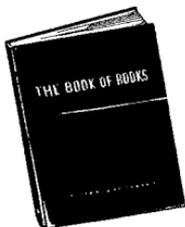


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The Dawn

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Highlights of **Dawn**

"The Earth Was Filled With Violence"

TURN on the radio or television at the end of any average day to catch the news, and what are you likely to hear? Along with the latest war news, sports, and weather reports, and the listing of intolerable restaurants, it could go something like this:

An off-duty policeman attempts to break up a midnight brawl in a ghetto bar. As a reward for his efforts he is stabbed to death. In an affluent suburb a middle-aged matron, loaded down with her marketing, is returning to her car. Two teenagers wrestle her to the ground, while a third seizes her purse. As timid onlookers go callously about their business, all three youths disappear. The occupants of a speeding car open fire with sawed-off shotguns on a corner restaurant in a quiet neighborhood and race away in a cloud of smoke. Casualties: one man with known underworld connection seriously wounded, one innocent diner killed before the eyes of his family.

Would this be an unusual evening's serving of news? Not at all! Rather, it is more and more becoming the daily diet of the news-hungry public—so much so, that even

among the decenter of our people these outrages are losing some of their power to shock. Murders and muggings, hijackings and hold-ups, robberies and rape—all, according to late statistics, are on the increase. Violence of all kinds, degrees, and description, it seems, is becoming with many a way of life.

“Violence Is in the Air”

Indeed, a recent article in one of the nation's foremost newspapers was headed, “Violence Is in the Air.” The writer went on to describe recent events in Argentina: the assassination of a general in the city of Rosario; the subsequent foiling of an attempt by guerrillas to murder still another general, and an incident which is now referred to in that nation simply as “Trelew.” Trelew involves a jail-break in which six guerrillas reportedly escaped from prison, hijacked a plane, and flew to Cuba. But nineteen others did not make it to Cuba; sixteen of them were fatally shot, according to official reports, while trying to effect their escape.

The three survivors, however, deny there was any attempt to escape, and claim that their guards opened fire on them without provocation. On the very day of this incident the government imposed a strict censorship on the news media. But Trelew is not dead—it could well be the rallying cry of revolutionists in that troubled country for a long time to come.

Revolutionary Violence

Almost simultaneously, news came of an attempt on the life of the Defense Secretary of the Philippine nation. As a result, martial law was declared in the land, and radio stations and newspaper offices were ordered closed in an effort by the government to control terrorist activities which were at least partially motivated, it is believed, by

the poverty and injustice resulting from inept government and the abuse of economic power by the ruling elements in that country.

The timing of this attempted assassination was probably related to the disastrous, widespread summer floods that wrought great havoc in the richest part of the nation, multiplying the already woeful plight of so many of the people. Although the government actions just taken seem to have brought the situation under control, the longer term outlook for the Philippine nation is not a happy one, and the feeling prevails, in the words of one writer, that there exists "the possibility of radical, even violent, change."

Religious Violence

Meantime, the ugly religious war in Northern Ireland between two segments of professed Christians continues drearily, almost monotonously on with its bombings and murders, bathing the city streets and country lanes with blood, intensifying rather than removing centuries-long hatreds. There seems to be no indication of a practical solution to this difficult problem; and such is the temper of the human mentality that news of further cruel developments in that pitiful strife hardly stir more than a ripple of interest in the minds of the general public.

And what can we say of the man-wrought horrors and atrocities of the recent Pakistani Civil War? Or of the unspeakable brutalities of the Vietnam War?

And Individual Violence!

But, as we noted earlier, it is not necessary to go abroad to observe such incidents, for there is no dearth of them in our own country, though they are generally on a more local scale. A typical example has just been reported in

which a kindly, sixty-five-year-old professor of law in New York City's Columbia University was fatally stabbed by three youths in broad daylight on a busy street within a few blocks of the university. In discussing this occurrence, one newsman referred to the area as one in which "violence is part of life's routine."

This unsavory episode had hardly been digested when, the following day, and in the same general area, a sixty-year-old psychiatrist on his way home (as had been the professor) was dragged into a hallway, beaten and stabbed in the process of robbing him of his money. "That's the way they usually do it," was the casual comment of a neighborhood worker.

Murder at Munich

Into this devil's brew of universal violence there was thrust an incident which shook even the dulled sensibilities of the civilized world—the murders at Munich. Perhaps it was the bizarre approach to this savage episode that captured the minds of the world. Perhaps it was the cold viciousness with which it was designed and executed. Perhaps it was the dramatic setting of the incident, wherein nations from all over the world were gathered to engage in friendly Olympic contests of speed and strength for the purpose, ostensibly, of fostering international good-will and co-operation.

It was against the background of this festive setting that a group of Arab terrorists invaded the living quarters of the Israeli athletes, murdered two of them outright, and held nine others hostage pending the hoped-for release of some two hundred Arab terrorists incarcerated in Israeli jails. In the course of efforts by the German police to effect the release of the Israeli hostages, all were killed by the terrorists, while five of the Arab extremists also died under the guns of the German sharpshooters. When the

terrible news was belatedly announced, shock waves of dismay and horror spread around the world; and the illusions of amity and good will, built up over the years of preparation for the games so carefully and at so great expense, were shattered.

Israel's reaction to this outrage was predictable. Twice within two weeks following the incident she launched raids into Lebanon with planes and tanks, serving notice, it would seem, on the Lebanese government to crack down on terrorists who are finding refuge, if not aid and comfort, in that nation. Israel's foreign minister has made it clear that every act of Arab terrorism against Israel will bring its "eye for an eye" counterpart of retaliation.

And Now—Death by Mail

In the aftermath of Munich a newer form of violence has come into use by the extreme radical Black September group of Arab terrorists. It is a form of "death by mail" wherein a small explosive device, usually about the size of an average tea bag, is enclosed in an ordinary envelope which detonates when the letter is opened by its unsuspecting recipient.

This devilish device was mailed to Israeli officials in many land, and one Israeli official in London was so killed. Others were also received by Israeli officials in New York City, but these were defused harmlessly by the New York City police. It has been reported, ironically, that these devices have been used by the United States forces in Vietnam, where they have been released from planes in great numbers.

But the tragedy at Munich aroused the whole world to a realization of the magnitude of the threat to an ordered world society that is being posed by the proliferation of violence, whether by the few or by the many. It served to

bring the issue of terrorism sharply before the minds of all responsible people, and the subject was placed, though not without difficulty, on the agenda of the General Assembly of the United Nations. To some, it was surprising that any nation in this troubled world would oppose the consideration by that body of so important a matter; but China and certain Arab and African nations did so, joining in an attempt to block the move.

The position of these nations is that terrorism is a tool that may be properly used under certain circumstances. Said China's representative at the General Assembly, "It is perfectly just for the oppressed nations and peoples to use revolutionary violence against the violence of imperialism, colonialism, neocolonialism, racism and Israeli Zionism." The representative of one African nation said that putting the item on the agenda would lead to more violence, rather than to less.

Is God Unaware?

And thus, even the United Nations organization, whose avowed purpose is to bring harmony and co-operation among the peoples of the world, could not unanimously agree on so basic a requirement to the attainment of world peace. National interests and national hatreds, long standing and widespread social and economic injustices, ideological differences and religious intolerance, personal ambitions—all combine with human imperfection to frustrate human efforts to achieve the goal of universal peace and good will. Where, then, will it all end? Is man to be forever seeking, and never finding, his paradise on earth? Will the Almighty God of love forever look upon man's inhumanity to man with seemingly disinterested eyes?

The Scriptures tell us that he will not. In Genesis 6:3 it is recorded that the Lord said, "My spirit shall not always

strive with man." The circumstances surrounding this statement are most significant. At the time, Noah was five hundred years old, and we are told that "it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

It is agreed by most students of the Scriptures that these sons of God were angels who "kept not their first estate." And "the daughters of men . . . bare children to them" who became "giants in the earth," and "mighty men which were . . . men of renown." (Gen. 6:1-4) The account goes on to say that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5

Because of the sin of disobedience, man had been driven out of that lovely paradise in Eden which could have been his peaceful, everlasting home; and now in the course of time the whole earth had become corrupt before God. Indeed, so evil had conditions in the earth become that God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

We are not told just what form of violence filled the earth. Neither are we told whether it was directed by the "giants," the "mighty men . . . of renown" against the weaker inhabitants of the earth. But we are left in no doubt that it was of such character and magnitude that the Lord of the universe saw fit to eradicate it from the earth with a cleansing flood, and to begin the human race anew with Noah and his three sons and their wives. The Apostle Peter describes this historic event as the destruction of a world. He writes, "the world that then was, being

overflowed with water, perished." (II Pet. 3:6) Thus did God see fit to deal with that first world order, which had become overrun with violence.

And now, again, the earth appears to be approaching much the same condition. Corruption, dishonesty, and immorality are rife throughout the entire fabric of so-called civilization. And violence! how frequently that word recurs in our newscasts, our daily newspapers, our magazines. Violence of every form and description, perpetrated by corrupt individuals, by evil institutions, by selfish nations. It is rampant in the home, on the streets, in the air, on the battlefield. The selfish misuse of devices created in our "enlightened" civilization has made it frighteningly possible for one man or a small group of men to affect, to control, and to dictate the actions, lives, and well-being of untold numbers of their fellows. And the Scriptures indicate that once again the time is approaching when the Lord will take a strong hand in the affairs of men. Indeed, we believe that he has already begun to do so.

"Lawlessness Brought to the Full"

Toward the close of his ministry Jesus' disciples asked him what would be the signs of his second presence and the end of the age. In describing the events and conditions that would come about before that time, he included the statement that "iniquity shall abound." (Matt. 24:12) The English word for iniquity is translated from the Greek word **anomia**—a, no; **nomos**, law; hence, no law—or lawlessness. It is so translated by some authorities, e. g., Rotherham has it as "lawlessness being brought to the full" (also see Diaglott, New English Bible, Amplified Bible). Luke describes this same time as one of "perplexity," from a Greek word meaning "no way out." The violence and lawlessness which is increasingly corrupting the

earth, and the apparent inability of decent men to control it, would seem to indicate that we are in the last days of the age. Concerning this time, Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31

Speaking of his second advent, which would precede the establishment of the kingdom of God in the earth, Jesus said, "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, . . . and KNEW NOT until the flood came, and took them all away; so shall also the presence of the Son of man be." (Matt. 24:38, 39) As the inhabitants of that first world failed to realize the imminence of its destruction in the flood, so are the people today oblivious to the fact that our Lord has indeed returned, and is even now, as the Arm of Jehovah, directing the forces of destruction which shall bring this second world, this present evil world of lawlessness and violence, to an end.—Isa. 13:9-13; II Pet. 3:7, 10, 12

"They Shall Not Hurt nor Destroy"

Once more, the Lord, so to speak, will wipe the slate clean—but this time he will establish his kingdom in that new world "wherein dwelleth righteousness." (II Pet. 3:13) The lesson to humanity of the exceeding sinfulness of sin will have been ended. During that thousand-year-long reign by Christ and his glorified followers—the faithful of this Gospel Age—all forms of evil will be put down, and "violence shall no more be heard in the land." (Isa. 60:18) No longer will the wicked flourish like a green bay tree, but the righteous will be rewarded with everlasting life.

In that wonderful new world Jesus will judge the poor with righteousness, and "reprove with equity for the meek

of the earth, and with the breath of his lips shall he slay the wicked." And of that glorious, long-promised kingdom it is written that "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:4, 9

□



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19—"Our Day in Prophecy"

12—"Not of This World"

26—"The Opening of the Books"

Bible Study

LESSON FOR NOVEMBER 5

The Church in the Secular State

MEMORY VERSE: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

—Matthew 22:21

MATTHEW 22:15-22

THE title of the lesson hardly fits the Scripture citation, for there was no Christian church in Jesus' day. Then, it was a case of the Jewish people, who were looked upon as God's people, being subjects of the Roman Empire. To all intents and purposes the Roman Empire was a secular state, although their Caesars were worshiped by the Romans as their chief religious ruler—Pontifex Maximus.

However, the lesson can well be applied to the faithful Christian in a secular state, for in this situation, as with the Jews under Rome, there are certain obligations to be recognized and honored even by those who have dedicated their lives to the service of the divine call, and certainly one of these is the paying of taxes. The view of the rulers in the

secular state is that everyone receives certain benefits of life under their protection and rulership, and that it is just that they pay tribute for these benefits.

A great deal of tolerance was extended toward the Jewish people under the rulership of the Roman Empire. They were allowed to worship their own God as their fathers had done, and it was not demanded that they worship the Roman gods. But they were not exempt from paying taxes. The Jewish people as a whole were not too unhappy with this situation. Many of them believed that their subjugation to Rome was a punishment from God for their sins against him, so they accepted it as ungrudgingly as possible.

However, there was one group of Jews known as the Zealots. These were militant toward

every aspect of the Roman rulership over them, and were always seeking an opportunity to rebel. It was the rebellion of this group which finally brought about the destruction of Jerusalem and the temple. The Zealots were particularly opposed to the paying of tribute money to Rome.

This formed the background of the Pharisees' question, "Is it lawful to give tribute unto Caesar?" The tax in question was a head tax, and was to be paid with a small silver coin known as the **denarius**—having a value of about twenty-five cents.

And as always, Jesus was wise. He asked whose inscription was on the denarius, and of course his questioners had to answer that it was Caesar's. Then his simple answer was, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." No one could find fault with this answer. Caesar had provided them with money to use, and he had the right to ask for a small portion of it back in tribute if he so elected. How meaningful indeed is our memory verse!

ACTS 5:27-29

Here again is a scripture which, like the previous one, does not pertain to the Christian's position in the secular

state. The ones endeavoring to prevent Peter and John from proclaiming the Gospel of Christ were the religious rulers of Israel, and did not in any sense represent the civil rulers of Rome.

The circumstances are of interest. Peter and John, by the providence of the Lord, had healed a man who had been lame from his birth. Peter had explained that he was restored to soundness of limb because of faith in Jesus whom the Jews had crucified. These two zealous apostles were then arrested and put in prison overnight. The next morning they were released because the high priest and his associates were fearful of the reaction of the people, for they knew that the apostles had done only good, and that there was evidence that God was with them.

The council deliberated as to what further action to take, and decided to give the apostles their freedom, but to forbid them from further preaching the name of Jesus. "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

QUESTIONS

Should Christians pay taxes?

Should Christians yield if religious prejudice demands that we cease to preach Christ?

All Nations Under God

MEMORY VERSE: "He . . . hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:26

ISAIAH 45:1-6

THE title of our lesson, "All Nations Under God," is somewhat misleading, for until the present time the only nation of earth which has been directly under God, and acknowledged by him as being his nation, was ancient Israel. In Amos 3:2 the Lord speaks, saying to Israel, "You only have I known of all the families [nations] of the earth."

The first part of our lesson calls our attention to God's prophecy concerning Cyrus, spoken through Isaiah. Cyrus was the one who uttered the proclamation which set the Israelites free from their captivity in Babylon. This is recorded in the first chapter of the Book of Ezra. He was greatly used by the Lord in the release of the Israelites from bondage; and although only a relatively small portion of the Israelites actually took advantage of the situation and returned to Palestine, Cyrus did his job well.

Cyrus is referred to in the lesson as the Lord's anointed—not THE anointed, which is Jesus and his overcoming church—but the one whom the Lord had chosen and authorized to deliver Israel from bondage; and the whole lesson indicates that God's dealings with Cyrus were not for the purpose of exalting him, and enabling him to build a mighty empire, but in order that, in the Lord's way, he might be a blessing to Israel.

Notice verse 3: "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Jehovah was not the God of the Medo-Persian Empire over which Cyrus was the head, and God's dealings with him were not to assure him of this, but to reveal to him, through the manner in which Cyrus would bless Israel, that Jehovah was the God of Israel.

Through Daniel, God had told Nebuchadnezzar, king of Babylon that whithersoever mankind dwelt he had made him ruler over them. This does not mean that Babylon under this wicked king was God's kingdom, but simply that the Lord would overrule in the king's affairs in a manner that would be for the best interests of his own people, the Israelites. The king of Babylon was permitted to take the Israelites into captivity; and now, in our lesson, we see him overruling in the affairs of another heathen king to release them from captivity.

AMOS 9:7, 8

In this scripture we have another example of the fact that God sometimes dealt with other nations in order that Israel be benefited. The sinful kingdoms are often destroyed, but, as the Lord assures us, even though Israel might sin by co-operating with those of the "sinful kingdom," "I will not utterly destroy the house of Jacob, saith the Lord." It is not difficult to discern the difference between God's attitude toward the heathen nations of earth and the nation of whom he declared, "You only have I known of all the families of the earth."
—Amos 3:2

I TIMOTHY 2:1-5

Here again we have a passage of scripture which can easily be

misconstrued. It is the people of spiritual Israel who are here mostly concerned—God's "holy nation" of the present Gospel Age. (I Pet. 2:9) Paul exhorts the Lord's people to pray for "kings, and for all that are in authority." Paul did not indicate that such prayers were to be for the blessing of kings and for all in authority, but rather that "we may lead a quiet and peaceable life in all godliness and honesty."

This prayer, then, when offered, is actually on behalf of the Lord's own consecrated people. Such prayers were especially appropriate in the days of the Early Church, and later under Pagan Rome, for the Lord's people in those days suffered much persecution from civil authorities, and the extent to which the Lord overruled in the affairs of the wicked Roman rulers to give his own people periods of release would indeed be a blessing.

God "will have all men to be saved." He has not ruled against any, but has provided Jesus to give himself a ransom for all and to be a future Mediator between God and men.

QUESTIONS

Explain the difference between God's hand in the affairs of nations in general, and his care of his own people.

Living on the Brink

MEMORY VERSE: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Corinthians 4:18

PSALM 33:13-17

THE entire human race is living on the brink of death, being under the condemnation that fell upon Adam because of his transgression of divine law. The entire period of life, from the cradle to the grave, is a cycle which ultimately ends in death. This is because "all in Adam die." But we are thankful that this experience of the human race is not to last forever, for we have the assurance of God's Word that "all in Christ shall be made alive."—I Cor. 15:21, 22

Man's headlong plunge over the broad road that leads to destruction continues in times of peace as well as in war. Even a king over a mighty army is not necessarily safe from death by the mighty host that defends him. Just so "an horse is a vain thing for safety: neither shall he deliver any by his great strength." There may be temporary deliverance

from death in times of war, as well as in times of peace, but eventually all in Adam die.

ISAIAH 31:1-3

This section of the lesson reflects, it is claimed by students, a historical situation, which was the sending of a Jewish delegation to Egypt to obtain military help in a proposed rebellion against the Assyrians. Through Isaiah the Lord explains to his people that this is an unwise move because the chariots and horsemen of Egypt, even though strong, could not help them, and impliedly rebukes them because they "look not unto the Holy One of Israel, neither seek the Lord." If the proposed rebellion of the Israelites against the Assyrians was proper, they should have looked to the Lord for help.

After all, the Egyptians were mere men and not God, and their horses flesh and not spirit. How clearly the Lord states the matter: "When the Lord

shall stretch out his hand, both he that helpeth [the Egyptians] shall fall, and he that is holpen [the Israelites] shall fall down, and they shall all fail together." It is always a tragic mistake for the Lord's people to leave him out of their planning.

JEREMIAH 21:8-10

In this scripture we also have a historical situation. It was at or near the time when Babylon was about to overthrow Israel's last king. Egypt was fighting against Babylon, and many of the Israelites believed that they could find safety within the city of Jerusalem. But this was not the Lord's way of saving them, and he instructed Jeremiah to say that he was setting before them the way of life and the way of death.

The way of life was for them to leave the city and permit themselves to be taken captives to Babylon, and the way of death was to remain in the city and be destroyed. The Lord said, "He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out and falleth to the Chaldeans [Babylonians] that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the Lord; it shall be given into the hand of the

king of Babylon, and he shall burn it with fire."

This forecast was carried out, and while the Israelites were taken captive to Babylon for seventy years those who yielded to this providence of the Lord did have their lives spared. They were not destroyed when the city of Jerusalem was ravished by fire.

The Memory Verse

Our memory verse presents an entirely different conception of God's providences in the lives of his people. It is the conception of faith. This faith view of God's providences which belong to God's people during the Gospel Age enables us to see things in God's dealings with us which are not seen by natural sight or understood through the natural senses.

If we are passing through trials, and calamitous things are happening in our lives, the eye of faith looks beyond these and sees the hand of God working in us as new creatures, to cause all things to work together for our good.

QUESTIONS

Describe the historical events mentioned in our lesson.

Contrast God's dealings with his people now, with former times.

What Kind of Peace?

MEMORY VERSE: "Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5:9

MICAH 4:1-4

FOR hundreds of years the nation of Israel was accustomed to being ruled by God from Jerusalem, in which Mt. Zion was "Capitol Hill." For the most part, the prophecies of the Old Testament are addressed first of all to God's typical people Israel. For this reason there are a number of instances in which the messianic kingdom is likened to a "mountain"—the "mountain of the Lord." The Israelites would know that this referred to the rulership of the Lord.

So in this first section of our lesson we are informed that "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." That this "mountain of the Lord" is established "in the top of the mountains" suggests that it will take a dominating position in the affairs of men.

"Many nations"—Isaiah's similar prophecy says "all nations"—"shall 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." As the prophecy states, this foretold "mountain" of the Lord consists, really, of the "house" of the Lord, which is a reference to God's ruling house, consisting of his beloved Son Christ Jesus, and associated with him his glorified faithful followers who also qualify to become sons of God.

Verse 3 indicates that even after the kingdom of the Lord's house is established there will be "strong nations" afar off to be rebuked. So the Lord will do a judging work among the people, and these strong nations which might still be resisting the authority of the Lord's ruling house will be rebuked, obviously for the pur-

pose of bringing them into line with the kingdom and its laws.

It will be a time when swords will be beaten into plowshares, and spears into pruninghooks. The people will learn war no more, and certainly if they do not learn war they will not go to war.

Economic security will be provided for the people through the agencies of that kingdom. And how beautifully this thought is expressed: "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."

MATTHEW 24:6-8

Matthew, chapter 24, is, to a large extent, answers by Jesus to the disciples' question, "What shall be the sign of thy coming [Greek, presence], and of the end of the world?" (vs. 3) There have been "wars and rumors of wars" throughout the age, but as Jesus points out, when the time came concerning which his disciples asked, nation would "rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

It is believed by many students of prophecy that nation

rising against nation, and kingdom against kingdom is descriptive of world war—and in this instance, the first World War. Certainly there have been famines and pestilences in the earth since that time. The word translated "sorrows" is from a Greek word meaning "the pains of travail."

JAMES 4:1-3

Here the "wars" referred to are among the Lord's professed people—their personal struggles, perhaps, for favoritism or other advantages. The indication is that these "wars" were being made a matter of prayer. But, as James explains, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Here James describes selfish prayers, and these will not be favorably answered by the Lord. Prayer is not designed to obtain things from the Lord which are to be used selfishly. This is one of the important points to keep in mind in connection with all our praying.

QUESTIONS

What is the "mountain of the Lord"?

How will it bless the people?

What is one of the signs of the end of the age?

Will selfish prayers be favorably answered?

Christian Life and Doctrine

The Privilege of Thanksgiving

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—Psalm 92:1

BY PROCLAMATION of the President, the fourth Thursday of November is designated a day of thanksgiving—this year that will be November 23. Consecrated, truth-enlightened Christians are always glad to give thanks, and will be glad to give thanks unto the Lord on this day. Indeed, if we are living up to our privileges, we will be giving thanks to the Lord every day. Paul wrote, "In everything give thanks," and since we know that "all things" are working together for our good as new creatures in Christ, thankfulness will be welling up in our hearts and finding expression through our lips for every experience of life.—I Thess. 5:18; Rom. 8:28

All the Lord's people appreciate the blessings which he continuously showers upon them. Giving thanks is the expressing of this appreciation—first to the Lord, and also, as a testimony of the Lord's goodness, to those with whom we come in contact. "It is a good thing," our text declares, "to give thanks unto the Lord, and to sing praises" unto the Lord's name. Here the thought seems to be that we express our thanks to the Lord, and sing praises to others—and certainly our songs of praise are expressions of thanksgiving.

David wrote, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works." (Ps. 26:

7) This expression is found in a very interesting and revealing context. Opening the psalm, David wrote, "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide." (vs. 1) Neither David nor any other member of the fallen race has been capable of living up to God's standard of perfection, but as the consecrated people of God it is essential that we maintain our integrity before him in the sense of always being willing and anxious to do right. Maintaining such an attitude before the Lord, we will want him to judge us, and to reveal to us those things in which we are not pleasing to him.

In the Lord's Strength

David knew that he could not maintain his integrity in his own strength. We, also, would fail in our own strength. It is only as we have faith in the Lord's willingness and ability to help us in our every time of need, and make use of his every provision to give us strength in him and in the power of his might, that, like David, we can have confidence that we will not "slide."

David continues, "Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes: and I have walked in thy truth." (vss. 2, 3) The psalmist was so desirous of being right in the Lord's sight that he invited him to examine and prove him. This was asking a great deal, for the psalmist would have no way of knowing what severe methods the Lord might use to prove him, or what experiences the answer to this prayer might bring. But he had two good reasons for making this request: (1) He was confident that God's loving-kindness was before him. (2) He was walking in the Lord's truth and knew that the truth would be his "shield and buckler."

The psalmist then expresses some aspects of his integrity. "I have not sat with vain persons," he wrote, "neither

will I go in with dissemblers.” (vs. 4) With David, it was not a matter merely of refraining from fellowshiping with dissemblers, while at the same time secretly wishing that the law of his God did not prohibit him from doing so. It was more than this! “I have hated the congregation of evil doers,” he wrote, “and will not sit with the wicked.”—vs. 5

Should Hate All Evil

Not being acquainted with the circumstances which prompted this expression of hatred for evil, we can apply it only in principle to our own stand for the Lord and for righteousness. We can apply this principle to all evil—to everything that is out of harmony with the Lord. We are not to have fellowship with any of Satan’s works of darkness, not merely because we are forbidden to do so, but because, like the psalmist, we hate them. This is implied in being conformed to the image of God’s dear Son, of whom it is written that he loved righteousness and hated iniquity.

In Psalm 19:12-14 we find David praying, “Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.”

The psalmist knew that the only way he could be truly innocent before the Lord was to have his God cleanse him from secret faults, and keep him from committing presumptuous sins. His own part in this was in humbly and sincerely looking to the Lord to examine and prove him. Even then David could not be innocent in the sense of being free from all sin. But his heart could be pure; and, upon the basis of this purity of heart intention, he knew that the Lord would accept his devotions and his sacrifices. It was in such an attitude that he could “compass,”

or embrace, the Lord's altar; that is, offer the sacrifice of thanksgiving to the Lord.

And this, the psalmist indicates, would result in his publishing "with the voice of thanksgiving," and telling of all the Lord's wondrous works. Paul expresses a similar thought when he wrote, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:15, 16

A Fruit of Righteousness

As David reveals, his thanksgiving to the Lord was the inevitable result of his longing desire and resolute determination to maintain his integrity before the Lord. This indicates—and we believe that every consecrated child of God will affirm it from personal experience—that true and spontaneous thanksgiving to God can come only from the heart that is in tune with him.

We cannot be in rebellion against the Lord's instructions, resisting his providences, and at the same time have our hearts overflowing with true thanksgiving to him. Thanksgiving is the overflowing of hearts that have been emptied of self, and filled by the Holy Spirit, through the written Word and the providences of the Lord with which we are surrounded, filled with the love of God. If the love of God has thus been shed abroad in our hearts, we will find that it is indeed a good thing—yea, a very delightful thing—to give thanks unto the Lord.—Rom. 5:5

Viewed in the proper light, every experience of life is an occasion for thanksgiving. We are thankful for God's keeping power in our lives; that he has not permitted us to fall. We are thankful for the assurance that he will never leave us or forsake us; that having begun a good work in us, he will finish that work in his own due time,

and through whatever agencies he may deem wise to choose.—Phil. 1:6

In this respect our thanksgiving is both retroactive and prospective. We thank God for past mercies and for the hope of future blessings—blessings which we know will continue to flow from Him to “us-ward” in ever-mounting streams of his loving-kindness and grace.

Thankful for Spiritual Vision

As our minds turn backward we thank God that he “inclined” unto us—heard our cry for help, lifted us out of the “horrible pit,” and set our feet upon a “rock.” (Ps. 40:1, 2) There are millions of sincere people in the world who are seeking after God who do not, and in this age will not, find him. It will not be until the Millennial Age that he will “incline” toward these. That will be the time of their “visitation.” It is only “a little flock” that the Lord is now seeking, and happy are we if he has given us “the new song” to know and to sing.

And think what this means! While in the horrible pit and the miry clay we were alienated from God through wicked works—originally the wicked works of Adam through whose sin condemnation came upon all men. But the Lord opened the eyes of our understanding, and thus enlightened through the truth, he extended to us the high and holy calling of this Gospel Age. Through faith in the blood of Christ, which alone could make us acceptable—a faith that was demonstrated by a full consecration to do God’s will—we received the assurance of reconciliation with God, and of no longer being alienated from him. What a continuous cause for thanksgiving this should be!

Further Blessings

“Peace with God through our Lord Jesus Christ” opens the way to further blessings which the Lord has provided in his plan. Paul wrote concerning “this grace wherein we

stand," which causes us to "rejoice in hope of the glory of God." (Rom. 5:1, 2) Yes, not only do we now have peace with God, and enjoy fellowship with him, but he has established our "goings" in the narrow way that leads to "glory and honor and immortality." (Rom. 2:7) O yes, we shall have tribulations, but this will help to develop patience; and if we continue patiently to endure these experiences they will lead to a hope that maketh not ashamed, "because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. 5:3-5

Having peace with God through our Lord Jesus Christ by continued faith in his promises and in their fulfilment, we gradually acquire the peace "of" God. God enjoys peace, because he knows that he is in perfect control of every situation in his entire universe. We can have this same peace, this same tranquillity of mind, through faith in his promises to love and care for us. We know that he will never leave us nor forsake us. We know that there is no circumstance in our lives that he is not capable of overruling for our highest good. We know, moreover, that while at times his providences may frown upon us, behind that frown is his smiling face of love which will not permit us to be tested above that which we are able to bear.—I Cor. 10:13

Rejoice in the Lord

Paul expressed a similar thought when he wrote, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:4-7

The peace of God is a part of our present inheritance as new creatures. And what a glorious portion it is! The

world is filled with confusion and fear: the strife of tongues; the conflict of arms—real and threatened; economic insecurity, and the uncertainty of friends, all contribute to turmoil in the hearts of the unconsecrated.

But it is not so with those into whose hearts the Lord has shined with the Gospel, and who have accepted this message and have acted upon it. Just as God knows that in due time he will lead the world into its desired haven and that nothing can interfere with the outworking of his plans and purposes, so these know that he is fully capable, and abundantly willing to hedge them about with his love and care, and that day by day he is doing so. Is this not cause for the continual giving of thanks?

For Every Experience

Our thankfulness should not be merely along general lines. Rather, each experience that comes to us affords an opportunity to give thanks. If we have availed ourselves of the provisions the Lord has made through his Word and the help of the brethren to increase our understanding of his plans and purposes, we will want to give thanks to God for the better understanding we have thus acquired, and the better understanding of his will which makes our fellowship with him more intimate and blessed.

If we have been faithful in the use of the various opportunities we have had to show forth the Lord's praises by making known the glad tidings of the kingdom, we will be thankful for the experiences we have enjoyed in thus bearing witness to the truth. Perhaps the Lord has used us to communicate the truth to one whom he has called. Truly, this would be cause for thankfulness!

On the other hand, it may be that all our efforts to make known the glad tidings to others have failed. Perhaps those to whom we have witnessed have turned away with indifference, or possibly have scorned or even persecuted us. But this also is a cause for thankfulness, for such experi-

ences are among the witnesses of the Spirit that we are the children of God. (Rom. 8:16,17) Jesus explained that no one could come to him unless drawn by his Heavenly Father. (John 6:44) So if those to whom we witness do not show appreciation of the message, it is because they are not drawn by God.

But we can be thankful for the realization that a time is coming in the divine plan when they will be enlightened and given an opportunity to walk up the highway of holiness—the return road to human perfection and to reconciliation with God. At the same time we can be especially thankful that the Lord has drawn us and that we have been given “eyes” to see and “ears” to hear the joyful sound of present truth.

Not only are we thankful for God’s loving-kindness to us as individuals, but we give thanks to him for the wonderful manner in which his favor continues with his people as a whole. He blesses us in our ecclesias and in our conventions. We are thankful for the privilege we enjoy of working together in a general ministry of the truth by means of the radio, television, through magazine advertisements, and in other ways.

We are thankful that in the Lord’s providence his people are provided with free literature which they can distribute when opportunity affords. In this time of the end with its increase of knowledge, many are thankful that now, by means of the tape recorder, they can hear the voices of their brethren in hymns of praise to God, and in messages of enlightenment and encouragement.

Truly, the Lord is good to all of his people! The psalmist wrote, “Blessed is the people that know the joyful sound: they shall walk O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.” (Ps. 89:15,16) That we have been given to know the joyful sound of present truth is, in itself, an evidence that we are walking in the light of the Lord’s countenance; that his favor is upon us. □

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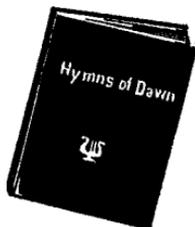
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Love in Action

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:16

WE WILL not examine the root meanings of love, or the various Greek words so translated. We will not be technical or scholarly. But we shall endeavor to be practical, because when we speak of love in action we are talking about its evidence in our lives. We hope to explore the manifestations of love in our relations with one another, and to consider problems which may indicate inaction of love.

If we have love for the Lord, and love for one another, it means that we love self less. We hope that we will eventually come to love self not at all. In our text the apostle, speaking in relation to specific matters, lays down a general principle that many of us have followed in our testimony meetings. His admonition causes one to consider, What attitude will a confession of this kind, confessing my faults to others, create in me? We admit that to the natural-minded this kind of admonition sounds like strange counsel.

The perspective of the scripture is that none of the Lord's servants should attempt to stand alone, to serve alone, or to be strong alone. Rather, the apostle is striving to encourage the development of a brotherhood in the complete meaning of that word—a brotherhood wherein each loves the others; a brotherhood wherein each will do

and give and die to serve one another. And in this broad concept of the brotherhood we are thankful that the saints of the early age had in mind the complete brotherhood, including those who were to come to a knowledge of the truth in this, our time. Our view of this should be similar: it is a brotherhood whose members, while knowing what they do of one another, will use that knowledge for their assistance and growth.

It is possible to use a mirror with the wrong thought in mind. In comparing our brethren with ourselves, sometimes, because of our self-approbateness, we may find that we are somewhat satisfied with what we have wrought. But if we use the mirror for its true purpose of enabling us to make a comparison between ourselves and the perfect Pattern—which is really the only logical basis of comparison—then we will not be well-pleased with the results of this examination.

James seems to have given us divine advice, and therefore we are convinced that it is good advice. When we confess our faults to one another it indicates that we have been watching ourselves, having before us the perfect Pattern, and have discerned that there is a lack in ourselves. It assures us that others may be striving and failing as we may be, and this might be one of the principal encouragements that each of us can draw from hearing someone else reveal the awareness of their own mistakes. It indicates that we sincerely want to do better, and that subsequent failings of our own will not be approved, any more than past failures.

Confessing our faults to one another gives us an opportunity of prayer on one another's behalf, which is, of course, the specific point the apostle is making in James 5. It testifies that we will not rejoice in the knowledge of another's faults, even as we ourselves wish similarly to be dealt with by our brethren.

And yet, how will such heart confession of ours aid toward our sanctification, if we in turn do not believe such confessions by our brethren? If, instead, we think that such a one has not really been doing an adequate job of fighting, and just must not have been called by God; if, instead, we think of him as weak, and not overcoming because of a lack of application; or if we conclude, perhaps even properly, that a brother or sister is always failing in the same test? If in any of these points any of us judges another, then the love of the brotherhood is not functioning as it should.

Is it truly possible for any of us to draw near to God, and not draw near to his people? This was apparently a subject which John considered in his association with the early brethren, because he states, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—I John 4:20

Does our love for our brethren create within us the patience to bear with them in their frailties? Or do we try to avoid them, or hold aloof from them? Is this the full reach of our love for those whom the Lord has called? Surely it must be deeper, warmer, more personal than this! Do we ourselves get help, but refrain from giving encouragement? This brings us to consideration of a point of which we have only been touching the fringes—what brotherly love really is.

Bringing this to our notice in Corinthians, Paul calls to our attention the closeness of the brotherhood, and suggests certain emotions that should be shared by every member who claims to be a participant in the body of Christ: whether one member suffer, all the members suffer with it; or one member be honored, all the members

rejoice with it. And the reason for this is, "Ye are the body of Christ, and members in particular." Now this suffering, of course, can have many aspects, but personal interest, sympathy, and concern are also part of participating in the brotherhood; sharing the things of the truth; recognizing life's experiences, joyous or trying, and striving to encourage one another to overcome.

At the time we were drawn to the Lord, each one of us was found in a different condition. We had acquired the various elements that made up our character by heredity, by environment, by training and by our economic situation. We received some of these from our parentage; that is, from the interest that our parents showed in us; the understanding and love they manifested in us. We acquired others from religious influences, from other bondages, from all sorts of disciplines, or lack of discipline. We got some from being granted responsibilities, or from being protected from responsibilities, when growing up. But the Lord has one common, finished character in mind. And that is why each of us is engaged in the perfecting of his own character. There are certain distinctive qualities which the Lord designs to develop in all his children during the Gospel Age. We may say, then, that there is one common character.

We do not mean that all will attain to identical characters; but characters which have in common all the needed qualities: faith, hope, love, justice, wisdom, peace, sobriety, moderation. The Apostle Peter refers to some of these in II Peter 1:4-7. At the same time, there are certain characteristics which we may possess even after entrance into the school of Christ which he would want us to remove under his hand and instruction.

Just because we have been called and have made an intelligent response to his call does not mean that all of the things we inherited through Adam's family have all at

once evaporated. Nor does it mean that we have been able in a year, or even in ten years, to divest ourselves of these undesirable qualities. Some of these the apostle refers to in Romans 1:28-32: envy, pride, backbiting, mercilessness; being implacable or disposed not to forgive; boasters, pitiless.

It is not to be wondered at that we have to fight against such things, for Paul said in I Corinthians 1:26-31 that God pursued a unique procedure in the calling of his elect. He decided not to call many of the well-born and those that are noble, but rather, to call those that are low-born and who in the world's estimation are as nothing, that the glory and the accomplishment of this new creation might properly reside in his (God's) workmanship. So we find that we possess qualities of character that we want to put away. Through his Holy Spirit the Lord has promised us power and strength, that we might be perfected if we will be rightly exercised. So we must conclude that we have a task before us of fighting and development and improvement before the Lord finds us acceptable for that which is reserved for the overcomers. And if this be so with us, reason teaches us that it is also so for our brethren; that they also may be aware of the work that is still to be done in them.

We will not be victorious in this narrow way if we strive merely to coat our own characters with a veneer of righteousness, or aim to develop our powers of restraint so we can hide our heart's true characteristics. This will not be acceptable to the Master Workman. What we need to do is to perfect and purify and cleanse the heart from these characteristics, so the service of the Lord and the accomplishment of his will is the very epitome of our desire and objective.

Jesus possessed a perfect character, and he proved completely obedient and completely loving and faithful by the trials he endured, being faithful unto death. It is not so

with us. We do not have a perfect character, nor do we have a perfect organism to withstand the test without mistakes; but we are perfecting a character; we are striving to develop the desired qualities. The qualities of character must be the same as those he possessed, but on this side of the veil we lack the perfection of organism in which to express them perfectly. We cannot manifest them perfectly, but we need to have and actually achieve the perfect intention, the perfect desire to manifest them. And then, having this perfect intention, we can recognize when we have fallen short of the achievement of this objective. We must reach this perfection of intention before we will be granted perfect spiritual bodies in which to accomplish God's will perfectly.

The apostle says, "As many of you as have been baptized into Christ have put on Christ"; that is, we are developing or incorporating into our characters Christlikeness. It is just as it was with Jesus. He said, "I have a baptism to be baptized with, and how I am straitened until it be accomplished." We must get this view of the Master's objective in proper focus. When Paul says, "As many of you as have been baptized into Christ have put on Christ," this is not to say that we have completed the activity, but merely that we have begun the work. It will be completed in the fruition of our labors, if we continue this baptism.

Paul again says we should "put on the new man, and put off the old man with his deeds." Peter joins with counsel concerning the manifestation of love, which is love in action. In I Peter 3:8 he says: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be sympathetic, courteous." When he says "finally," we know, of course, that he does not mean that we should postpone this until old age. Rather, he is calling to our attention the fact that this is the objective of our molding of a character in relation to the body oneness. "Be ye all of one mind, having compassion one of another, love

as brethren, be pitiful, sympathetic, courteous." He continues in I Peter 3:9, "not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."

Notice here that the apostle makes reference in verse 8 to our being courteous. It would be a great mistake were we ever to conclude that courtesy is a deceitful manner of conduct. Some might suggest that frankness—saying it as it is, or as we see the matter, or as we think it is—is always the proper procedure. However, the apostle counsels us to manifest our most gracious manners in the brotherhood so that we might encourage one another, and remain ourselves in a position to receive encouragement from others. To conclude that it is wrong to be courteous in matters where differences or misunderstandings exist indicates that in our hearts we have judged our brethren, and have assumed that they are hiding what we may judge to be their real sentiments.

Some have suggested that it is deceitful to conceal or hide our feelings or our thoughts or our conclusions about brethren when we are unfavorably disposed toward them. And how many times have we later learned of our erroneous conclusions, and having restrained our words and actions, are most thankful we have only our own conclusions to correct and to seek forgiveness for, and have not also the responsibility for the effect such wrong words might have had on those with whom we shared our false conclusions!

We can think of no occasion when we may rightfully be discourteous to our brethren. We may think we have to overcriticize a brother's conviction. But seldom does the Lord permit that there is no other way to accomplish correction or improvement. We suggest that the Lord does not require us to act outside of the bounds of love to correct another, or bring mistakes to his attention.

How is the matter to be taken care of, then? First let us consider, Is the Lord doing anything about it? And if, so far as we can see, the Lord may not be doing anything about a matter we seem to think is of so great importance, the next question might be, Do we think the Lord could do something about it? Of course the answer is obvious. Let us keep in mind that the Lord has unnumbered agencies and avenues open, through which he can overrule and accomplish all the testing, all the perfecting, all the correcting of his people that he sees to be needed, without our acting beyond the bounds of love.

Sincere courtesy should be felt and expressed. It may appear to be unattainable, but in our relationship with one another there never is need for friction or strained feelings. Love should be without partiality, and this means that we should treat all the brethren with the same consideration. We should be patient toward all, kind toward all, courteous toward all, solicitous toward all as to their well-being; anxious to greet all with the same cordiality; anxious to assist all. It is expected that there will be different manifestations, even as there was with Jesus in his manifestations toward the apostles. But the basic appreciation of one another should be the same.

In Matthew 18:16 Jesus gave some good advice in connection with our in-the-body relationships. The fact that conflicts existed is apparent from Matthew 18:15. It is quite possible that Jesus saw some differences, which led to this counsel: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou shalt have gained thy brother." We recognize, in our association with our brethren, that our very differences do contribute to the creation of misunderstandings, difficulties, and sometimes even to animosities. Jesus apparently knew that this was then true, and would be true in the future, for he gave this far-too-

seldom-used advice. But what kind of advice is this? What kind of formula is it? It is not a device which Jesus suggested to assure victory of one over the other in a dispute. It is, rather, a method to restore conditions of brotherly love, and that will be the result when the procedure is properly used, and a victory is gained over our own self, with a vow to serve with greater diligence.

We believe that love also has an important function in the matter of evil communications. How do we feel when someone confides secret information to us about another's faults or mistakes? Do we feel appreciative when we have received "privileged" information? Do we feel warm and tenderhearted toward the informant? Do we feel grateful for inclusion in "the inner circle"? For, in substance, that is where we now are.

There is really no cause for gratitude, for in us has been planted a seed of corruption—a seed which will surely corrupt unless identified as to its true nature, and rooted out. Indeed, to be selected as the recipient of this kind of "privileged" information is uncomplimentary. The conclusion has been reached that we feel more sympathetic toward the informant than we do toward those discussed; and we have now been counted as an ally.

Have we ever stopped someone from further speaking to us about another's attitudes or shortcomings or wrongdoings? It is an interesting experience. It is well if we can control and stop our own interest in such things, and help others to control theirs. Such a termination of the conversation will constitute the mildest form of rebuke to our communicant. This will seldom improve immediate attitudes, though it will doubtless give pause to one who might think in the future to count upon our willingness to listen.

This, too, would be an example of love in action, for it means love for the Word of the Lord, love for its prin-

ciples, and less love for self. And when any one of us has come to the point where he prefers not to hear ill even about those with whom he differs, there may be an opportunity for us for future service in the kingdom.

—Contributed



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Three Keys to the Bible

KEY NUMBER 1

THE Apostle Paul wrote to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15) One way to rightly divide the Bible is to take note of its time divisions as they relate to the outworking of God's plan for the recovery of the human race from sin and death.

One of the major time contrasts is between the period in human experience when Satan, sin, and death are reigning in the world, and the age when Christ will be reigning to destroy sin and death. Concerning the period of the reign of sin and death we read: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) On the other hand, concerning the era of Christ's reign we read, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." (Ps. 72:7) Manifestly, if we attempt to apply both of these texts of Scripture to the same period of time, they will be contradictory.

The Apostle Paul wrote, "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:12, 13) Those in every age who have been loyal to the Lord and to his principles of righteousness have been persecuted by the godless.

But this will not always be true. The Prophet Isaiah wrote of a time when the "rebuke of His people shall He

take away from off all the earth.” (Isa. 25:8) This refers to the future when the kingdom of Christ will be ruling in the affairs of men. Then the righteous will be the favored ones, and all the wicked will God destroy.—Ps. 145:20

Satan is the “god of this world,” and he has blinded the minds of the people, and prevented them from knowing God and his beloved Son, Christ Jesus; but of the future age we read that then the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9; II Cor. 4:4) At that time, Satan will be bound, and Christ will be the Ruler, thus the great difference in world conditions.—Rev. 20:1-3, 6; Ps. 72:8

These are but a few examples of the importance of noting to what period of time in God’s plan a text of Scripture applies, in order to understand it properly, and to see its harmony with other texts. Proper time application is therefore a very important “key” in the unlocking of the Word of God.

KEY NUMBER 2

Another important key to the Scriptures is an understanding of the fact that different rewards are promised to those who faithfully serve the Lord, depending upon the particular time period in which one may live. Beginning with the first advent of Jesus, God’s promises to his faithful people are that in the resurrection they will be exalted to heavenly life. Concerning this the Apostle Peter wrote: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”—I Pet. 1:3, 4

This same Apostle Peter, preaching to an audience of unbelieving Jews shortly after Pentecost, told them about

the second coming of Christ, and explained that following his return there would be "times of restitution of all things." To this Peter added that this future time of restoration had been spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-23) No member of the human race has ever lived in heaven, hence could not be restored to heaven. Man was created to live on the earth, thus the restitution, or restoration, of the people means everlasting life on earth, not in heaven.

Therefore, when we study the Bible we will find that some of its promises, particularly those of the Old Testament, describe blessings of health and everlasting life as humans on the earth; while others, particularly those of the New Testament, speak of eternal life in heaven. To bear this in mind is to use a very effective "key" in unlocking the meaning of the Word of God. If we ignore this fact, we may well try to imagine people building houses and planting vineyards in heaven.—Isa. 65:21, 22

KEY NUMBER 3

A third important key to use in unlocking the meaning of the Word of God is a recognition of the fact that much of its language is pictorial, or symbolic. Concerning God's care for his people, David wrote, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." (Ps. 23: 1, 2) We know that this is figurative language, and not literal; but what a beautiful picture it presents of God's loving care!

We find that much figurative language is used in presenting all the various truths of the Bible. Using language literally, the Apostle Paul wrote, "The wages of sin is death." (Rom. 6:23) To help us grasp the reality of this basic truth of the Word of God, various symbols are used, one of them being fire. Fire is one of the most destructive

elements known to man, so the Lord used it to depict the reality and the completeness of the destruction which will eventually befall all incorrigible sinners.

Concerning the future time when Christ will be reigning, the Apostle Peter said that those who then disobey "will be destroyed from among the people." (Acts 3:23) Jesus illustrated this destruction of the incorrigibly wicked as being burned in the fires of "Gehenna," translated "hell" in Matthew 10:28. Failure to note properly this symbolic use of language, some have concluded that the wicked would live in hell forever, whereas hell is scripturally shown to be the condition of destruction, or of death.

The Bible tells us that God created the earth "not in vain," that he "formed it to be inhabited." The Bible also declares that "the earth abideth forever." (Isa. 45:18; Eccles. 1:4) Thus, by these texts and others, the Bible assures us that the earth will never be destroyed, that it will be man's everlasting home. This is a basic truth of God's Word, set forth over and over again by literal language.

However, the Bible also teaches that man's social order, called a "world," is to be destroyed to make way for the kingdom of Christ. This destruction of a "world" or social order is symbolically described by the use of the words "fire," "storms," "earthquakes," etc. Some have erroneously concluded from these symbolically stated prophecies that God intends to destroy the earth itself by literal fire. However, this is far from the thought, for the basic fact is that "the earth abideth forever."—Eccles. 1:4

Thus we have these three "keys" to help us unlock the meaning of the Bible: (1) the proper application of time in the events described; (2) a recognition of the fact that some of the Bible's promises are heavenly, and some earthly; and (3) noting the fact that the Bible uses both literal and symbolic language. The use of these three "keys" makes the Bible like a new and lucid book. □

The British Section

The Spirit Of a Sound Mind

STRICTLY speaking, there is not a perfectly sound mind in the world, for the reason that the mind could not be perfect unless the body were perfect. Both mind and body are sadly bruised by the fall. By one man's disobedience sin entered into the world, and death by sin; and so death passed upon all, for that all have sinned, and by nature are children of wrath. (Rom. 5:12-19; Eph. 2:3) In the fallen race we see all shades and grades of mental as well as physical derangement, for the curse of sin and its penalty has laid its heavy hand on the entire man, mind and body.

In our coming to the Lord Jesus as footstep followers, his first requirement is that we submit our minds en-

tirely to his control, setting aside our own ideas and plans entirely, henceforth to be guided by his sound mind and will. And only those fully consecrated to the doing of his will have a spirit or disposition of a sound mind.

As soon as we allow this Holy Spirit to have free access in our life it begins at once under divine guidance to set the whole man in order. And it begins in the right place; it commands the new mind—the new will—thus formed within us, to assert its power, and hold its commanding place over the old mind and body. It puts sound reason at the helm, with the divine Word as its guidebook. It searches the heart with the lamp of the sacred Scriptures, to see what form the malady of sin has taken. Then looking to the divine Healer by faith, the transforming work begins and progresses, bringing the mind more

and more into a sound and healthy condition. Thus, God's children are transformed by the renewing of their mind.

Whole World Unsound

There has been a very long reign of sin and pain and death; the whole world is still physically, mentally, morally unsound, and no power of man is of any avail to bring this condition to an end. No mere philosophy can do it; no ordinary march of civilisation; no discoveries of science; no changes in earthly man-made governments, can abolish the process of sin, pain, and death.

The whole world—politically, economically, and financially—is sorely troubled and confused. In the religious world also there is much confusion, and a general collapse. Truly “the god of this world [Satan] 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

Concerning the business world, big combines at one

time worked smoothly. But today capital and labour are seen to be in dire conflict as never before; disputes and strikes are on the increase—and the well-being of the public and the government are sadly affected. The Lord is allowing mankind to demonstrate the futility of all these plans and schemes, and we can be assured that nothing but divine intervention will save them from wrecking the entire fabric of society.

The present generation has seen crime, immorality, and the introduction of powerful, devastating implements of war on the increase world-wide. “The way of peace they know not,” and although the scriptural standard is that “all unrighteousness is sin” (John 5:17), the lesson concerning the sinfulness of sin is not yet learned.

The horrible news that an atomic bomb had been dropped on Hiroshima with undreamed of, most terrifying results, shocked the world. That massive annihilation of life and property happened on August 6, 1945. President Eisenhower said,

“War in our time has become an anachronism. Whatever the case in the past, war can serve no useful purpose.” A month after Hiroshima had been thus bombed, Einstein said, “The only salvation for civilisation and the human race now lies in the creation of world government, for as long as sovereign states continue to have separate armaments, and armament secrets, new world wars will be inevitable.”

Today all the big powers in turn—including the United States, Russia, Britain, France, and China—have invented, and actually possess, bombs of far greater destructive power than the one used in Hiroshima. Further, all strategic weapons now being developed are capable of being delivered by missiles which can be launched from air, sea, or land thousands of miles from their target, with little hope of defence against such nuclear missiles. And all this is in spite of the United Nations Disarmament Commission set up by the General Assembly in January 1952.

Surely we are living in a very unstable and unsound world!

The Holy Spirit

The fully consecrated children of God, begotten by the Holy Spirit through the Word of God, are very richly blessed spiritually, as indicated by the Apostle Paul in II Timothy 1:7. The whole verse confirms to us that God has not given his true people the spirit of fear (“timidity”; Young), but on the contrary, the spirit of divine power, also of love (the highest form of love), and of a sound mind (“sound judgment”; Weymouth).

The Holy Spirit is variously described in the Scriptures as the Spirit of God, the Spirit of Christ, the Spirit of holiness, the Spirit of truth, the Spirit of a sound mind, the Spirit of wisdom. Further, the fruit of the Holy Spirit, as recorded in Galatians 5:22, Diaglott, is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control. And to rightly appreciate the subject, these various descriptions should

be viewed collectively, and be permitted to throw light upon each other.

The beginning of our Heavenly Father's very special work in us is spiritual begetting, the outcome being—if we are faithful—an actual birth to the divine spiritual nature, and to be with Jesus in his throne, a sympathetic priesthood.

In I Peter 2:5, R.V., we read, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood." Our Heavenly Father is constructing a spiritual house during the Gospel Age, and this structure is brought to our attention in Ephesians 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellow citizens 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 cornerstone; 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."

Here and now God is using those who are of his spiritual household, and he will use them in a very special sense when they are glorified beyond the veil; and his great power—his Holy Spirit, which is available to accomplish all his wondrous designs—is inexhaustible. This knowledge gives a most blessed assurance to us who believe that all our Father's purposes shall be accomplished.—Eph. 1:9, 10; Isa. 46:10

The Spirit's Power

By the abundant mercy and grace of God, every member of the true church is privileged to be a "new creature" in Christ (II Cor. 5:17), and the Scriptures clearly teach that "those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious [having false pride], challenging one another, envying one another." (Gal. 5:24-26, Weymouth) "For if ye live after the flesh, ye

shall die; but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:13, 14) And the exhortation comes to us: "Strengthen yourselves in the Lord and in his mighty power," and "be filled with the Spirit."—Eph. 6:10; 5:18, Diaglott

This Holy Spirit in abundance can only be possessed by those who earnestly desire it, and with a consecrated heart and mind seek it by prayer and effort. (Luke 11:13) It is also of special importance to keep in mind that it is only in proportion as we empty ourselves more and more of self and self-will that it is possible to take in an increasing measure of the Holy Spirit. The scriptural urge is that we grow spiritually; that we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God; that we are to follow peace with all, and holiness, without which no man shall see the Lord; giving no offence in anything, that the

ministry be not blamed. (II Cor. 7:1; Heb. 12:14; II Cor. 6:3) Our special enemy is self, and we can be fully assured that in all this warfare He who is for us is more than all that can be against us.—Rom. 8:31

The weapons of our warfare are not carnal (Eph. 6:10-18), but mighty through God to the pulling down of strongholds (of error and sin); casting down "imaginations," or human reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—II Cor. 10:4, 5

Such is the transforming influence of the Holy Spirit. It is God who requires that we be conformed to the image of his dear Son. As faithful followers of the Master, his character-likeness is to be formed in us; the new creature—the new mind within us—is to go on to maturity, making us ready for our glorious heavenly inheritance. The Holy Spirit also gives us endurance in fighting the good fight, as good soldiers of Jesus Christ.

Millennial Blessings

In the grand development of God's wondrous plan of the ages the work of bringing mankind in general into harmony with God is divided into two main portions: Firstly, respecting the heavenly calling, preparation, and completion of "the Christ," Jesus the Head and the true church his body, during the Gospel Age. Secondly, on behalf of so many as will, of the remainder of mankind during the Millennial Age, obey the requirements of that earthly phase of God's kingdom. That dispensation the Apostle Peter, on the Day of Pentecost, referred to as the "times of refreshing," the times of restitution or restoration. The world will then be in the hands of Christ and his glorified church for reformation and restoration.

The influence of Satan which has rested upon the world for so long, blinding and binding mankind, will be removed (II Cor. 4:4; Rev. 20:2), and thereafter, instead of the world's being under the influence or spirit of deception, error, ig-

norance, and superstition it will be under the influence or Spirit of truth and righteousness and love. Instead of outside influences being a pressure upon the hearts and minds of men, to fill them with anger, malice, hatred, strife, and selfishness, this influence or spirit will be restrained and eventually destroyed, while the contrary influence, or Spirit of righteousness, goodness, mercy, sympathy, love, will be developed. Thus, through Christ, the Holy Spirit of God will be poured out upon the world of mankind. This will give them instruction and strength to overcome their own inward tendencies, thus assisting them up the highway of holiness then available.— Isa. 35:8

Throughout the various ages or dispensations of the divine plan, the holy influence operating is always the Holy Spirit of God, but under differences of administration. Concerning the Millennial Age the "Spirit's witness" will no longer be, "All that will live godly in Christ Jesus shall suffer persecution," (II Tim. 3:12)

for no persecution will then be permitted. It will no longer teach a narrow way of sacrifice, for that day of sacrifice will be past. Then there will not be any stumbling blocks upon the highway of holiness. (Isa. 62:10) Love will have opportunity to do for and sacrifice on behalf of others however.—Matt. 25:31-46

Divine Grace Eternal

All mankind will have a full and fair opportunity to render obedience and attain to perfection of life everlasting in a perfected earth; the incorrigibly wicked person, however, will be "cut off." (Acts 3:23) Eventually Satan will be destroyed—in fact, all evil will be eradicated from the earth.

Throughout that dispensation the government will be upon our Lord's shoulder, and "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) Death will be swallowed up in victory, "and the Lord God will wipe away tears from off all faces." (Isa. 25:8) God's well-known oathbound promise to Abraham will

have complete fulfilment; that is, "In thy seed [which is Christ] (Gal. 3:8, 16, 29) shall all the nations be blessed." (Gen. 22:16-18) "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:14

Many more refreshing world-wide restoration promises could be quoted. The Scriptures abound with them, because God has spoken of them by the mouth of his holy prophets from of old.—Acts 3:19-21, Diaglott

And, through the Revelator, Jesus has promised that there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain; for the former things [the long reign of Satan, sin, and death] shall pass away. (Rev. 21:4) All God's creatures will then be perfectly sound in mind, body, and estate for all eternity.

Seeing that the spiritually-minded true children of God, here and now, have been given the Holy Spirit

of power, also of love, and of a sound mind, they are to be gratefully rejoicing. They are fully assured that the faithful life of the Spirit throughout their earthly pilgrimage leads to the much more wonderful life of the Spirit in glory with their beloved Lord upon the divine plane, to be used in a much greater and

grander service on behalf of all mankind in establishing the glorious kingdom of God in the earth, which will never pass away. Meanwhile Jesus exhorts us, "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21 □

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Latchford
Newport

Nov. 4
Dec. 2

Available in Great Britain

THREE NEW PENCE

BOOKLETS

Armageddon, Then World Peace; Peace Through Christ's Kingdom; Jesus, the World's Saviour; Hope for a Fear-filled World; Born of the Spirit; The Light of the World; The Church; Reincarnation versus Resurrection; The Blood of Atonement; Spiritualism—Its Claims; Father, Son, and Holy Spirit; The Future of Israel and the World; How God Answers Prayer; Divine Healing; What Can a Man Believe?; Life After Death; The Day of Judgment; Your Adversary the Devil.

SIX NEW PENCE BOOKLETS

Archeology Proves the Bible; Israel in History and Prophecy; Our Lord's Return; The Grace of Jehovah; A Royal Nation; Science and Creation; The Kingdom of God; God and Reason; Hope Beyond the Grave; Christ's Thousand Year Kingdom; Creation; When a Man Dies; The Truth about Hell; God Has A Plan; God's Plan; God's Plan for Man; When Pastor Russell Died; Why God Permits Evil.

DAWN MAGAZINE

Annual Subscription, 30p

The Dawn, 70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Vineyard Echoes

News Capsules

YOUR brethren at The Dawn rejoice to realize that the glorious truth of the divine plan continues to be proclaimed by television, radio, newspaper announcements, etc. The distribution of the printed page in one form or another is an important aspect of our united ministry, and we believe that the brethren will rejoice with us to receive items of interest along this line which we present in this news capsule.

GERMAN TRACTS: One hundred thousand tracts were recently printed by The Dawn and shipped to our brethren in Germany. Among the titles of these tracts were "Human Destiny," "God's World of Tomorrow," "Israel Fulfilling Prophecy," "Death Itself Must Die," and "Prophecies Fulfilled."

—oOo—

MAGAZINE ADVERTISING: Advertisements offering the booklets "Life After Death" and "Archeology Proves the Bible" appeared in PARADE magazine on September 10 and October 29, and will appear again on November 12. PARADE is a Sunday newspaper supplement which is distributed by 97 newspapers in the larger cities of the country. It has a total circulation of over 17 million.

The Sunday newspaper magazine supplement, FAMILY WEEKLY, also carried our advertisement on September

24 and October 22, and will again on November 19. This magazine reaches 259 small towns, with a circulation of over 8 million.

—oOo—

MAIL FOLLOW-UP: Approximately 40,000 letters will be sent as a follow-up to names received from television, radio, newspapers, tracts, and kingdom cards. These letters will be sent out early in November, and will suggest that the children's book "God's Promises Come True" is an excellent gift for children during the Christmas season. A letter will also be sent to all our subscribers inviting them to use The Dawn as a gift.

—oOo—

WITNESSING BY FILM: Three of our Bible Answers films—"Life After Death," "The Unknown God," and "Archaeology Proves the Bible"—continue to have good distribution. During the first six months of 1972 there were 1,535 showings in churches and clubs, with a total attendance of 57,363. Each showing is equivalent to a public meeting. One or more of these showings might well have been in the area in which you live.

—oOo—

A COLPORTEUR IN ITALY: Each month several packages of Italian literature are sent to a brother in Italy who spends his full time in the colporteur service. His expenses, and a monthly allowance, are taken care of by brethren here in the United States, in order that the glad tidings of the kingdom might to some extent continue to go forth in that spiritually-benighted land. Much literature has been distributed in Italy during the last twenty years, but very few fully consecrated brethren have resulted. But we rejoice that the witness can still go forth.

THE WITNESS IN GREECE: Arrangements have been made to run at least three newspaper advertisements in Greece. The response to these announcements is usually very encouraging, and throughout the years that this method of witnessing has been used by the Greek brethren considerable interest has developed. We rejoice with the brethren over there for this evidence of the Lord's blessing upon their efforts.

—oOo—

IN HOLLAND: The booklet "God and Reason" has been translated into the Dutch language, and is now available to our brethren in the Netherlands. We are glad to help our brethren overseas in their witness work. A tract, "God's World of Tomorrow," is also now available in the Dutch language. Some years ago the First Volume was furnished.

—oOo—

ITEMS FROM THE MAILBAG: The pilgrim brethren, and others in the field, often write to us of experiences in which they have participated or learned about, and here are some of these which have reached us recently:

A brother and sister were contacted who learned the truth through the radio programs and Dawn literature. It seems that a year or so ago they decided to move to another location. Upon arriving at their new home they discovered that they were out of reach of the "Frank and Ernest" radio programs, so moved back to their old location. These programs meant more to them than did a more favorable situation in life.

—oOo—

A pilgrim brother and his wife visited a small class in which all who attended received their first knowledge of

the truth through the Bible Answers television programs. This little group is very enthusiastic, and is now giving consideration to arranging for a local convention in the hope of reaching others of like precious faith.

—oOo—

Recently a newly interested person appeared at a meeting being served by a pilgrim, and displayed a good knowledge of the truth. We did not learn how she first contacted the truth.

—oOo—

A letter was sent to us by a newly interested brother and sister whose interest was first aroused by the Bible Answers television program. They had sent for the literature, including Studies in the Scriptures, and are anxious to fellowship with others of like precious faith. They explained in their letter that they have ceased to fellowship with those who are holding to the dogmas of the creeds. They had “come out of her.”

—oOo—

Two “old-timers” living in Bowling Green, Kentucky attended the General Convention which was held there. They expressed a desire to continue fellowshiping with the brethren, and to become more active in the proclamation of the truth. They will be served by the Pilgrim brethren, and arrangements have been made for the “Frank and Ernest” program to be heard in Bowling Green as an aid in the witness work. □



Encouraging Letters

A Better Understanding

Dear Brethren: I want to tell you all that I have just finished studying the book, "The Atonement Between God and Man," and did I get an eye opener, and a wonderful blessing from it! It gave me a better understanding of what our blessed Savior has in store for those who love and obey him. Arkansas

In a Bus Station

Sirs: I picked up a copy of your magazine, The Dawn, in a bus station in Florida. I like it and would like to receive it regularly. Thank you.—Georgia

Enjoying TV Programs

We are asking for the wonderful book, "Jesus, the World's Savior," which you mentioned on your program last night. We truly enjoyed your excellent portrayal of Paul and Matthew. Yes, we enjoy each weekly program which you present.—Ohio

Enjoys Radio and TV

Dear Sirs: I listen to your radio and TV programs on Sunday mornings, and when I lost my husband you sent me a most comforting booklet, and this

morning when you discussed death it didn't seem as sad as the word seems to imply. Sincerely yours.—California

Finding Happiness

Dear "Frank and Ernest": By accident, several months ago, I tuned in to your program and liked what I heard. There are very few people who are as direct in telling the truth, and using the Bible as a guide book. The Bible not only is a guide book, but it is God's Holy Book, and it teaches us the way of life if we want to listen and follow this way. I pray daily that I will become one of his followers, and I try with his help to trust in him and ask him to show me the way. It's not easy in this life but already I have found more happiness, and I have been able to understand a little more why things happen, and what the end result will be.—Wisconsin

Hears Radio and TV

Dear "Frank and Ernest": I listen to your program every Sunday morning on radio, and I also see it on TV. What a lift these programs give to me. I get The Dawn every month and

have most of the books. Some of our friends have said we are doomed for believing we will live on this earth, and for not believing in eternal torment in hell-fire. I thank God for my friends at The Dawn who have helped me to come to a better understanding of the Bible, and our loving, living God.—Ohio

A Faithful Witness

Dear Friends: Thank you very much for your letter, and for "The Divine Plan of the Ages," which makes most interesting reading. It is a very wonderful volume, and from it I have gained much understanding already. I have decided to see what can be done to form a group of Bible Students in Ghana among my friends, as

well as the teachers in my school, where I am headteacher—and I believe this venture will succeed. We need some literature to begin with, and I beg of you to send me some of your booklets—even used ones would do for a beginning. Only yesterday a friend was telling me that he has seen a great change in me. I thank the Lord that he has brought me in contact with The Dawn association, and I believe that through you God can use me to give a faithful witness to the truth. Thanking you immensely in anticipation, and anxiously awaiting the favour of your reply. I send fond greetings to you all in the name of our Lord and Saviour Jesus Christ.—Ghana

Weekly Prayer Meeting Texts

NOVEMBER 2—"It is the Lord: let Him do what seemeth Him good."—I Samuel 3:18 (Z. '01-317 Hymn 233)

NOVEMBER 9—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Galatians 5:17 (Z. '03-424 Hymn 1)

NOVEMBER 16—"She hath done

what she could."—Mark 14:8 (Z. '99-78; '00-378 Hymn 259)

NOVEMBER 23—"Ye have need of patience, [cheerful endurance, constancy] that after ye have done the will of God, ye might receive the promise."—Hebrews 10:36 (Z. '01-117 Hymn 125)

NOVEMBER 30—"Lo, I am with you alway, even unto the end of the age."—Matthew 28:20 (Z. '01-155 Hymn App. E)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

EDWARD E. FAY		Washington, D. C.	8
New Haven, Conn.	Nov. 12	Allentown, Pa.	14
		Catawissa, Pa.	15
		West Newton, Pa.	16

A. H. KRUMPOLT

Allentown, Pa. Nov. 26

G. R. POLLOCK

New Haven, Conn. Nov. 12

R. J. KRUPA

New Haven, Conn. Nov. 12

H. W. PRICE

Kelowna, B. C. Oct. 24

Peachland, B. C. 25

Wenatchee, Wash. 27

Spokane, Wash. 28, 29

Clorkston, Wash. 30

The Dalles, Ore. Nov. 1

Salem, Ore. 2

Portland, Ore. 4, 5

Bremerton, Wash. 6-8

Tacoma, Wash. 9, 10

Seattle, Wash. 12

Vancouver, B. C. 19

M. C. MITCHELL

Sayville, N. Y. Nov. 5

J. PANUCCI

Baltimore, Md. Nov. 19

GEORGE PASSIOS

Philadelphia, Pa. Nov. 26

E. K. PENROSE

St. Petersburg, Fla. Nov. 1

Hendersonville, N. C. 3

Richmond, Va. 5

Lynchburg, Va. 6

Virginia Beach, Va. 7

F. S. WASSMANN

Hartford, Conn. Nov. 26

W. N. WOODWORTH

New Haven, Conn. Nov. 12

AN EARTHLY PILGRIMAGE ENDED

On August 23, our Brother E. G. Roberts of England finished his earthly course, being, we believe, faithful unto death. Brother Roberts was well known in the British Isles as a faithful servant of God. In 1963 he made an extensive trip in this country visiting and serving the brethren from coast to coast. He also served the brethren in Germany. Brother Roberts, through the years, contributed a number of articles to *The Dawn*, the last one being in the August issue of this year. It was a report of the Portrush, Ireland convention held in May. He is survived by his daughter, who has our sympathy in her loss.



A GIFT SUGGESTION

"Songs in the Night"

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

"Songs in the Night" is beautifully bound in blue cloth, and priced at \$1.00.

THE DAWN East Rutherford New Jersey 07073

Conventions

PORTLAND, ORE., Nov. 4, 5—YWCA Auditorium, 1111 S. W. Tenth St. Mrs. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Ore. 97222

MINNEAPOLIS, MINN., Nov. 5—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

SAN JOSE, CALIF., Nov. 5—Mrs. Marge Freeman, 18645 Loree Ave., Cupertino, Calif. 95014

NEW HAVEN, CONN., Nov. 12—New Haven University, 300 Orange Ave., West Haven, Conn. Mrs.

Richard Suraci, 171 Johnson Road, Hamden, Conn. 06518

CINCINNATI, OHIO, Nov. 19—2850 Dunaway. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374

CHICAGO, ILL., Nov. 26—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

DETROIT, MICH., Dec. 3—Northwest Branch YWCA, 25940 Grand River. Mr. Daniel Kaziak, 17559 Annchester Rd. 48219

MIAMI, FLA., Dec. 30, 31

PHOENIX, ARIZ., Dec. 30, 31



1973 GENERAL CONVENTION—DATE AND PLACE

Calvin College, Grand Rapids, Michigan—July 28-August 2

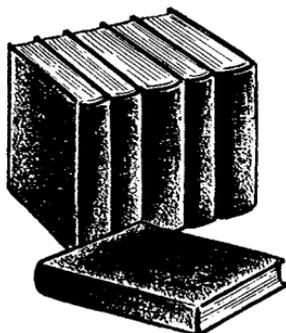
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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