also for the text you so kindly offer. The study of the Bible interests me and unfortunately in my country there are no means to achieve a deep study. Therefore, I have centered my search toward you.

I was a Catholic seminarian completing my Latin, Philosophy, and left Catholicism in the fourth year of my study of Liturgy and Theology. With my Lutheran origin I tried various classes to perfect myself in the Reformed Church, which explains my interest in your association. Now I work as a professor specializing in mentally retarded.

Without more, and very grateful,

*Prof. Rodolfo Orlando Santellan, Chubut, Rep. Argentina
P.S. I ask you for the text, "Why God Permits Evil."*

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Dear Sir;

It is a great honor to write you who do God's work. It is my privilege to have read your writings and I wish to congratulate you. I was so moved while I was reading your booklet that I cried.

I am convinced that I need to know the Bible better in order to share its instruction with others. My life was very confused but I have a good friend who has prayed for me, and perhaps the LORD has changed my life. I had looked for the truth in philosophy, the arts, music, and psychology, but did not find any truth. I found it only in Jesus.

I am including two thousand pesos for the books I am requesting: "Hope beyond the Grave," "The Plan of God," and "The Divine Plan of the Ages." Please send them to me.

I hope to hear from you soon.

Sincerely,

Walter Edmundo Caceres, San Isidro, Argentina

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June 28, 1985

Dear Sirs:

I am writing these lines to tell you that I have received the pamphlets I requested. I have a great interest in obtaining

the following publications:

1.) "The Plan of God"; 2.) "Hope beyond the Grave";
3.) "The Divine Plan of the Ages"; 4.) "Studies in the
Scriptures."

*I want to inform you that since seven months ago I have
been without work. The country is in a dramatic situation,
and in a very bad economic situation, and I am not in a posi-
tion to be able to pay for your publications. I hope that you
will understand what I am going through, and you can ease
my spiritual anxiety by sending me the publications I re-
quested.*

Sincerely yours,

Jose Chiariello, Capital Federal, Argentina



Before the Cock Crows

PETER'S denial of the Master and its association with the crowing of the cock is one of the best known incidents of the Bible. The following comment by Prof. Wilson, author of the **Emphatic Diaglott**, concerning the crowing of the cock is enlightening:



"It is well known that no cocks were allowed to remain in Jerusalem during the Passover feast. The Romans, who had a strong guard in the castle Antonia, which overlooked the Temple, divided the night into four watches, beginning at six, nine, twelve, and three [o'clock]. Mark 13:35 alludes to this division of time. The two last watches were called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth, the second cock. And when it was said the cock crew, the meaning is that the trumpet of the third watch sounded; which always happened at midnight."



Voices from the Past

Discourse by Brother Fred Bright, Chautauqua, OH 1940

Privileges of Christian Citizenship

BROTHER Fred Bright of Allentown PA, gave the first discourse of the convention, on the subject of Christian Citizenship, basing his discussion on the words of the apostle, as found in Colossians 1:12, 13, "Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of God's dear Son." Brother Bright called attention to four of the special benefits of Christian citizenship: (1) liberty, (2) access to the throne of grace, (3) education in the grace and knowledge of God, and (4) peace and security.

A Christian has full liberty. As an illustration of the manner in which true Christian liberty operates, we quote from Psalm 37:4, where the prophet says, "Delight thyself in the LORD, and he shall give thee the desires of thine heart." If we as Christians receive the desires of our heart, because we delight ourselves in the law of the LORD, it means that we are following a course of our own choosing. This is liberty indeed, because we have voluntarily chosen to do the LORD'S will, and in that we delight. Because of this there is no sense of restraint or bondage in our relationship to the LORD and our relationship with his people.

Citizenship in any country should include the privilege of access to the court with the assurance of having all of one's interests properly protected. Citizenship in God's kingdom therefore includes the privilege of entering into the presence of God, and through Christ to come boldly to the throne of grace, there to obtain mercy and find grace to help in every

time of need. (Heb. 4:16) Citizens of the heavenly kingdom also need education in the laws governing that kingdom, so the LORD has provided the School of Christ in which we may become thoroughly acquainted with all of the provisions of divine grace, and with the will of God for those who have sworn allegiance to the new king.

Citizenship in the heavenly kingdom also means peace and security. David said, "Great peace have they that love thy law; and nothing shall offend them." (Ps. 119:165) Again, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." The peace and security enjoyed by the Christian is not one based upon an assurance of always being able to live a tranquil life of ease. It is not a security that offers economic abundance of material good things. It is not an assurance that one will always be able to enjoy the things of this life. It is however a peace that comes from a knowledge of the fact that God is directing in all of one's affairs, and that his direction will ultimately lead into a sacrificial death, because we have agreed to follow in the footsteps of the Master.

This thought is emphasized by the prophet's words in Psalm 48:14, where he says, "For this God is our God forever and ever; he will be our guide even unto death." Worldly wisdom would seek for a guidance which would be even unto life, but the Christian consecrated himself to be dead with Christ, with the realization that he will not be an overcomer and have the privilege of reigning with Christ in the glory of the kingdom until he has proven himself faithful, even unto death. As Christians, we can rejoice in the fact that God has assured us of divine guidance in the narrow way which leads to death. □



*Eye hath not seen, nor ear heard,
neither have entered into the heart of man,
the things which God hath prepared
for them that love him. —I Corinthians 2:9*

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

W. BLICHARZ		E. F. LANKFORD	
New York, NY	November 10	Flushing, NY	November 7
J. B. BROWN		E. K. PENROSE	
Rutherford, NJ	November 5	New York, NY	November 10
L. B. POST			
Middletown, NY		November 3	

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Brother George Sepel, Lake Havasu City, AZ—August 5. Age, 65.

Sister Amy Berdahl, Moorehead, MN.

Sister Hulda Lamoureaux, San Francisco, CA—September 19. Age, 100

Brother Lloyd Bolton, Vancouver, B.C.—September 22. Age, 63.

Brother Peter Collett, Okanagan, B.C.—October 2. Age, 81.

Sister Marriyamma Abraham, South India—September 9. Age, 69.

Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

MINNEAPOLIS, MN, November 3
—Eastside Neighborhood Service,
1929 N.E. 2nd Street.

NEW HAVEN, CT, November 10—
Italian-American Club, 85 Chase
Lane, West Haven

DETROIT, MI, November 17—Red-
ford YWCA, 25940 Grand River

JERSEY CITY, NJ, November 23, 24
—Masonic Temple, 1912 Morris

Ave., Union. Secy., Mrs. Charlotte
Teklinski, 84 Arthur Street, Ridge-
field, NJ 07660

CHICAGO, IL, November 24—Elm-
hurst Masonic Temple, York Rd. &
Arthur St., Elmhurst 60126

PHOENIX, AZ, December 29-31—
Quality Inn, 2420 West Thomas Rd.
Contact Mildred Enteman, 542 W.
Southern Ave. 85041