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Highlights of Dawn

The World's Nightmare to End

IN AUGUST when Mr. Gerald Ford succeeded Mr. Richard Nixon as President of the United States he remarked that the country's nightmare was over. He referred primarily to the long-lasting "Watergate" scandal which had resulted in so many uncertainties to the people as a whole, and worries to those who were involved in it. The new President's statement was an optimistic one, and certainly everyone will be glad for whatever extent it turns out to be true.

The word "nightmare" well describes the condition in which the world has been ever since the entry of sin and death through our first parents' disobedience to divine law in the Garden of Eden. Incidentally, we might add in passing that it was disobedience to the laws of the United States as reflected in the Constitution which led to the nightmare referred to by President Ford. Obedience to law is always essential in order that there be peace and tranquillity among people, and it has been the lack of obedience to divine law which has resulted in the world's long nightmare of suffering.

And while the Bible does not use the word nightmare, it does describe mankind as passing through a nighttime of suffering—"Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) How we rejoice in the

assurance that the sin-induced suffering of the world is finally to end in a morning of joy! The promises of God are our assurance that this will, in his due time, come to pass, and that due time will be when the kingdom of Christ is established. In Isaiah 11:9 that kingdom is symbolized by a mountain, and we are told that nothing shall hurt nor destroy in all this holy mountain—a mountain which will encompass the whole earth within its blessed influence.

Aspects of the Nightmare

Even if President Ford's prophecy concerning the nightmare's being over should turn out to be true, it would be only with respect to that one area of trouble which had brought forth his call to the presidency, and there would still exist many nightmarish situations within the borders of the United States which would continue to plague the people. At the top of the list is the runaway inflation which is plaguing essentially all the people, especially those with more or less limited incomes. Can President Ford brush this aside as with a magic wand? We would all like to think so.

And not only in the United States are economic foundations of the present social order terribly shaken, for the malfunction of the money markets of the world is one of the aspects of the present nightmare through which the world is passing. This is resulting in starvation to millions in the so-called backward nations of earth, and even here in the United States thousands go to bed hungry every night.

There is hope on the part of many that the promises of more prosperous conditions by those who control governments will one day begin to be fulfilled. And it is good that the people have this hope, for it is better than living in continual despair. But there are other areas of world suffering in which, so far as mankind in general is concerned, there is no dim

light to be seen at the end of the tunnel of darkness. There is no hope here because almost none of the people can exercise faith in the only sure source of information that can give us hope. We refer to the Bible, and the malady we have in mind is the operation of the death penalty which began back in the Garden of Eden as a result of disobedience to divine law. No king, and no president, has ever hinted that he possessed the ability to heal the sick, much less to raise the dead.

The Nightmare of War

The Bible assures us that in God's due time he will make "wars to cease unto the end of the earth." (Ps. 46:9) In Micah 4:1-4 we have a description of some of the messianic kingdom blessings, the kingdom of the Messiah here being likened to a great mountain. We are told that this kingdom shall be established in the "top of the mountains, and . . . shall be exalted above the hills; and people shall flow unto it." The thought here is that the Lord's kingdom, when set up in power and great glory, will dominate in the affairs of all mankind; and by then they shall be so weary of the nightmare of unjust and corrupt governments that they will be glad to "flow unto" the new administration, which will be the government of the Lord.

The Supreme Ruler in this new and divine government will be the One described by the Prophet Isaiah, who wrote, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." —Isa. 9:6, 7

Here we are assured that the Lord's kingdom will bring everlasting and universal peace to all mankind—"Of the increase of his government and peace there shall be no end." In the prophecy of Micah the end of war is also foretold. (4:1-4) It comes as a result of the people being taught the Lord's way. They are represented as saying, "Come, and let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

And when they learn the Lord's ways "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (vs. 3) How different will be the Lord's way of establishing peace than the way of the world! Worldly wisdom insists that in order for a nation to have peace it must be prepared for war. This philosophy has never been proven true, and the Lord will demonstrate that lasting and universal peace will come only when the nations obediently adopt the Lord's way, which will be the destruction of their instruments of war, and learning war no more. Only thus will the nightmare of war be brought to an end.

Economic Security

The lack of economic security is another nightmare for large portions of the human race. Pensions and social security have helped somewhat along this line in some countries, but the nightmare persists with countless millions of people, especially in the backward nations of earth. But the Lord has promised that in his kingdom this situation will be changed; that there will be economic security for all. One of these promises is couched in beautiful symbolic language in the prophecy of Micah which we are considering. We read, "They shall sit every man under his vine and under his fig

tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—vs. 4

Here the contrast is between those who are provided by the Lord with their own source of supply for the bounties of life, and those who today exist on a “catch-as-catch-can” basis, which leaves millions starving. How we rejoice that in the administration of the Lord’s kingdom this nightmare also will be ended! Then the people will “build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” And the Lord will be ever near to make sure that his promised blessings are distributed on a just and generous basis. The Prophet Isaiah adds, “It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”—Isa. 65:21, 24

The Greatest Nightmare

But to be free from war and to be assured of economic security would not mean that the world had received the most satisfying of all blessings, for sickness, dying, and death would still be rampant throughout the earth. Or what lasting blessing would freedom from the bloodshed of war mean for a race of people existing under the constant threat of being struck down by some crippling and killing disease?

So unless this menace is destroyed the world would continue to exist in the dark night of sin and death in constant fear of what might, and eventually would, happen when disease overtook them, and they knew that the only way out would be through death.

But, as we have already briefly noted, the Lord has promised that in his new social order even disease and death will be destroyed. A reassuring and beautiful prophecy is recorded in Isaiah 25:6-9. In this prophecy the Lord’s kingdom

is likened to a mountain, and we read concerning this mountain and the blessings which will flow out from it to the people, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Here again the thought of security and plenty is suggested by the expression, "a feast of fat things." The "veil" that is spread over all nations suggests the lack of understanding of God which has always been so widespread throughout the earth, and especially today. The "rebuke" of God's people mentioned in the prophecy reminds us that the truly righteous among mankind have almost always been a persecuted people. But when the Lord's "feast of fat things" is provided through the agencies of his kingdom, then the evils which afflict mankind will be removed. The "veil" of ignorance and superstition will be removed; and the "rebuke" of God's people will be taken away.

And besides these side benefits of the kingdom, the Lord assures us that even death will be destroyed—"swallowed up in victory," and that the tears resulting from sickness and death will be removed. And, as we have seen, the other blessings of the kingdom would be but transitory unless death itself, man's greatest enemy, is destroyed. The New Testament assures us also of this great kingdom boon. Paul wrote concerning Christ and his kingdom, "For he must

reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—I Cor. 15:25, 26

The destruction of death will be so complete that it will mean the resurrection of all those who have died. Paul wrote further, “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:21, 22) Paul explains further that this promised awakening from the dead will be according to a certain order—“Christ the firstfruits; afterward they that are Christ’s at his coming.”—vs. 23

The “firstfruits” of the resurrection here mentioned are the faithful followers of Christ, who like Jesus himself are, in the resurrection, exalted to heavenly glory, and in the Lord’s kingdom will live and reign with him.

Then there will be the remainder of the world of mankind. These will be awakened from death as humans, and if they then accept the provisions of life made available to them through the redemptive work of Christ, and obey the laws of the Lord’s kingdom then in force, they will be restored to human perfection as enjoyed by our first parents, and will have the privilege of living on the earth forever—an earth free from war, hunger, sickness, and death.

This will be paradise restored—the paradise that was lost when our first parents transgressed divine law. With this restoration of paradise will come the end of the human nightmare which throughout the thousands of years of human history has destroyed the peace and happiness of all mankind. This is the bright outlook which the promises of God present to us, and through belief in those promises we can enjoy peace of mind and heart even in the midst of the present dark night of sin and death. In describing this nighttime of suffering and death the Prophet David adds that “joy cometh in the morning.” (Ps. 30:5) All who can believe the promises of God can look forward even now to this promised joy.

And there are no "ifs" attached to the promises of God! The new administration in Washington promises to do much for the people of the United States "if" inflation can be brought under control, and other evils remedied. But the "ifs" of human failure have resulted in the continuance of the world's nightmare of fear and suffering. But God's new social order will not be based on "ifs." It is promised and will be implemented by the all-wise and powerful Creator, so we can look forward to it with assurance and joy, for we know that joy will come to all mankind in the morning of that new day which the Scriptures reveal to be near at hand.

Bro. GILBERT RICE

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Bible Study

LESSON FOR OCTOBER 6

Through Responsible Leaders

MEMORY VERSE: "Thou art great, O Lord God: for there is none like thee, neither is there any God beside thee."—II Samuel 7:22

II SAMUEL 7:8-10, 21-29

KING David, because of his faith and complete reliance upon God, was greatly beloved by the Heavenly Father. The Lord was with him in all his dealings and battles with the nations round about. When peace had finally come to his kingdom, his thoughts turned to his God, who had been his buckler and strength. It was his desire to build God a house—a permanent structure—to take the place of the tent, or tabernacle, that had been with the nation of Israel so long.

But the word of the Lord came to Nathan instructing David not to build him a house; that the arrangement was satisfactory in the past and was satisfactory to him then. But the Lord told David, through the prophet, that he would build him a house.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of

his kingdom for ever. I will be his Father, and he shall be My son. . . . My mercy shall not depart away from him. . . . Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—II Sam. 7:12-16

This wonderful promise is referred to by the prophets as "the sure mercies of David" and is a prophecy by God that foretells of Christ and the eventual establishment of his kingdom.

The Prophet Isaiah, speaking of the wonderful time of the kingdom, applies "the sure mercies of David" to Jesus and the footstep followers of the Master, both Jew and Gentile. Those will be "the responsible leaders" who, in the kingdom, will administer the righteous and just laws of God's arrangement.

"Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a

witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.”—Isa. 55:3-5

Again, in the wonderful prophecy in Isaiah, 11th chapter, he begins, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” Jesse, of course, was David’s father. Then the prophet proceeds to describe the kingdom under the righteous rule of Jesus.

In following the genealogy given to us in Luke, the 3rd chapter, we find that the seed is traced through Nathan (David’s son) down to Mary, the mother of Jesus. The genealogy given to us in Matthew shows the seed to come through Solomon to Joseph. The Bible teaches, however, that Joseph was not the father of Jesus, but God, and therefore the seed did not come through Solomon’s line from David. This is in accordance with the scripture recorded in I Kings 11:9-13.

One of the signs that would help the people recognize the One who was to receive the sure mercies of David was that he was to be resurrected from the dead. The Apostle Peter, in his sermon on the day of Pentecost, emphasized this fact about

Jesus: “Let me freely speak unto you of the patriarch David. . . . being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”—Acts 2:29-31

The Apostle Paul, in addressing the Jews in the synagogue in Antioch, told them that they were the ones who had slain Him whom God had sent to them, but in doing so they “fulfilled all that was written of him.” “And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. . . . And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”—Acts 13:32-34

When God made this promise, David uttered a wonderful prayer expressing his thankfulness and humility: “For thy word’s sake, and according to thine own heart, hast thou done all these great things. . . . Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.”—II Sam. 7:21, 22

When Men Worship

MEMORY VERSE: "Now, my God, let. . . thine eyes be open, and let thine ears be attent unto the prayer that is made in this place."

—II Chronicles 6:40

II CHRONICLES 5:7-14; 7:12-14

IN OUR previous lesson we learned of David's desire to build a house for the Lord, and how God forbade him because he had been a man of war. The privilege of building the Lord's house was given to David's son, Solomon, whose reign was one of prosperity and peace. Even though David was not permitted to build the house, which was a picture, he and his seed were to be closely associated with the reality. The promises in this connection were referred to by the prophets as "the sure mercies of David."—II Sam. 7:12, 13; Isa. 55:3

But the picture had to foreshadow the reality, and in our selected Scripture texts for this lesson we find that the temple has been completed, and that the tabernacle, or tent of meeting, was dismantled and its contents placed in the completed temple.

In Hebrews 11:9, 10 the Apostle Paul says, speaking of Abraham, "By faith he sojourned in the land of promise, as in a strange country, dwelling in

tabernacles with Isaac and Jacob. . . for he looked for a city which hath foundations, whose builder and maker is God."

The transitory nature of their dwelling place was reflected in the fact that they lived in tents and recognized that they were pilgrims and strangers in the land, looking and waiting for a "better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—Heb. 11:16

The tabernacle or tent of meeting, which was God's abode while the nation of Israel was in this transient state, also showed that God was waiting to establish a better country—one with foundations.

The fact that God gave Solomon permission to build a temple, and to dismantle the tent of meeting, pictured an advancement in the plan of God and a new status for the nation of Israel and the world of mankind. It pictured the point in time when "the better country, that

is, an heavenly" was to be established and functioning.

The temple that Solomon built was unique in that the stones in the temple were shaped and prepared in the quarry, and they were put in their proper place in the temple without the sound of a hammer.—I Kings 6:7; Deut. 27:5, 6

The true temple of God, of course, is the church. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16) "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22

Each member of the body of Christ is accounted as being prepared as a stone in the spiritual temple. (I Pet. 2:5) When the last member of the body has gone beyond the veil the real temple of God will have been completed, and then the reality of the dedication of the completed temple recorded in our selected Scripture can come to pass. The account states that "then the house was filled with

a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."—II Chron. 5:13, 14

This is what the world is looking for—God's manifestation of his acceptance of the church. This same condition was pictured under another set of circumstances in the 9th chapter of Leviticus. The event recorded in this chapter is the inauguration of the priesthood, and in connection with this ceremony there were sacrifices that had to be accomplished. But after they were over the people gathered around the tabernacle in anxious anticipation, waiting for the manifestation of God showing that the sacrifices and the inaugurated priesthood had been accepted. And in verse 24 we read, "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." They were relieved and gratified to know that God had provided the means for their forgiveness for the ensuing year.

It is when the true temple of God is completed and made manifest to the world that men will lift their hearts to the Lord in sincere worship and praise, saying, "Lo, this is our God; we have waited for him."—Isa. 25:9

The Stuff of Daily Living

MEMORY VERSE: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—Prov. 3:13-14

PROVERBS 3:5-8, 13, 14; 15:1-4; 23:19-21

EVERY mature child of God must learn well and appreciate the sentiment of these verses. Surely experience has taught him the imperfection of his own judgment and the weakness of all human counsel. In order thus to trust the Lord, a knowledge of his Word and the plan of salvation that it reveals is very important. This knowledge gives the child of the Lord a basis, or a means of appreciating the infallibility of the Heavenly Father. We think of the judgment and wisdom that is so wonderfully illustrated in the material creation of the universe, and especially in the design and administration of the divine plan of the ages. As we meditate concerning this wonderful plan, we recognize that only God could have conceived it.

The child of the Lord learns through a further study of his Word that not only is God capable of perfect performance, but he is faithful to his word. Solomon expressed this thought at the dedication of the completed temple. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. . . . Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day."—I Kings 8:56, 61

And such has been the experience of all the footstep followers of the Master—not one promise has failed. Truly God deserves the confidence and trust of his people!

Solomon, speaking under the holy influence of God, says, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints."—Prov. 2:1-8

Here we are reminded that it is only those who yearn and cry out to know more of the Lord whom the Lord rewards with a knowledge of himself. This is the gift of God, and during the Gospel Age this knowledge comes as a result of the operation of the Holy Spirit upon the minds of his people, revealing to them the deep things of God. This is true wisdom. (I Cor. 2:9-16) It is through this revealed knowledge that the true child of the Lord is enabled to know his will and, with the Lord's help, be obedient to it, for he will "preserve the way of his saints."

The Apostle James emphasizes

to the child of the Lord the very powerful influence that the tongue—a little member—has on the lives of others. This influence can be for good or for evil. Our text says, "A soft answer turneth away wrath: but grievous words stir up anger." The Apostle James states, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8) But this does not mean that we should not endeavor to control it, for our words can be, if directed by the Holy Spirit, a comfort and an encouragement to our brethren. The wise man says, "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11) So it behooves the child of the Lord to make every effort to control his thoughts and his tongue to edification.—Ps. 145:11; Gal. 3:16; Isa. 50:4

Finally, the wise man admonishes the child of the Lord, "Hear thou, my son, and be wise, and guide thine heart in the way." (Prov. 23:19) The Apostle Paul, quoting from the Prophet Isaiah, in like manner admonishes the child of the Lord, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17) To participate in excesses is to serve evil, for it is an expression of lust and the way of the worldly. The true child of the Lord will separate himself from these things and walk in the way of the Lord.

When Injustice Ravages

MEMORY VERSE: "Let judgment run down as waters, and righteousness as a mighty stream."—Amos 5:24

AMOS 5:10-15; 8:4-6

THE prophecy of Amos is similar to the other prophecies of the Old Testament in that the burden of their message is to warn Israel of the dire consequences of their sinful ways.

The nation of Israel had a very special relationship with God. After he delivered them from Egypt he entered into a covenant with them at Mount Sinai. God gave them his laws, which the nation agreed to obey, and in return God promised them blessings in basket and store and victory over their enemies. But on the other hand, if they disobeyed his laws, he promised to punish them.

The history of the nation was that they were almost continually rebellious, and as a consequence they were, except for brief periods, constantly subjected to the promised punish-

ments, but not without prior warning from the prophets.

In Amos 3:1-3 the prophet says, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?"

In our selected text for today's lesson the prophet is emphasizing the nation's almost complete lack of a sense of justice. They oppressed the poor and took from them burdens of wheat. They took bribes, and deprived the poor of their rights. In all of this they assumed a pious, righteous attitude, because outwardly they appeared to conform to the

letter of the law, thus appearing righteous to man, but as hypocrites to God, who looketh upon the heart.

Jesus, in his scathing remarks to the scribes and Pharisees, said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."—Matt. 23:23, 24

It was because of their continued unfaithfulness and hardness of heart that they failed to realize that it was impossible for them to live up to the high standards of the law. They should have come to the realization that they needed an intercessor, and that the One who would intercede on their behalf was the promised Messiah, who became their stone of stumbling.

The Apostle Paul, in Romans 9:31-33, says, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him

shall not be ashamed." And again, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And then, speaking of the true way unto salvation, he says, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:3, 10

It is impossible for fallen man to conform to God's perfect law through his own efforts. The ideals of love and justice and mercy can be attained only as the heart's desire, and the Heavenly Father accepts the desire of his children as if this was the actual attainment of these ideals. The apostle expresses the thought thus: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. 7:24, 25

Justice and righteousness will not prevail in the earth until the establishment of the kingdom, and then, the prophet declares, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Then will be the time when judgment will "run down as the waters, and righteousness as a mighty stream."—Amos 5:24

Christian Life and Doctrine

Every Eye Shall See Him

“Behold, He cometh with clouds; and every eye shall see Him.”—Revelation 1:7

HAVING noted in a previous study that the heavens, the clouds, the sun, the moon, and the stars, associated in prophecy with the second coming of Christ, are all symbolic, picturing political, national, and religious conditions that exist at the time of his presence, it seems reasonable to conclude that it is also symbolic sight that is referred to in our text. Indeed, it would seem most difficult to understand how one literally could see Jesus in symbolic clouds. If, then, we find that the Scriptures use the literal sense of vision to symbolize mental perception or discernment, it will clarify still further the much misunderstood subject of the second advent of Christ.

Some, in the past, have tried to uphold the thought of a literal seeing of Jesus in human form by insisting that the Greek words translated “see” in the prophecies relating to the second advent mean literal sight of the eye. Emphasis has also been given to this literal interpretation of sight by calling attention to the fact that every “eye” shall see him; the claim being that if it were mental perception that is meant the Lord would not have referred thus to the organ of literal sight.

We will not here, however, attempt to refute the arguments of the literalists as to the meaning of the Greek words

used in the prophecies relating to the manner in which the world will see Jesus during the time of his second presence, except to remark that these words are frequently used to signify discernment rather than literal sight of the eye. What we do wish to emphasize is that just as the literal moon, sun, stars, heavens, clouds, etc., are used symbolically in the second advent prophecies, so literal sight is also used to symbolize discernment.

Not only in the second advent prophecies do the Scriptures use the sense of sight to illustrate or symbolize mental perception, but in connection with other subjects as well. Note, for example, the statement of the Prophet Job in connection with the manner in which God dealt with him. When near unto death with a loathsome disease of the skin this faithful prophet said, "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:26, 27

Those holding to the Dark-Age theory that Job and all other good people have gone directly to heaven at death would probably argue that the prophet is stating that while his body would be consumed after death, it would be raised from the dead and restored to him in heaven, so that in his flesh he would see God. Such an explanation of the prophet's words does not stand up very well against the Apostle Paul's argument concerning the resurrection, to the effect that the body sown in death is not the body to be raised from the dead: "Thou sowest not that body that shall be."—I Cor. 15:37

Later in his experiences Job reveals to us what he really meant by seeing God in his flesh; namely, that while at the time he was very, very sick, and it appeared as though he would surely die, yet he had faith to believe that God would deliver him from his sickness, and that in this deliverance he would have a still further evidence of the goodness and love

of the One whom he had so faithfully endeavored to serve. He says, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) Thus it was that in his flesh—that flesh that at one time was well-nigh destroyed—Job saw the Lord, even as he had prophesied he would. And then, too, from his mention of the Redeemer in chapter 19, verse 25, it is evident that Job also spoke prophetically of his restoration to life upon the earth, when he will see God in even a fuller though similar sense.

But how did Job see God? Surely not with his literal eye, although he does say, "Now mine eye seeth thee." The Scriptures declare that no man can look upon God literally and live. (Exod. 33:20; John 1:18) Evidently, then, Job is here employing the organ of sight and the sense of seeing in a symbolical way. Nor is it difficult to understand why the prophet thus speaks so emphatically of his new vision of God. He had known and loved God previous to the great test that came upon him; but through the trials, and through his subsequent deliverance from them, he had learned to know and appreciate God in a much deeper sense than he had ever experienced before. Prior to his great trial, Job's knowledge of God was more or less theoretical: "I have heard of thee by the hearing of the ear," he says, "but now mine eye seeth thee." Ah yes, now Job had a real vision of God—something that was much more precious to him than merely that which he had been told.

Here then is a scriptural example which shows that the eye and eyesight are used by the Lord to symbolize mental perception. And it seems very fitting that Job should be the one to furnish us with this very enlightening use of language, because in many respects his experiences seem to well illustrate the experiences of the entire human race. For more than six thousand years the world has been going through a time of severe trial; but, like Job, will finally be restored to

divine favor and, like him, will have restored to them all that was lost. And, like Job also, the world of mankind will then learn really to know the great God and Creator whom previously they had merely heard about with the "hearing of the ear." Yes, even as Job with symbolic eyes saw the true God, so the world also will see him, because he will be revealed to them through Christ, whom every eye will symbolically see, or recognize, as earth's new King.

We See Jesus

An appropriate New Testament illustration of the symbolic use of sight is that of Hebrews 2:9. Here the apostle calls our attention to the prophecy in the 8th Psalm to the effect that God would visit the human family, and would restore it to its original position of honor and glory as enjoyed by our first parents before the fall. All things of the earth had been put under man, but he lost that dominion. This dominion is to be restored, Paul points out; but this work of restoration is not yet a reality, as he says, "We see not yet all things put under him." "But," he adds, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

How did Paul and the Hebrew Christians see Jesus? Surely not with their literal, physical eyesight. No, the obvious thought here is that they discerned in Jesus the One whom the Heavenly Father had sent into the world to be the Redeemer and Restorer of the human race. Through the prophecies and through the manner in which Jesus fulfilled the prophecies, they could see that he was the promised Messiah, that in sending him into the world Jehovah had visited man, and would ultimately restore to him all that was lost because of sin.

But only a few, comparatively speaking, have been privi-

leged as yet to see Jesus. Concerning these few the Master himself said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) To see Jesus now requires a great deal of faith, as well as a willingness to pay the very high price of purchasing spiritual vision, because during this Gospel Age true spiritual vision is very costly. The time will come, however, when the present handicaps of seeing Jesus will be removed, and then all the blind eyes will be opened, and all will see.

The Prophet Isaiah likens mental perception, or discernment of things pertaining to God and to his messianic kingdom in which Christ is to be the "King of kings," to seeing and hearing. He says that the vision of all is like unto a book that is sealed. The unlearned are not able to understand the book, because they are not properly trained, the prophet states. The learned offer the excuse for their spiritual blindness that the book is "sealed." Thus has the world gone on through the ages. Very few, indeed, have really perceived God, or seen Jesus, because few have understood the glorious plan of salvation that is revealed in God's precious Word.

But the prophet shows that the time will come when this condition of things will be changed. He says that "in that day," the day of Christ, when he is present as King over the whole earth, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:11, 12, 18) Continuing, the prophet says of that day, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off."—Isa. 29:19, 20 (see also verse 24).

The "terrible one" that is "brought to naught" is evidently Satan, the great deceiver and oppressor of the people. Speaking of him the apostle says, "The god of this world

hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) While we see Jesus through the glorious Gospel and the eyes of our understanding and faith, it is impossible for the world to see him thus now, because Satan has blinded their eyes. But early in the new day—"that day"—Satan, the great deceiver of the people, will be bound. "The terrible one" shall be "brought to naught," and then the "books" will be opened, as both Isaiah and John testify. Then every eye will see him, even as the church sees him now.—Rev. 20:2, 3, 12

Holy Arm Made Bare

In Isaiah 52:10 and 53:1 Jesus is referred to as Jehovah's "holy arm." The prophecy declares that God will make "bare his holy arm in the eyes [sight] of all the nations." But this has not been done as yet. In chapter 53:1, the prophet indicates that very few indeed, to begin with, would be able to see, or to recognize Jesus as the Holy One whom God had sent into the world to be Redeemer and King; but rather, the prophet says, "Who hath believed our report? and to whom is the arm of the Lord revealed?" The implied answer, as shown by the remainder of this chapter, is that Jesus was not revealed to very many at his first advent, but rather, was taken and crucified—"brought as a lamb to the slaughter." But at his second advent it is different. Before the full end of his second presence it will become true that "The Lord hath made bare [caused every eye to see] his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10

Another blessed promise, very much akin to the one just quoted, is that of Isaiah 40:5, which reads, "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Mankind, as yet,

knows very little of the glory of the Lord. In fact, the true God has been hidden from view by the many theological misconceptions of the creeds. About the only gods that the world knows are the torment deity, the god of war and of hate, the god of greed and avarice, and the money god. But with the establishment of the messianic kingdom all this will be changed. The eyes of their understanding will be opened, and they will see the true God as he will be revealed to them through Christ.

Blind Eyes Opened

While the faithful followers of Jesus have the eyes of their understanding opened even now to behold the glory of the Heavenly Father and of the resurrected Jesus (Eph. 1:18-20), the time for the opening of all eyes is yet future, it being a further work to be accomplished during the presence of Christ. Concerning that time we read, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—Isa. 35:5

True, this includes, doubtless, the restoring of sight to those who are literally blind, but that it also includes the clarifying of mental vision, so that the people of that kingdom period may know and serve the true God intelligently, is shown by verse 8, where we are told that the way will then be made so plain, that "the wayfaring men, though fools, shall not err therein." Just as there have been literally blind, deaf, dumb, and lame, so these characteristics have been true of the world with respect to their mental perception, knowledge, and service of God.

And it is interesting to note that these blessings are shown as coming to the world immediately following the day of the Lord's vengeance. In Isaiah 35:4 those who are now able, by faith, to see in advance of the world the presence of the Lord, and who are able to recognize that present conditions of

world distress are the undeniable signs of his presence, are commissioned to say to those whose hearts are now failing them for fear, "Fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you."

Yes, we have been commissioned by the Holy Spirit to proclaim the facts of the day of vengeance, and to point out to the distraught world that while what we see going on is evidence that the day of vengeance is upon us, yet just beyond these troublous times God will apply his remedy for a world gone mad, which will be the establishment of his long-promised kingdom, which will bring salvation. Yes, "All the ends of the earth shall [then] see the salvation of our God."—Isa. 52:10 (see also, for comparison, Zeph. 3:8, 9).

Revealed in the Clouds

Our text (Revelation 1:7) states that the Lord comes in the clouds and "every eye shall see him." Luke's account of Jesus' prophecy of his second parousia, or presence, states that "Then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27) Both these passages indicate that it will be as a result of the symbolic clouds of trouble, discussed previously herein, that the world of mankind will gradually come to recognize the presence of earth's new King. Not only will it be the clouds that will reveal his presence, but the manifestation of his kingdom power and glory will also play an important part in opening the eyes of mankind to discern the presence of their King.

Narrow conceptions of God's plans frequently cause the student of the Bible to place a very restricted interpretation upon certain passages of the Word. Actually, the work of bringing every individual to the point of seeing the Lord, as described in our text, is one that will require the entire thou-

sand years of the kingdom to complete. Not until the full end of that period, when the dead shall have been raised and the knowledge of God's glory caused to fill the whole earth, will it be true that every eye has fully seen him.

No doubt, however, the increasing severity of the great time of trouble now developing all over the world will have much to do with arousing the living generation to the fact that a power beyond that of man is taking a hand in earth's affairs. Just how this will come about the Scriptures do not clearly show, except to indicate that it will be in the symbolic clouds of trouble that they shall see him, or discern his presence. This shows clearly that clouds as well as the seeing are symbolic, because literal clouds obscure literal vision.

God created man in his own image, and endowed him with the desire and the ability to worship the Creator. And while the world today is endeavoring to cast aside the very thought of God, and often openly ridicules the idea that a higher power is taking any interest in the affairs of men, yet frequently in the depth of trouble the most calloused sinner will think of God. What is true in the case of individuals will doubtless become true with respect to the world in general. As one after another of the pet schemes of men that are now being tried to deliver the world from its trouble fails, and instead year after year the distress becomes more and more acute, it is reasonable to suppose that the nations will indeed begin to wonder if, after all, there may not be a God in heaven who is speaking to them in the ways and means employed. No doubt, in due time, God will use his earthly spokesmen and representatives to broadcast literally the divine message. But until then his message is obscured to those not now divinely instructed in symbolic language—parables and dark sayings.

God's Silence

One reason the world in general has little or no faith in God is that heretofore he has not interfered in their affairs. "Now we call the proud happy;" says the prophet, "yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) Because this has been true in the past men imagine that it will always be so, and therefore have concluded that if there is a God he surely is not interested in the affairs of men. Thus men have resorted to their own wisdom, their own selfish devices, and therefore by their wisdom know not God.

But when they discover that all their supposedly wise plans have come to naught, and their boasted civilization comes tumbling down upon their heads in spite of all their best efforts to bolster it, then no doubt the remnant of that quality within them which was once the image of God will assert itself, and in their distress they will cry unto their Maker for help.

In Isaiah 42:13, 14 the Lord explains that for a very long time, and particularly since the time of the Flood, when he last spoke to the world as a whole, he has held his peace, or restrained himself from interfering in the affairs of men. No wonder the world has come to think there is no God! But through the returned Christ he finally speaks; he cries like a travailing woman. (Isa. 42:14) That is, the successive spasms of travail that come upon the old order, as described by Paul in I Thessalonians 5:1-4, will gradually arouse the world to the fact that there is a higher power than man, and that now their only safety will be found in looking to him and to the provision he has made for their salvation, which provision is the messianic kingdom—the "mountain of the Lord."

Concerning this final and happy outcome of the present time of trouble, symbolized by the clouds in which Messiah's presence is manifested, the prophet declares, "But in the

last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever."—Micah 4:1-5

And then the true God will be the God of all the nations, because after the fire of his jealousy shall have devoured the symbolic earth he 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) When the kingdom, the symbolic mountain of the Lord, is established and recognized by the people, and when its blessings shall flow out to the poor distraught world, then they will see, or recognize, the source of their blessings, and they will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:6-9

Weekly Prayer Meeting Texts

OCTOBER 3—"Great peace have they which love Thy law; and nothing shall offend them."—Psalm 119:165 (Z. '04-24 Hymn 233)

OCTOBER 10—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."—Colossians 3:9, 10 (Z. '04-25 Hymn 225)

OCTOBER 17—"He shall cover thee with

His feathers, and under His wings shalt thou trust."—Psalm 91:4 (Z. '04-75 Hymn 120)

OCTOBER 24—"And as they led Him away, they laid hold upon one Simon, . . . and on him they laid the cross, that he might bear it after Jesus."—Luke 23:26 (Z. '04-155 Hymn 326)

OCTOBER 31—"Because Thy lovingkindness (favor) is better than life, my lips shall praise Thee."—Psalm 63:3 (Z. '01-246 Hymn 37)

Vineyard Echoes

Foreign Report

—by Brother David Bruce

[France, Poland, England, Italy, and Nigeria]

France and West Germany

LIFE in France and West Germany is much the same as it is in the United States, except that we may have it more abundantly. The brethren are able to meet together and have conventions. The Dawn is translated into the French and German languages and distributed on a monthly basis. The printing is done by commercial firms.

There are a large number of Polish-French brethren in France. We attended a convention at Lille, France, with 270 present. This was their "Golden Jubilee" convention. One of the special joys was the fact that one of our Polish-American brethren, Brother Wnorowski, of Orlando, Florida, had been at the first convention fifty years ago, and was also able to attend this one! This is a real testimony to his faithfulness and service to the Lord and the brethren, not only in the United States, but also in France and Poland.

One of the activities that was of interest to us was the fact that some of the Polish-French brethren have printed special issues of articles by Brother Russell relating to the regathering of Israel in fulfilment of prophecy, and have mailed these

articles to the government leaders in France and other countries, urging them to assist Israel and to take a stand on the side of Israel. I actually saw letters acknowledging the receipt of the articles, and admitting that there was merit in the thoughts presented.

The brethren are rejoicing in the same truth that we are, and accept the same harvest message and messenger that we do. We were blessed by our meeting with them and enjoyed our fellowship with them immensely. The example of their love and hospitality to us whom they had never seen before, was beautiful, and a lovely way to start our trip.

The German and French brethren also exhibit great love for the truth and the promises of God, and a deep appreciation of the high calling of God in Christ Jesus.

Poland

Poland was hit hard by World War Two. Warsaw was eighty per cent destroyed, and in the occupation by first one (Germany) and later another of the warring parties (Russia) it suffered the consequences of seeing many of its principal industries being used for the production of war materials and the home use of the invader. Its men and women were sent to work in the factories and fields of Germany. However, it is now emerging slowly from the effects of the terrible tragedy it has had to endure. The brethren are able to meet regularly and they hold a general convention every two years which 2,000 or more attend. They publish and distribute a bi-monthly publication, which includes Reprint articles, translated Dawn articles, and contributed articles. They are not able to be active in any type of public witness work, but continue to rejoice in the truth, and are able to gather new interest by paying special attention to their young people plus dissatisfied Jehovah's Witnesses.

We visited Auschwitz, a former concentration camp, where we saw how low man's inhumanity to man had sunk. Some of our brethren were in camps like these, and suffered and died there for the sake of the truth. How glad we are for the promises of God that in his kingdom "nothing shall hurt nor destroy in all my holy mountain."

The brethren here do not have much except the necessities of life. In Warsaw we had a meeting where 125 brethren attended, and none had a car! The Krakow class numbers about 200—with thirty classes in the nearby areas. We heard no complaints—just rejoicing—and they shared all they had with us.

England and North Ireland

The Dawn work has suffered a great blow in the loss of Brother Cornell. The brethren that are left, however, are determined to continue the good work of proclaiming the truth and building one another up in the most holy faith. We renewed old friendships here, and met brethren we had heard about from those who preceded us. From this standpoint it was a special blessing.

We attended the Port Rush Convention a bit apprehensively, for there had been extra violence in the days just preceding our visit. But we were told that "nothing ever happens in Port Rush," so we went. The day after we arrived, twenty-five incendiary bombs were planted in various shops in the city. However, they caught the two girls who had planted them, and were able to prevent all but two from doing any damage. Other than this, we had a quiet and blessed time, with twenty-six in attendance.

Their love for the American brethren makes this a happy memory, just as in the case of the brethren in the other coun-

(Continued on page 34)

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tries. We were sad each time we had to leave each one. We rejoice, knowing they are in the Lord's hands, just as we are.

Italy

Although we did not visit with any brethren here, Rome was an "on the way" stop for us from London to Nigeria. It was here that we saw where our brethren of many centuries ago suffered and died in being faithful to the Lord. The catacombs, the arena, the Colosseum where the early Christians were thrown to the lions so that the Romans would be entertained, made us realize how light our afflictions really are when compared with those of the martyrs of the past. The wealth of the Vatican contrasted sharply with the poverty all around, and we felt very keenly the need for the kingdom blessings to come soon.

Nigeria

Nigeria, too, shows how great a need there is for kingdom blessings. We saw on every side scenes of poverty and utter hopelessness. In the cities the people have the benefits of some of the basic conveniences, such as running water and electricity. But sewage runs in open gutters along the streets in most cases and the rains are twice welcome, for they provide a way of cleansing the gutters, in addition to providing water for plant and animal life. The areas we visited were primarily along the coast, and there is no lack of water such as there is in northern Nigeria.

The great material need here makes the message of the kingdom a welcome one indeed. The people gladly listen, and rejoice that some day there will no longer be scenes of hunger and poverty, and great lack of even the necessities of life.

Our activities were divided into two categories: (1) calling on those groups who had contacted us for help, and who had received literature, and (2) calling on Dawn follow-up names. We found that the groups who had received literature were making good use of it in most cases, and wanted and needed more. We tried to encourage better use of what was sent.

The message of hope and comfort is being preached to many, and as their understanding of the truth increases, we look for the message to continue to go forth. We leave the fruitage to the Lord, as we do in any efforts we engage in, whether in Nigeria or in our own country or elsewhere. The Dawn follow-up people were also a joy to see and visit. In all cases we found that they were enjoying The Dawn and sharing it with others. Some had a regular "lending library" arrangement in sharing their Dawns. We were pleasantly surprised at the amount of truth they had been able to grasp from just this contact with the truth. A university professor wants to have booklets so that he can get together students "on campus" and have Bible studies. Some want booklets and volumes in order to use them in their Methodist Church Bible study meetings. One of them had interested a professor in a teachers' college, who taught religion, and he is using Dawn articles to help him teach his course to other teachers. In most cases The Dawn follow-up names are the result of an ad placed in the National Geographic many years ago.

The truth is being broadcast over the radio in Nigeria, on two stations. It is possible that another will soon be added. We also had a very favorable meeting with the program director of NBC Lagos, who indicated that he needed TV films on the Bible and that he would put them on if he had them in his library. Arrangements are being made to ship him some films.

We are glad to have had the opportunity to go. We are happy to be back.

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Mon.-Fri.		Thursdays, 3:30 p.m.	
Tuscaloosa	WCFT	Champaign	WCIA
Lanett	CATV	12:30 a.m.	
Selma	WSLA	INDIANA	
ARKANSAS		Terre Haute	WTHI-TV Channel 10
Springdale	CATV	Sundays, 11:00 a.m.	
CALIFORNIA		IOWA	
El Centro	KECC-TV Channel 9	Urbandale	CATV
Sun. 9:30 a.m.		KANSAS	
Fresno	KMJ-TV Channel 24	Overland Park	CATV
Sundays, 7:30 a.m.		KENTUCKY	
Los Angeles	KTTV Channel 11	Louisville	WDRB
Sundays, 6:30 a.m.		Sun. 9:30 a.m.	
Sacramento	KTXL Channel 40	Nicholasville	CATV
7:00 a.m.		LOUISIANA	
San Jose	KNTV	New Orleans	WGNO
Sun. 7:00 a.m.		Alexandria	CATV
COLORADO		MAINE	
Grand Junction	KREX	Bangor	WABI
9:30 a.m.		Maryland	
Pueblo	KOAA	Salisbury	WBOC
8:00 a.m.		MASSACHUSETTS	
FLORIDA		Needham-Boston	WCVB
Tampa	WLCY	7:30 a.m.	
Fort Lauderdale	CATV	MINNESOTA	
Gainesville	WCJB	Duluth	CATV
9:00 a.m.		5:30	
Key West	CATV	MISSISSIPPI	
Mon.-Fri.		Greenwood	WABG
Miami Beach	WCKT	Biloxi	CATV
Panama City	WDTB	12:30 p.m.	
Pensacola	CATV	Columbus	WCBI-TV Channel 4
Fort Pierce	WTUX	Sundays, 7:30 a.m.	
GEORGIA		MISSOURI	
Columbus	CATV	St. Joseph	CATV
Macon	WCWB	Springfield	KMTC
11:30 a.m.		MONTANA	
West Point	CATV	Kalispell	KCFW-TV Channel 9
Dalton	CATV	7:00 a.m.	
HAWAII		Billings	KULR
Hilo	KPUA-TV Channel 9	NEBRASKA	
3:07 a.m.		Lincoln	CATV
		North Platte	KNOP

Television Schedule

NEW YORK		Sun. 7:00 a.m.	
Central Islip	WSNL	Oak Ridge	CATV
Watertown	CATV Cabelvision	Nashville	WDCN
Levittown	CATV	TEXAS	
NORTH CAROLINA		Lubbock	KSEL
Charlotte	WCCB-TV Channel 18	Port Arthur	CATV
9:30 a.m.		Pampa	CATV
Raleigh	WRAL	Pharr	CATV
OHIO		Corpus Christi-Athena	
Lima	WLIO		CATV & KEDT
Ashland	ACTV-CATV	Del Rio	CATV
Cincinnati	WCPO-TV Channel 9	Dallas	KXTX
Thursdays, 1:58 a.m.		UTAH	
Louisville	WJAN	Salt Lake City	KUTV
Zanesville	WHIZ-TV Channel 18	WASHINGTON	
Canton	WJAN	Seattle	KTVW-TV Channel 13
Wed. 8:30 p.m.		9:30 a.m.	
OKLAHOMA		Tacoma	CATV
Tulsa	CATV	WASHINGTON DC	WHFV
Muskogee	CATV	WEST VIRGINIA	
Mondays, 8:00 p.m.		Bridgeport	WDTV
PENNSYLVANIA		Huntington	WMUL & WCHS
Du Bois	CATV	6:30 a.m.	
Huntingdon	CATV	Oak Hill	WOAY-TV Channel 4
Philadelphia	WPVI	Wednesdays, 9:30 a.m.	
Pittsburgh	WTAE	Wheeling	WSTV
Sun. 9:30 a.m.		8:30 a.m.	
SOUTH CAROLINA		WISCONSIN	
Anderson	WAIM-TV Channel 40	Eau Claire	WEAU-TV Channel 13
Mondays, (Time to be announced.)		Fridays 6:30 a.m.	
Ashville	WANC	Rhineland	WAE0
7:00 a.m.		CANADA	
TENNESSEE		Sault Ste. Marie	
Knoxville	WTVK	Toronto	Cable
9:00 a.m.		WEST INDIES	
Chattanooga	WRIP	St. Kitts	ZIZ-TV Channel 5

SPANISH RADIO BROADCASTS SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA		TEXAS	
Tucson	KXEW 1600 kc. 8:30 a.m.	San Antonio	KUKA1250
MEXICO		8:30 a.m.	
Aguas	XEAC	URUGUAY	
Taxco	XEXC	Montevideo	Radio El Espectador
Tepec	XERK	810 kc.	Saturdays, 1:30 p.m.

Radio Broadcast Schedule

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.
Hamilton KCLW
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WRGM 1540 9:15 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 7:15 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alberta CFCW 10:45 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

Port au Choix Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Prince Albert Sask.

CKBI 900 10:30 a.m.

Regina, Sask. CKRM 7:45 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Vancouver, B.C. CJVB 1470 9:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

MALDIVE ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

Luxembourg

Lithuanian language

Radio Luxembourg

NIGERIA

Inbadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

URUGUAY

Montecideo Radio El Espectador

RADIO TOPICS FOR OCTOBER

6—“The River of Life”

11—“Opening the Gates of Hell”

20—“What is Death”

27—“Jesus, the Son of God”



The 1974 General Convention

THE General Convention of Bible Students for 1974 was held at Albion College in the delightful little all-American city of Albion, Michigan, from Saturday, August 3, through Thursday, August 8. The convention was attended this year by some 750 enthusiastic brethren and their families, many from neighboring Canada, some from faraway India and even Australia, and a memorable spiritual feast was thoroughly enjoyed by all, both young and old. Surely, the Lord's rich blessing was on all the arrangements!

The weather was just ideal throughout the six days of the gathering, clear and cool, contributing greatly to the comfort and enjoyment of the friends. The facilities of the entire college were generously made available to the brethren, and were more than adequate, with the dorms, meeting places and dining hall all in close proximity to one another.

We show here an exterior view of the beautiful, air-

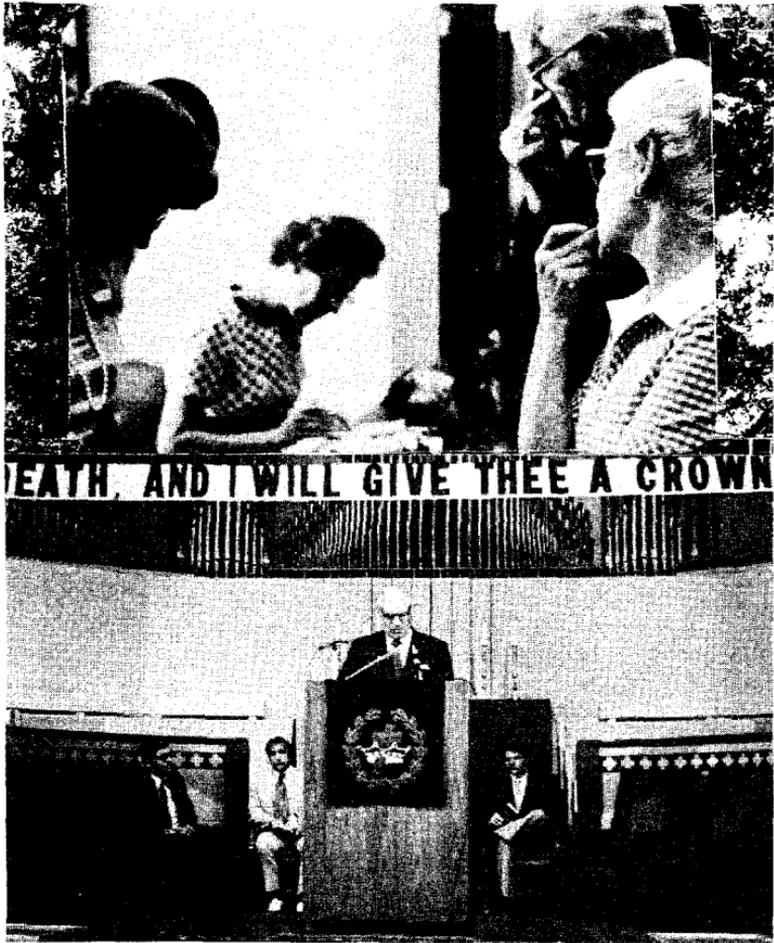
conditioned building where the meetings were held. The ceiling-to-floor windows let in an abundance of cheery light, and the singing voices of the brethren resounded full and strong from the hard, wooden surfaces.

It has been said that a picture is worth a thousand words, so we thought this year we would present a picture report of the activities of the convention. Therefore little text will accompany this account. We would remind the brethren, however, that tapes of all the talks, panel discussions and testimony meetings may be obtained from The Dawn.

However, we would say again at this time what we have said in other years, that an operation of this size and complexity requires much careful and prayerful planning by the brethren responsible for its spiritual success. So we are happy to present below a picture of four of the five-member General Convention Committee, for these are the brethren upon whom so much of the burden falls for "putting it all together."

We hope you will enjoy your picture-visit to the 1974 General Convention.





Registration Desk—“Now where do you suppose we can put this couple?”

Morning Devotions—
The convention begins!



Just a few of the many speakers
who served so faithfully in
providing the life and breath
of the convention

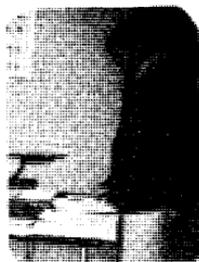


Opening Session
Eager faces—eager hearts!



Book Table

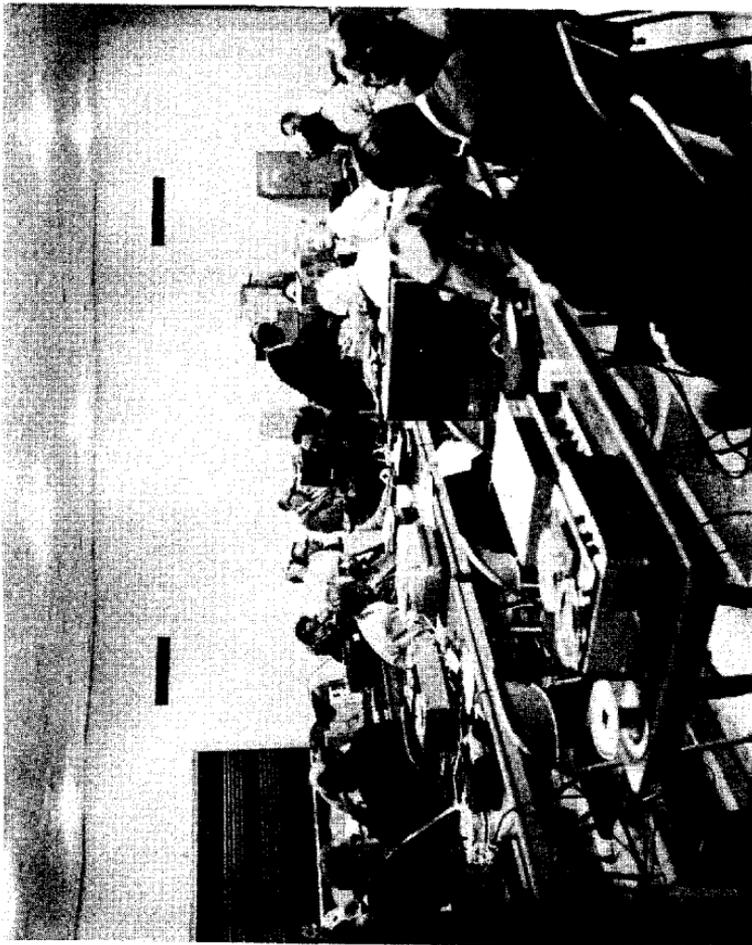
The brethren stocked up generously
with supplies for their own needs
and for witnessing



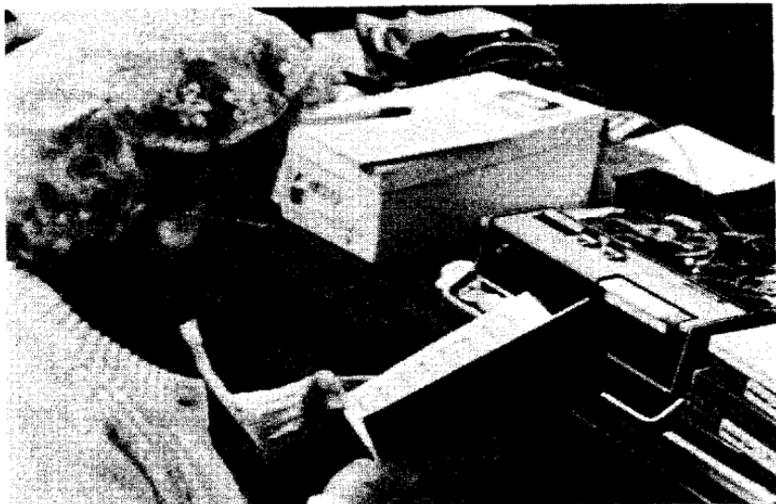
Children's Study Classes
This is always an important aspect
of the convention



Notice Bibles in use
One young people's study group (Bottom)
takes to the outdoors



Tape Recorder Room
General view, showing some
sixty recorders, all fed
from one microphone



Tape Recorder Room
Happiness is a convention
and a tape recorder!



Happy Faces at the Convention!
Here we have the oldest delegates
(age 90)—the youngest (2 months)—
the sleepest—and the happiest





Testimony Meeting

The meetings seemed all to short
as the friends crowded to the mikes
to raise their hearts to the Lord
in thanksgiving and praise



More Testimonies
and fellowship between meetings
and one of our fine singing groups



Meeting Is Over



So Off Through the Woods



and up the steps to the **Dining Room**
for **Food and Fellowship**



Vesper Services

These enjoyable events provided a refreshing close to the day of blessings, all the various groups singing so creditably and so beautifully



Vesper Services

One sweet young singer (top photo,
second from right) seems already
to be aspiring to a crown!



Between Meetings

We round up a few more happy delegates
(old and young) to the convention



You Won't Believe It

But that group in the upper right photo is occupying the nursery!

Lower left: Sister Jessie, one of our visitors from faraway India



Immersion Service

Fourteen brethren symbolized. We deeply regret our cameras missed two of our new brethren



Immersion Service

The minister in whose church the baptism was held said it was the most impressive such service he had ever witnessed

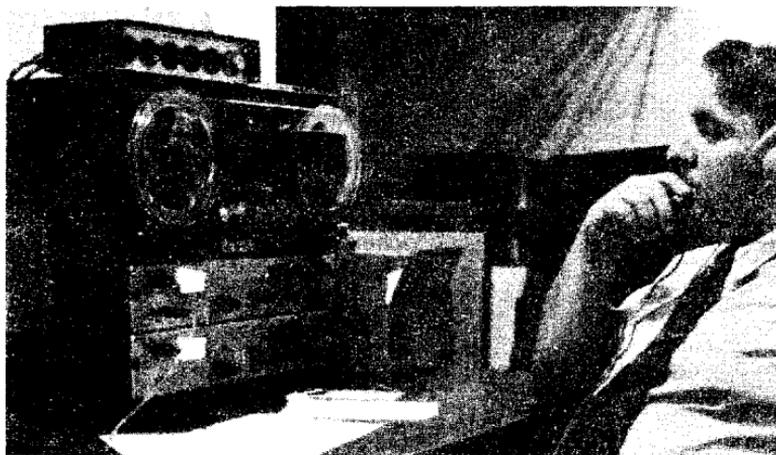


The Love Feast
With its fond but sad farewells!

And so, regretfully, this grand convention came inevitably to an end, and the brethren found their way once more to their various homes. But now they were refreshed, given a new vision of the glories of the heavenlies, and strengthened faithfully to continue in the narrow way, and to bear witness to God's love and to the truth.

We are happy to say the authorities of Albion College were so favorably impressed with our presence on campus that they have invited us to return for our General Convention in 1975, and we have gratefully accepted their invitation.

If you were present in 1974, we know you will surely want to return in 1975. But if you missed this year, why not begin planning, now, to attend next year, to bless, and to be blessed!



Official Recording Equipment

Above is shown the professional quality equipment which recorded all sessions of the convention. Tapes may be obtained by writing
The Dawn, East Rutherford, N.J.

Speakers' Appointments

York, PA	S. ALLEN		Birmingham, AL	17
	E.E. FAY	Oct. 6	Columbus, GA	18
Los Angeles, CA		Sept. 29	Louisville, AL	20
San Diego, CA		Oct. 2	Tallahassee, FL	21
Yuma, AZ		3, 4	Orlando, FL	27
Phoenix, AZ		5, 6	Miami, FL	29
Albuquerque, NM		7, 8	Orlando, FL	31
Taos, NM		9	E.K. PENROSE	
Pueblo, CO		10	Porcupine Plain, Sask.	Oct. 1
Denver, CO		12-14	Canora, Sask.	2
Montrose, CO		16	Winnipeg, Man.	3
	A. KRUMPOLT		Minneapolis, MN	6
Allentown, PA		Oct. 13	Owen, WI	8
	K. NAIL		Rockford, IL	10
Baltimore, MD		Oct. 6	Milwaukee, WI	12, 13
Philadelphia, PA		6	Columbus, OH	16
Boston, MA		13	Nashville, TN	22
New London, CT		20	Birmingham, AL	23
Detroit, MI		27	Louisville, AL	24
	G. PASSIOS		Orlando, FL	27
New Haven, CT		Oct. 13	St. Petersburg, FL	29
	H. PASSIOS		Miami, FL	31
Columbus, OH		Oct. 13	L. POST	
Cincinnati, OH		14	Pottstown, PA	Oct. 27
Nashville, TN		15	S. SURACI	
Muscle Shoals, AL		16	Sayville, NY	Oct. 6
			F. WASSMANN	
			Catawissa, PA	Oct. 20

Conventions

MINNEAPOLIS, MN, Oct. 6—2601 Fillmore St. N.E. Mrs. Mike Nekora, 2601 Fillmore St. N.E. 55418

MILWAUKEE, WI, Oct. 12, 13—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St. 53221

PRINCE ALBERT, SASK., Oct. 12, 13—The Parkland Hall, 15 St. & 10 Ave. West. Mrs. Janet Jinjoe, 428 13 St. East. S6V 1E3

SAN LUIS OBISPO, CA, Oct. 12, 13—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 1235 Peach St. #B. 93401 Ph. 408-543-7916

DENVER, CO, Oct. 12-14—Country Village Motor Inn, I-70 & Kipling St. Mrs. Harold Harper, 1456 S. Welch Circle, Lakewood 80228. Ph. 303-733-7877

CINCINNATI, OH, Oct. 19, 20—Masonic Temple, Social Room 3, 317 E. 5th St. Mr. John Slavich, 126 S. 22 St. Richmond, IN 47374

CLEVELAND, OH, Oct. 20—Masonic Temple, 3615 Euclid Ave. Mrs. Irwin J. Doran, 3442 Monticello Blvd. 44121

NEW LONDON-NORWICH, CT, Oct. 20—Mohegan Community College, Mahan Drive, Norwich. Mrs. Joseph Goulis, 155 W. Thames St., Norwich 06360

CHICAGO, IL, Oct. 27—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

DETROIT, MI, Oct. 27—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill, 48235

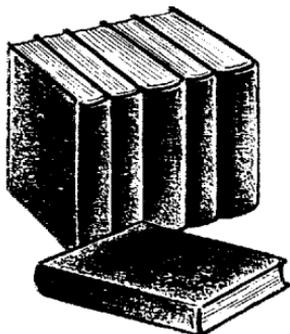
ORLANDO, FL, Oct. 27—Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley Jeuck, 587 Queens Mirror Cr., Casselberry 32707

NEW HAVEN, CT, Nov. 10—University of New Haven, 300 Orange Ave., West Haven. Mrs. Stephen Suraci, 19 River Road, East Haven, CT 06512

PONTIAC, MI, Nov. 17—YWCA, 269 W. Huron St. Mrs. Ora Lockwood, 110 W. South Blvd., Rochester 48063

PORTLAND, OR, Nov. 2, 3—YWCA, S.W. 10th & Main St. Mrs. Carlton Chandler, 10708 S.E. Cherry St., Milwaukie, OR 97222

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

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

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

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

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

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