

a herald of Christ's presence

THE DAWN

"ALL SCRIPTURE GIVEN
BY INSPIRATION OF
GOD IS PROFITABLE . .
. . FOR INSTRUCTION
IN RIGHTEOUSNESS."

II Timothy 3:16

November 1966

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CONVENTIONS

The Conversion of the World

AS WE approach the close of 1966 we find the world in a state of chaos even worse than that at the beginning of the year. The war in Viet Nam continues to escalate, and the heads of state and the people are fearful of the outcome. The churches continue to do what they can to direct the rulers toward a peaceful solution of their problems, but their efforts seem futile. Billy Graham's campaign in London did not change the course of that nation, and Catholic nuns have been summarily thrust out of communist China. The ecumenical spirit is at work among the Catholics and Protestants, and they are doing what they can to present a solid front of action against the increasing forces of irreligion and atheism.

How different is the religious outlook in the professed Christian world today from what it was as few as fifty years ago! At that time all the denominations were enthusiastically sending missionaries to the heathen lands in the hope of converting the remainder of the world to Christ. Shortly after the first World War, tremendous missionary efforts were made to convert the world within the then present generation. But a majority of that generation have died, and today the world is further from being converted than it was then.

The expression, "conversion of the world," reflects an age-old concept of the professed Christian churches as to their God-given responsibility toward mankind. This concept of the divine will for Christians stems in part from the great commission given to the apostles by Jesus when he instructed them to go into all the world and preach the Gospel. (Matt. 28:19) When, after his resurrection, Jesus appeared to his apostles for the last time before returning to the heavenly courts, he said to them, "Ye

shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

When Jesus first sent his disciples into the ministry he restricted their activities to the little nation of Israel, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5) When, after his resurrection, he instructed them to go to all nations, even to "the uttermost part of the earth," Jesus wanted his disciples to realize that the original and temporary restriction no longer applied.

But was it the Lord's intention that the missionary work of his followers would convert the world to Christianity? The apostles did not so understand it. James, addressing an apostolic conference at Jerusalem, said, "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) The expression, "take out," implies that many would be left, and that the whole Gentile world would not accept and profess the name of Christ.

The expression, "a people for his name," denotes that those called out of the world become members of the divine family. They are pictured as being on symbolic Mount Sion with the "Lamb," and as having his Father's name written in their foreheads. The first of these to be called to this high position were the believing Jews of Jesus' day. Jesus said that these were given the power, or authority, to become "sons of God." (John 1:11, 12) But the invitation was not accepted by enough of these to make up the desired number, so the Gospel was extended to the Gentiles. Paul speaks of the completion of this aspect of the divine plan as the coming in of "the fulness of the Gentiles"—that is, the full number from among the Gentiles, as designed by God.

These faithful sons of God will constitute God's ruling house. They are brought forth in "the first resurrection" to live and reign with Christ a thousand years. (Rev. 5:10; 20:6) It will be through this rulership that the world in general will be con-

verted. It will be in that kingdom that the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) At that time the remainder of mankind will have an opportunity to call upon the name of the Lord.—Acts 15:17

Human Efforts Fail

Soon after the apostles fell asleep in death, the professed followers of Jesus began to lose sight of the real objective of their missionary efforts. As this departure from the truth became more pronounced, methods were changed so that that which was mistakenly called Christianity was forced upon many nations of Europe by the power of the sword. Here are sample quotations from the noted church historian, Mosheim, picked at random from his works:

“There is no doubt but that the victories of Constantine the Great, the fear of punishment, and the desire of pleasing this mighty conqueror, and his imperial successors, were the weighty arguments that moved whole nations, as well as particular persons, to embrace Christianity.”

“A war broke out at this time between Charlemagne and the Saxons, which contributed much to the propagation of Christianity, though not by the force of a rational persuasion.”

“More forceful means were afterwards used to draw them into the pale of the church, in the wars which Charlemagne carried on against that gallant people. . . . During these wars, their attachment to the superstitions of their ancestors was so warmly combatted by the allurements of reward, by the terror of punishment, and by the imperious language of victory, that they suffered themselves to be baptized, though with inward reluctance, by the missionaries which the emperor sent among them.”

“Precautions were employed among the Huns in Pannonia, to maintain in the profession of Christianity that fierce people whom Charemagne had converted to the faith, when exhausted and dejected by various defeats, they were no longer able to make headway against his victorious arms, and chose rather to be Christians than slaves.”

The General Method

These are not isolated items of history, but they reflect the methods by which, almost without exception, the various nations of Europe were forced into the "Christian" fold. Nor were the leaders of the apostate Christianity of that time out of sympathy with these methods. Concerning Charlemagne, and the clergy who supported him, Mosheim wrote:

"Succeeding generations, filled with a grateful sense of the famous exploits which Charlemagne had performed in the service of Christianity, cannonized his memory, and turned this bloody warrior into an eminent saint. . . . And indeed, Charlemagne merited this honor, according to the opinions that prevailed at that period of time; for to have enriched the clergy with large and magnificent donations, and to have extended the boundaries of the church, no matter by what methods, was then considered as the highest merit, and as a sufficient pretension to the honor of saintship."

It requires no special discernment to realize that nations supposedly converted by such methods were not in reality Christian. If the Gospel thus imperfectly proclaimed truly reached into the hearts and lives of some individuals, these would be among those few "taken out" as a people for the Lord's name. But the world knew these not, even as the world did not know Jesus in the true sense.—I John 3:1

The fact that whole nations, and virtually an entire continent, should be forced by the power of arms to adopt what was called Christianity does not mean that Jesus' commission to go into all nations and preach the Gospel was accomplishing the conversion of the world. Neither did the changes which were brought about by the impact of Protestantism make the nations of Europe Christian. The torture of rack and pinion, the Inquisition, and the preaching of hell-fire and brimstone have not caused the true knowledge of God to be embraced by the peoples of Europe.

With the discovery of the Americas, the European concept of Christianity began to move into the Western Hemisphere.

But today liberalism has demolished much of the superstition of European Christianity which was brought to this country. But liberalism has also destroyed faith in the Bible, which is the source of the true Christian religion. A very large segment of the American clergy today, and probably an even higher percentage of laymen, think of the Bible as merely a good book, but without divine inspiration and authority.

However, there are exceptions, chiefly among the smaller denominations. But while professing to believe the Bible, these still hold to the religion of fear which Charlemagne and other warriors of Europe forced upon the people of that continent during the Middle Ages. Most of these still believe that God will eternally torture the wicked in a fiery hell. They still believe that the thousand years of probation, called in the Bible the judgment day, is a twenty-four-hour day of horrible doom. They still believe that at "the crack of doom" the planet Earth is to be destroyed by literal fire so hot as to reduce it to a mere cinder in twenty-four hours.

Thus we see that while methods other than those authorized by the Lord have caused that which many think of as Christianity to spread over large areas of the earth, the true Gospel of the kingdom, the Gospel of divine love, is little known among the general public. And this is not surprising, for the conversion of the world in the true sense was not the divine purpose for this age. God's work in the earth during the present age has been in preparation for the future enlightenment and blessing of the world of mankind.

True believers taken out from the world throughout the age have been taken by the Lord into his church. God's church is not a denominational arrangement. It is made up of those who have dedicated themselves to follow in the footsteps of Jesus. The word "church" is a translation of a Greek word meaning "a calling out," or a "called-out people." Those who compose this church are those who are taken out from the world to be a people for God's name.

Those throughout the age who have mistakenly endeavored to

convert the world by the power of the sword, and through fear of torture, and by other unscriptural methods, have supposed that the Lord wants the whole world to join the church. But this is not so. The very meaning of the word precludes the possibility of this viewpoint being correct.

Jesus said to Peter, "Upon this rock I will build my church." (Matt. 16:18) This implies that in the Lord's due time the church will be completely built, and this has been the work of the Lord during the present age. Jesus also said that when his church was built "the gates of hell shall not prevail against it." What did Jesus mean by this statement?

Many have erroneously supposed that Jesus was giving assurance that the forces of evil would not prevail against his church to destroy it. But this is not the thought. "Hell," according to the Bible, is the state of death. Jesus is the Head of his church, and while it was necessary for him to die as the world's Redeemer, death, or hell, did not prevail against him, for his Heavenly Father raised him from the dead. Jesus' true followers suffer and die with him. These all go into the Bible hell, but hell will not prevail against them, for we are assured in Revelation 20:6 that they are brought forth in the first resurrection to live and reign with Christ a thousand years. There are many precious promises assuring these of a resurrection from death.

And there is another wonderful sense in which "the gates of hell" will not prevail against the church. In Galatians 3:27-29 this church is referred to as those who have been baptized into Christ, and we are told that they are the seed of Abraham "and heirs according to the promise." The promise made to Abraham was that his seed would bless all the families of the earth. Jesus, primarily, is that Seed. (Gal. 3:16) The church will be associated with him, and together they will extend the blessings of life to "all families of the earth."—Gen. 12:3

But nearly all the people of earth are dead, in the Bible hell. Beginning with Adam, and on down through the ages, those whom God has promised to bless through Christ and his church have continued to die. The present generation is dying—dying

now at the rate of 150,000 every twenty-four hours. Those who are dead are unconscious. "The dead know not anything," the Bible declares. (Eccles. 9:5) How, then, are these to be blessed?

Only by means of an awakening from the sleep of death. While they are now being held prisoners in the Bible hell—that is, the state of death—divine power, operating through Christ and his resurrected and glorified church, will release them. In Revelation 1:18 we are told that Jesus has "the keys of hell." The Bible assures that he will use these "keys" to unlock "the gates of hell" and set its prisoners free. Since his church will be associated with him in this great future work of blessing, it will be true that "the gates of hell" will not prevail to hinder the blessing of the people which God has promised.

That, then, will be the time when the world will be converted. That conversion will not be forced upon the people by the power of the sword. It will not be induced by the fear of eternal torture. First of all, the people will be enlightened concerning the true God. They will learn to know of his wisdom, justice, love, and power. They will be given a knowledge of the truth concerning the provision made for them by the death of Jesus, that through belief in him and obedience to the laws of the kingdom in which he will be King, they may live forever in peace, and health, and happiness.—I Tim. 2:3-6

We read of that time that "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Isa. 40:5) Mankind in general has seen little of the glory of the Lord. The great Creator, for the most part, has been misrepresented to them. But it will be different in the Millennial Age of enlightenment and blessing.

In another prophecy, Isaiah tells us about the kingdom of the Lord—under the symbol of a "mountain"—and tells us that in this mountain the Lord will swallow up death in victory, and wipe away tears from off all faces. What a time of rejoicing that will be! The people's response to this will be, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:6-9

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 12:00 noon

ARIZONA

Phoenix KTVK-TV Channel 3
Sundays, 11:00 a.m.
Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.
Yuma KIVA-TV Channel 11
Sundays, 7:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.
San Jose KNTV-TV Channel 11
Tues, Thurs. Fri., 8:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAW Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.
Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.
Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.
Meridian WTOK-TV
Sundays, 10:00 a.m.

MISSOURI

Springfield KYTV Channel 3
Sundays, 10:00 a.m.

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 10:30 a.m.
Binghamton WNBC-TV Channel 12
Sundays, 8:00 a.m.

NORTH CAROLINA

Highpoint WGHP-TV
Sundays, 7:00 a.m.

TV BROADCAST

OHIO				Monahans	KVVM-TV	Channel	9
Cambridge	WHIZ-TV	Channel	80	Sundays,	11:00 a.m.		
Sundays,	9:30 a.m.			San Antonio	KWEX-TV		
Cincinnati	WCPO-TV	Channel	9	Sundays,	3:15 p.m.		
Thursdays,	1:30 a.m.			Temple	KCEN-TV	Channel	6
Columbus	WBNS-TV	Channel	10	Sundays,	11:00 a.m.		
Saturdays,	7:30 a.m.			UTAH			
Coshocton	WHIZ-TV	Channel	71	Salt Lake City	KUTV	Channel	2
Sundays,	9:30 a.m.			Sundays,	10:00 a.m.		
Toledo	WSPD-TV			VIRGINIA			
Sundays,	1:00 p.m.			Norfolk	WHRO-TV	Channel	15
Zanesville	WHIZ-TV	Channel	18	Tuesdays,	8:30 p.m.		
Sundays,	9:30 a.m.			Roanoke	WRFT-TV		
OREGON				Sundays,	12:00 p.m.		
Eugene	KEZI-TV			WASHINGTON			
Sundays,	10:00 a.m.			Yakima	KNDU-TV		
PENNSYLVANIA				Sundays,	11:30 a.m.		
Erie	WSEE	Channel	35	Richland	KNDU-TV		
Tuesdays,	(Time to be announced.)			Sundays,	11:30 a.m.		
SOUTH CAROLINA				WEST VIRGINIA			
Charleston	WCSC-TV	Channel	5	Fairmont	WDTV		
Sundays,	12:00 p.m.			Sundays,	1:00 p.m.		
Greenville	WFBC-TV	Channel	5	Huntington	WHTN-TV	Channel	13
Tuesdays,	6:30 a.m.			Sundays,	8:00 a.m.		
TEXAS							
El Paso	KTSM-TV	Channel	9				
Sundays,	10:00 a.m.						

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

FLORIDA

Miami	WMIE		
Saturdays,	8:15 p.m.		
Tampa	WSOL	1300	
	Saturdays,	10:30 a.m.	

TEXAS

Brownsville	XEO	970	4:15 p.m.
McAllen	XEOR	1390	5:00 p.m.
San Antonio	KUBO	1310	1:00 p.m.

PANAMA

Panama City	HOR59		Saturdays, 8:45 a.m.
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PARAGUAY

Asuncion			
Z. P. 9 Comuneros	970 kc.	10:15 a.m.	

PERU

Lima	Radio America	7:00 p.m.	
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URUGUAY

Montevideo	Radio Carve		
	Saturdays,	4:30 p.m.	

PHILIPPINES

Davao City	DXAW	Saturdays,	9:45 p.m.
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"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Las Angeles KBIG 740 10:00 a.m.
Needles KSFE 1340 8:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

New Bedford WBSM 1420 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:00 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGJ 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEE	1300	9:00	a.m.
Kingston	WBAZ	1550	9:45	a.m.
New York	WJRZ	970	9:30	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGA1	560	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:45	a.m.
Cincinnati	WNOP	740	9:10	a.m.
Columbus	WBNS	1460	10:05	a.m.
Plqua	WPTW	1570	11:30	a.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10	a.m.
Wagoner	KWLG	1530	8:15	a.m.

OREGON

Lebanon	KGAL	920	9:00	a.m.
Portland	KLIQ	1290	9:30	a.m.
The Dalles	KODL	1440	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Connellsville	WCVI	1340	12:05	p.m.
Pittsburgh	WWVA	1170	9:30	a.m.
Pottstown	WPAZ	1370	8:30	a.m.
Scranton	WSCR	1320	10:00	a.m.
Wilkes-Barre	WBRE	1340	9:00	a.m.

PUERTO RICO

Aguadilla (Fri.)	WGRF		8:00	p.m.
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SOUTH DAKOTA

Yankton	KYNT	1450	11:05	a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00	a.m.
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TEXAS

Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	12:00	p.m.
San Antonio	KBOP	1380	7:15	a.m.
Sherman-Dennison	KRRV	910	11:45	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Salt Lake City	KSOP	1370	9:30	a.m.
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VIRGINIA

Richmond	WLEE	1480	10:10	a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30	a.m.
Centralia-Chehalis	KELA	1470	10:35	a.m.
Olympia	KGy	1240	10:35	a.m.
Seattle	KAYO	1150	9:45	a.m.
Tacoma	KMO	1360	9:45	a.m.

WEST VIRGINIA

Wheeling	WWVA	1170	9:30	a.m.
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WISCONSIN

Fond du Lac	KFIZ	1450	11:05	a.m.
Milwaukee	WEMP	1250	8:45	a.m.
Neillsville	WCCN	1370	9:15	a.m.

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:00	p.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.
Oshawa	CKLB	1350	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
Vancouver	CJOR	600	7:15	a.m.

AUSTRALIA

Geelong	3GL	222m.	10:00	a.m.
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NIGERIA

Enugu	ENBC		10:15	a.m.
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RADIO TOPICS FOR NOVEMBER

6—"God's New Social Order"

20—"Our Day in Prophecy"

13—"The Language of the Bible"

27—"A Rich Man in Hell"

LESSON FOR NOVEMBER 6**Words Without Worship**

MEMORY VERSE: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Psalm 19:14

JEREMIAH 7:1-15

THIS lesson helps to reveal the depth of Judah's degradation, which led to the nation's downfall and the captivity in Babylon. They were a people who drew near to the Lord with their lips, but their hearts were far from him. (Isa. 29:13) In their feigned worship of their God they seemed to think that the temple had some magic power which could save them from impending doom, thus the cry, "The temple of the Lord, the temple of the Lord, the temple of the Lord."

In their lack of faith and true devotion they had lost sight of the fact that God is the caretaker of his people, not of buildings made with stone and gold. The temple, built by Solomon as a house for the Lord, originally served as a symbol of the divine presence in the midst of his people, but as a result of their disobedience to God's Law and their perversion of worship, the Lord had ceased to meet with his people in this building, and the building itself had no power to bless them.

The lesson indicates that even in Jeremiah's day, when the nation was about to be taken into captivity because of its sins, a genuine repentance could have turned the course of events. But the Lord realized that the people would not repent, so he forecast the destruction of the temple and of the city, saying that he would do to it even as he had done previously to Shiloh.

In the time of Joshua, and under his leadership, the tabernacle was set up in Shiloh, and the worship of God was established there. But it was from here that Israel's enemies carried away the ark of the covenant. (Josh. 18:2; 1 Sam. 4:10-22) The ark of the covenant was a symbol of the Lord's presence with his people and of his blessing upon them. So, just as he withdrew his presence from them at the time the ark fell into the hands of Israel's enemies at Shiloh, so now again his favor was to be withdrawn, and they were to be permitted to be taken captive to Babylon.

God's dealings with Israel during the Jewish Age were on a national basis. If the leaders—the priests and kings—were faithful to the Lord, the entire nation prospered; if not, then the people of the nation suffered. So it was in connection with the Babylonian captivity.

Even at that time there was a remnant of faithful Israelites who served the Lord with their whole hearts. We are informed of some of these. There were Daniel and his three young friends who, as captives in Babylon, rose to high positions in the government, yet they were loyal to their God. Because of Daniel's faithfulness he was thrown into a den of lions. His three friends refused to bow down to the image which Nebuchadnezzar had set up, and they were cast into a fiery furnace.

In the 11th chapter of Hebrews the Apostle Paul mentions many faithful servants of God of the ancient past. In the days of Elijah, when for a time nearly the whole nation of Israel became worshipers of Baal, the Lord said that there were more than seven thousand who had not followed this course. Nevertheless, because God was dealing with the nation as a nation, the righteous suffered together with the unrighteous. In Jeremiah's day, for example, all were taken into captivity in Babylon.

Worship that is acceptable to God must be the outgrowth of a heart desire to know and to do his will. The prayer contained in our memory verse is rich with meaning

in this connection—"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

The preceding verses of the psalm from which this beautiful text is taken stress the importance of the statutes and laws and Word of the Lord. God does not miraculously give us an understanding of his will. Rather, he has supplied his Word and his law, and it is by meditating upon these, humbly applying their precepts as the governing principles of our lives, that we learn his will, and gain strength to do it.

God is now dealing with his people on an individual basis. No child of the Lord today is deprived of God's blessings or is punished because others are unfaithful. All who endeavor wholeheartedly to devote themselves to him, and through his Word seek his guidance and strength, will be richly blessed. God's rich blessings toward us are mostly spiritual, and in these we rejoice.

QUESTIONS

What was the moral and religious state of Judah just before the Babylonian captivity?

Explain the lesson's reference to Shiloh.

What was the result of God's dealing with Israel on a national basis?

How do we now learn the Lord's will?

How does God deal with his people today?

God's Truth Cannot be Destroyed

MEMORY VERSE: "The grass withereth, the flower fadeth: but the Word of our God shall stand forever."—Isaiah 40:8

JEREMIAH 36:20-28, 32

THE incident recorded in this lesson occurred in the fourth year of the reign of Jehoiakim. This was eighteen years before the next and last king of the nation was overthrown by Nebuchadnezzar and the people taken captive to Babylon. The Lord's message, which Baruch the scribe wrote on a scroll, was a final call to repentance, but the king and his princes rejected it and burned the scroll. Thereupon Jeremiah dictated the message over again, adding much that had not been contained in the original version.

The point of the lesson is well set forth in the memory verse, which emphasizes the fact that "the Word of our God shall stand forever." It is interesting to reflect on the wonderful manner in which this has been true. Much of the purpose of God in connection with his great plan of salvation has been and continues to be accomplished by his Word. In ancient times

the Word of God did not reach his people in the same form that it does now, but nevertheless it was effective for the purposes designed.

The first five books of the Bible were compiled by Moses, but even prior to this, God's Word was heard when needed, frequently through angelic messengers, and happy were they who, when they heard these messages, obeyed. Later, other servants of God were employed by him to furnish additional books. These, together with the books of Moses, were preserved, and constitute what we call the Old Testament. It was largely to these that Jesus referred when, praying for his disciples, he said, "Sanctify them through thy truth: thy Word is truth."—John 17:17

In New Testament times there came the four records of the life of Christ, the Book of Acts, the epistles or letters of the various apostles, and finally the Book of Revelation. These books, together with the Old Testament Scriptures, make up our Bible, which is the

Word of God for us. Speaking of his Word as a whole the Lord said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

One of the things being accomplished today by the Word of the Lord is the directing and purifying of God's people. Concerning this we read, "The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12

The Word of God has been subject to almost continuous attack by its enemies, but they have not been able to destroy it, even as the wicked king of Judah was not able to destroy the message contained in the scroll dictated by Jeremiah. He destroyed the original scroll, but in the Lord's providence there appeared a larger and more complete version.

Soon after the apostles fell asleep an attempt was made to bury the Word of God in dead languages which could not be understood by the common people.

This succeeded in part for centuries, and the world experienced the Dark Ages. Then, earnest followers of the Master began translating the Scriptures, only to have these translations barred in many places by professed Christians. First copies of the English Bible had to be smuggled into England.

At the beginning of the nineteenth century many Bible societies were formed, and the Lord has blessed these in their translating and circulation of his Word. But now that Word is again under attack, by higher critics and modernists, who openly express disbelief in its inspiration.

But the Word of God still stands, and it is accomplishing its purpose in the outworking of the divine plan. It is not converting the world at the present time, for this is not God's plan, but it is reaching those whom the Lord is calling to follow in the footsteps of Jesus, and it is assisting them to walk in the narrow way of sacrifice. We rejoice in the fact that in the Millennial Age a knowledge of the Lord will be caused to fill the whole earth.

QUESTIONS

Explain the background of the lesson.

What is the main purpose of the lesson?

Mention some of the ways in which enemies of the Bible have tried to destroy it.

A Letter to Exiles

MEMORY VERSE: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."—Jeremiah 29:7

JEREMIAH 29:1-7, 10-14

ALTHOUGH the vast majority of the Jews were taken captive to Babylon, Jeremiah was not. According to tradition, he was taken later into Egypt, where he died. But before going to Egypt Jeremiah, directed by the Lord, wrote the letter to his exiled brethren in Babylon which constitutes our present lesson. The substance of this letter was that the exiles should accept this experience with calmness, and make the best of the situation in which they had been placed.

Would-be prophets of the Lord living among these Jewish captives were apparently counseling them along other lines. Chapter 28 of Jeremiah's prophecy indicates that these false prophets were proclaiming that the captivity would be of much shorter duration than the seventy years foretold by Jeremiah—that within two years the vessels of the temple would be restored.

If this were true then it would be folly for the Jews to settle down to a normal life in Babylon, as Jeremiah in his letter urged them to do. But Jeremiah repeated the Lord's statement that the captivity was to last for seventy years, and therefore they should conduct themselves accordingly. They were to build houses, plant gardens, marry and raise children, just as they would have done had they been in their own land. Thus their numbers would be increased rather than diminished.

Of course there was a certain danger in this also, in the sense that if they made themselves too comfortable in the land of exile they might not want to return when the period of their captivity was over. This is just what did happen to many thousands of them, for at the end of the foretold seventy years, when Cyrus issued his decree of liberation, only a minority of the captives took advantage of it and returned to their own country.

Our memory verse is an interesting one. The people were to seek the peace of the city or community in which they lived as captives, and were to pray for it; for the peace of their community meant peace for all who dwelt therein, including the captives. We have a similar admonition to this in the New Testament, directed to the followers of the Master. Paul wrote to Timothy: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—I Tim. 2:1,2

Here Paul explains that the purpose of Christian prayers on behalf of the people generally, and especially for those in authority, is that peaceful conditions might be maintained which would be favorable to Christian growth and service. However, there is another aspect to this. The Early Church was established amidst much persecution and hardship, and throughout the Dark Ages the Lord's faithful people endured much hardship, such as being thrown to the lions, burned at the stake, and otherwise cruelly tortured.

Trials and testings are essential to Christian growth in the fruits and graces of the Spirit. But times of peace and tranquillity are also essential. Christianity would have been stamped out altogether in the beginning of the age had not the Lord overruled in the affairs of

government so that the disciples of Christ could have periods of respite from killing persecution, and it is for these overrulings that Paul admonished Timothy to pray.

There is a false teaching abroad in the land today to the effect that Christians may expect always to be at peace and prosperous. Success in business and in the social world is being held out as an inducement to join the church. But this is not the teaching of the Bible. According to the Bible Christians are invited to follow in the footsteps of Jesus. These were steps of sacrifice and suffering, which ended on the cross; and Jesus taught that the servant cannot expect to be above his Lord.

God permitted the Israelites to be taken captives to Babylon because of their unfaithfulness. Had they been faithful to the Lord, their kingdom would not have fallen. But spiritual Israelites of the present age are not promised freedom from trials. Nor are they promised prosperity along material lines. They are simply promised strength and guidance to walk in the narrow way of sacrifice and, in the future, joint-heirship with Jesus in his kingdom.

QUESTIONS

What was the substance of the letter Jeremiah wrote to his brethren in exile?

Why should we pray for kings?

Are Christians promised freedom from adversity?

A Daring Faith

MEMORY VERSE: "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock."—Jeremiah 31:10

Jeremiah 32:2, 6, 7, 9-17

JEREMIAH was one of the heroes of faith of Old Testament times. In the New Testament we are informed that all those Ancient Worthies endured and suffered "that they might obtain a better resurrection." Heb. 11:35) They did not understand the plan of God with the clarity with which it is now our privilege to understand it, but they were inspired by the messianic promises, and they looked forward to the coming of that great One of promise who they believed would deliver the Israelites from their enemies, and who would bless all the families of the earth.—Gen. 12:3

"Faith is the substance of things hope for," wrote Paul, "the evidence of things not seen." (Heb. 11:1) While many believe that God exists, the vital consideration is to have faith in what he says. God had made known to Jeremiah that

the Israelites would be held captives in Babylon for seventy years, and that thereafter they would be permitted to return to their own land. Jeremiah believed this, and he demonstrated his faith by buying a parcel of land from his uncle, that his family might have a share in the land when the people would return.

This was great faith, for at the time Jerusalem was about to be destroyed, and the leaders of the nation had already been taken into captivity. At that time Jeremiah himself was a prisoner, in the custody of Judah's last king, Zedekiah, who later was also taken to Babylon. There was no visible evidence that the Jews would ever return from Babylon. All Jeremiah had as a basis for his faith was the Word of God, but this he believed implicitly.

While the purchase of land from his uncle is emphasized in this lesson as an exhibition of Jere-

miah's faith, actually his whole life of service as a prophet of God was one of faith. The people rejected his message and persecuted him. There were false prophets in Israel who endeavored to discredit what he said. His written message was burned by the king. He was imprisoned in a dungeon, yet withal he maintained his faith and his zeal for doing the Lord's will.

In the beginning Jeremiah sought to decline the commission given to him by the Lord, explaining that he was too young. But then the Lord reassured him, and encouraged him not to be afraid of the faces of his enemies. At one time he decided that he would no longer declare the Word of the Lord, but found that it was shut up in his bones like a burning fire, and he had to proclaim it.

Jeremiah had learned through his years of service that there was nothing too hard for the Lord. Jer. 32:17) Knowing this, his faith was strong, and he was always willing to demonstrate his faith by his works. His life of faith is a wonderful example at the present time for us who believe in the promises of God, promises which assure us that the kingdom of Christ will shortly be fully established in the earth, bringing to all mankind the blessings of peace, joy, health, and life everlasting.

Our memory text is a revealing one. The context indicates that it does not refer to the return of the Jews from Babylon at the close of

the seventy years of captivity, but to a gathering and return of from all the countries whither the Lord has scattered them. In Jeremiah. 31:8 the Lord declares, "Behold, I will bring them from the north country [countries north of Palestine], and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

We believe that this prophecy has been in course of fulfilment for many years. The people of Israel now in Palestine, and those still going there, are indeed from all the coasts of the earth, a large number of them from the "north." In this also we see the faithfulness of God in the fulfilment of his promises to restore his people to their land during the transition period between the old world of Satan and the new world which will be ruled by the kingdom of Christ.

Developments in Israel should give us assurance that despite the fear and chaos in the world around us Christ's kingdom is near, and that the blessings of that kingdom will soon reach the people.

QUESTIONS

What is faith, and how did Jeremiah demonstrate his faith?

What is the prophetic meaning of our memory verse?

THE CREATOR'S GRAND DESIGN

Article XI

Signs of His Presence

JESUS' disciples believed that he had come to be the great King and Messiah of the prophecies, and that he would establish a kingdom in Jerusalem which would extend its sphere of influence until it embraced the whole world. However, toward the close of Jesus' ministry he began to say things to them which indicated that first he would go away, and would return later to set up his kingdom. That he would be put to death was not clear to them, for they were much surprised and discouraged when he was taken from them and crucified.

Having these thoughts in mind, they went to Jesus on the Mount of Olives and said, "Tell us, when these things will be?" and "What will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3) We have used the Diaglott translation of the disciples' questions because it properly uses the words "presence" and "age," instead of "coming" and "world." They were not asking for signs which would indicate that Jesus would soon return, but signs which would denote his actual presence. They also wanted to know about the end of the age, not the end of the world, or earth.

The age comes to an end with the return of the Master, so the signs which would denote the ending of the age would at the same time be signs indicating his presence, and it is from this standpoint that we will examine a portion of Jesus' reply to his disciples' questions. These disciples had recognized Jesus as the promised Messiah, not by his appearance, but by certain signs which accompanied his ministry and presence. They properly

expected that this would also be the case when he returned to set up his kingdom, hence their desire to know what the signs would be. Naturally they desired again to be among the favored ones who would recognize his presence. They did not know that his return was to be nearly two thousand years in the future.

All Flesh Threatened

In reply to his disciples' request for signs which would indicate his second presence Jesus preached one of his few sermons. It is recorded in the 24th and 25th chapters of Matthew. Verses 21 and 22 of chapter 24 present a very revealing sign for us who are living today. We quote, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."

Today we are living in a time of "great tribulation" such as the human race has never experienced before. It is a tribulation which threatens to destroy "all flesh," just as Jesus indicated in this prophetic sign of his presence and the end of the age. Never before in the experience of mankind has there been a situation like this. There was tremendous destruction of human life during the first and second World Wars, but during those years of war the total population of the earth continued to increase.

Now the situation is different, for the great powers of earth have hydrogen missiles in sufficient quantities to destroy the entire population of the earth several times over, so there is no mistaking the identity of this sign and what it means. But it should be noted that Jesus did not say that "all flesh" would be destroyed. He simply said that if this time of "tribulation" were allowed to continue, it would lead to the destruction of all flesh. For our encouragement he gave assurance that the tribulation would be shortened, which means that all flesh will not be destroyed.

But this does not nullify the significance of the threat of destruction which is hanging over the world today. In outlining

this "sign" of his presence Jesus actually foretold nearly two thousand years in advance what the wise men of the world are now declaring to be a reality. Thus we have not only a sign of the time in which we are living, but we have an accurate prophecy in the Word of God which increases our confidence in its forecasts pertaining to events still future in the outworking of the Creator's grand design.

Israel No Longer Trodden Down

Another sign which Jesus gave to his disciples pertained to the natural descendants of Abraham, the Israelites. He said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Here Jesus is using "Jerusalem" to signify the Jewish polity, or nation. At the time Jesus spoke, the Jewish people had already been "trodden down" by the Gentiles for more than 600 years, or, specifically, since 606 B. C. It was then that Nebuchadnezzar, king of Babylon, destroyed Jerusalem, and took the Jewish people captive to Babylon. Although seventy years later they were permitted to return to their land, and to rebuild Jerusalem, they did not regain their national independence.

Babylon was overthrown by the Medo-Persian Empire, which later succumbed to Greece. Then Greece fell before the Roman armies, and Rome became the fourth in that series of Gentile world powers. The Israelites were subject to each of these in turn, and at the time of Jesus were being "trodden down" by the Roman Empire. And this lack of independence, he said, would continue until "the times of the Gentiles be fulfilled."—Luke 21:24

This expression, "times of the Gentiles," does not refer to the total number of years Gentile nations would exist in the earth, but to the period during which "Jerusalem" would be trodden down by Gentiles. In reality it is, or was, a period of punishment upon the Hebrew people described in the Bible as "seven times." This time measurement is given by Moses in a warning to Israel of what the result of continued disobedience to God's Law would

be. Certain lesser punishments are mentioned, and then Moses adds: "And if ye will not yet for all this hearken unto me, then I [God] will punish you seven times more for your sins."—Lev. 26:18

This warning of "seven times more" of punishment is repeated four times. The Scriptures indicate that a symbolic "time" is a period of 360 years, and seven of these would total 2,520 years. The biblical key to this method of reckoning is given in Ezekiel 4:4-6. We believe that it was this period of 2,520 years which began in 606 B. C., when Israel lost its national independence. If this is correct, then it would end in A. D. 1914. This was the year in which the first World War began. Out of that conflict came the ejection of the Turks from Jerusalem and Palestine by General Allenby, the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and prisoners from all lands.

The Jews were on their way to independence, and while there were temporary setbacks, the rehabilitation of Palestine by the Jews and their migration to their ancient homeland continued. Out of this came the birth of the new State of Israel in 1948. Thus seen, it was in 1914, after 2,520 years of subjugation, that the chain of events began to unfold which led to national independence for this biblical and historic people, proving that the prophetic "times of the Gentiles" had been fulfilled.

The nation of Israel today is a free nation. No longer are the Israelites without their own government. Israel is a nation among the nations of the world, no longer a vassal to Rome or to any other Gentile power. The new State of Israel is not without its difficulties, but these are the common problems of being free in a topsy-turvy world. Israel is not only free, but is a full-fledged member of the United Nations. She is no longer "trodden down" by the Gentiles. Thus we have another outstanding sign of the Master's presence.

Nebuchadnezzar's Dream

In the second chapter of the prophecy of Daniel there is an account of some of the circumstances surrounding the beginning

of the period of Gentile supremacy during which the Jewish people were to be trodden down. Nebuchadnezzar was king of Babylon at that time, and the Lord used a very dramatic way to indicate that with him began the period referred to by Jesus as "the times of the Gentiles," which, as we have seen, terminated in A. D. 1914.

Nebuchadnezzar had a dream which he could not remember upon awakening. He was induced to send for Daniel, a Jewish captive, who was able not only to remind the king of his dream, but to interpret it for him. Daniel explained that in his dream the king had seen a human-like image. This image had a head of gold, breast of silver, thighs of brass, legs of iron, and feet and toes of iron mixed with clay. As the dream progressed, the king saw a stone cut out of the mountain without hands; and this stone smote the image on its feet, causing it to fall. After the image fell it was ground to powder, and the wind blew it away as the chaff from a summer threshing floor. Then the stone that smote the image grew until it became a great mountain which filled the whole earth.

Daniel's interpretation of this dream is remarkable, in that it gives an accurate preview of Gentile history, beginning with the new Babylonian supremacy, and continuing on down through the centuries even to the present day. In this divine interpretation Daniel identifies the Babylonian Empire under Nebuchadnezzar as being represented by the head of gold. To the king Daniel said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37, 38

Prior to this, God had recognized and favored none but the Jewish nation. But now the Jews had been made subjects of Babylon, and the king of Babylon was recognized by God as representing the first of that long line of Gentile powers who for

2,520 years were to hold the Jews under their control as a subject people. This was the beginning of "the times of the Gentiles."

Other Kingdoms

But Daniel did not close his prophecy with his identification of Babylon as the "head of gold." He explained further to Nebuchadnezzar that with the downfall of his kingdom there would arise another, an empire represented by the arms and breast of the image, which were of silver. This proved to be the Medo-Persian Empire, which conquered Babylon a few years later. Daniel also told of a third empire which would arise, conquering the Medes and Persians. This was the Grecian Empire and was represented in the image picture by the thighs of brass.

Nor did Daniel stop there. He went on, and foretold the rise of the great military power of Rome. This kingdom, or empire, was represented by the legs of iron, and truly Rome was an iron kingdom. But Daniel did not make the mistake of mentioning a fifth world empire to supplant Rome. Instead, he called attention to the deterioration and divisions of the old Roman Empire, this being represented by the feet and toes of the image, which were part of iron and part of clay. The last remnants of the Roman Empire, as represented in the various states of Europe, continued down to 1914, or to the end of "the times of the Gentiles."

In the king's dream he saw a stone cut out of the mountain without hands, indicating a divine intervention in the affairs of these particular Gentile kingdoms, for this stone was seen to smite the feet of the image, causing it to fall. After it fell it was ground to powder, and the wind carried it away. Then the stone grew into a great mountain that filled the whole earth. Daniel explained this to mean that "in the days of these kings shall the God of heaven set up a kingdom"—that is, in the days of the kings depicted by the toes of the image.

Divine Rights of Kings

Although the various divisions of the old Roman Empire were overthrown in the first World War, it was natural that the

ideology of divine right which began with Nebuchadnezzar should remain alive. Prior to the end of "the times of the Gentiles," the kings of Europe did claim to rule by divine right. But this viewpoint is no longer accepted. In place of the divine-right kings there are either godless dictators or rulers who are elected by the people. True, there are a few kings left, but they are powerless in the world today, and are no longer flaunting the claim of divine right to rule.

Thus, not only did 1914, the end of "the times of the Gentiles," see circumstances arise which led in a few short years to the liberation of the Israelites as a people, but it also witnessed the turn of events which led to the downfall of that system of rulership which had subjected the Jewish people throughout the centuries.

It is well to remember that the time prophecies of the Bible point out the dates for the beginning of the events which they forecast, not the completion of those events. This process of fulfilment is indicated in Daniel's description of what happened to the image which Nebuchadnezzar saw in his dream when it was smitten by a stone cut out of the mountain without hands. First it fell, but this was not the full end, for after that it was ground to powder, and subsequently the powdered bits were blown away "like the chaff of the summer threshingfloors." We suggest that this is an apt illustration of the gradual disintegration of the pre-1914 social order. And the end is not yet.

Paul's Prophecy

The Apostle Paul gives us further valuable information concerning the development of world events in this, the end of the age. He agrees with Jesus with respect to the destructive trouble which would come upon the world, and explains that it would come as "travail upon a woman with child." "Travail" comes in spasms, with periods of easement between, and Paul explains that this intermittent trouble would be in conjunction with claims of "peace and safety."—I Thess. 5:1-3

We suggest that the first of these destructive spasms came

upon the world in 1914 in that great military holocaust which toppled virtually all of the crowned heads of Europe from their thrones. It is interesting to note in this connection that 1913 was an international peace year. But before the cries of peace and safety had fully died, that great "war to end wars" broke out. In 1918 the war ended, and an armistice was signed, but while the nations paid lip service to the idea of peace and good will, even sinking a few outmoded battleships, preparations for the next war soon began, and it came upon the world in all its fury in 1939—another "spasm" of destruction.

There have, of course, been other spasms of trouble. One of these was the great depression of the 1930's. The Korean War was another. Viet Nam, with its threat of escalation into a third World War, is another. Meanwhile, and as a result of these "spasms," the fabric of civilization is being gradually weakened. Creeping inflation is eating at the economic security of even the most powerful nations; and the weaker ones would have succumbed long ago but for American dollars.

Nations Gathered

Another aspect of the "great tribulation" mentioned by Jesus is foretold in Zephaniah 3:8. This text reads: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, 'zeal']." Note in this forecast that the world-wide association of nations is described.

Here is something that is unique to the end of the age. The first World War saw the first global gathering of nations for military purposes. This is what made it a "World War." Following that war there came the League of Nations—another gathering, but for peaceful purposes. It was hoped that this association of nations could maintain lasting peace, but it failed.

Then came another gathering of nations for military purposes, and like the first one, it was world-wide. It was followed by the

United Nations. And today there are little associations of nations, with interests crisscrossing each other. The Lord foretold that eventually this would lead to the "devouring" of the symbolic earth with the fire of his zeal. Following this, the Lord will turn to the people a "pure language," that they may all call upon him to serve him with one consent.—Zeph. 3:9

The "fire" of God's zeal is in reality the great time of trouble, or tribulation, with which the present social order is even now being destroyed. It does not indicate that God is vindictive, but it does mean that before the long-promised messianic kingdom can be fully set up in the earth Satan's social order must be swept away; and this is accomplished by God's zeal which will brook no interference, now that the due time in his grand design has arrived for the establishment of Christ's kingdom.

In a prophecy of the birth of Jesus and the purpose of his birth, recorded in Isaiah 9:6, 7, Jesus is depicted in his role of The Prince of Peace. This prophecy declares that "of the increase of his government and peace there shall be no end," and then the prophecy concludes with these reassuring words, "The zeal of the Lord of hosts will perform this." It is the zeal of the Lord of hosts that is accomplishing every detail of his grand design, and we rejoice to know that there will be no miscarriage of his plans and purposes.

Increase of Knowledge

What Jesus spoke of as a "great tribulation" with which the age would end Daniel described as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) In the 4th verse of this same chapter we are informed that in "the time of the end," that is, in the end of the age, many would run to and fro in the earth, and knowledge would be increased. It has been given to our generation also to witness the fulfilment of this prophecy. We have suddenly become a world of travelers, because there has come an unprecedented increase of knowledge, which has led to the invention of new modes of travel.

The younger members of the present generation are inclined

to forget that all our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroads many otherwise intelligent people claimed that they were "inventions of the Devil to carry immortal souls down to hell." But today the highest speeds of travel by railroad are slow as compared with the speed of travel by jet planes.

We mention only briefly the foretold increase of knowledge and rapid travel. The facts themselves as they unfold before us world-wide speak louder and more convincingly than words. It is another sign of our Lord's presence and the end of the age. How thankful we are that the end of the present age, or of Satan's world, signals the incoming of a new age of peace and blessing for the world. How glad we are that according to God's grand design Christ does not return to destroy the earth, but to fill it with a knowledge of God's glory. So we hail his presence as the "Day Star" which has appeared to those who, through faith in God's promises and prophecies, are able to discern his presence and know that soon, as the glorious "Sun of Righteousness," he will rise with "healing in his wings."—II Pet. 1:19; Mal. 4:2

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 3—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."—Matthew 26:41 (Z. '01-80 Hymn 1)

NOVEMBER 10—"Love... rejoiceth not in iniquity, but rejoiceth in the truth."—I Corinthians 13:6 (Z. '03-57 Hymn 238)

NOVEMBER 17—"He shall give his angels [messengers] charge concerning thee, to guard thee in all thy ways."—Psalm 91:11 (Leeser) (Z. '04-75 Hymn 242)

NOVEMBER 24—"Herein do I exercise myself, to have always a conscience void of offense toward God and toward man."—Acts 24:16 (Z. '00-360 Hymn 130)

Witnesses for Jesus

"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."—Revelation 20:4

WHEN Jesus met with his apostles for the last time before returning to the heavenly courts they made bold to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) These disciples verily believed that Jesus was the foretold Messiah, and while they were greatly disappointed when he was taken from them and crucified, they now had their faith restored by the many "infallible" proofs of his resurrection, and they were anxious to know if the due time had come for the establishment of his kingdom.

Jesus' reply to their question on this point was, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (vs. 7) To this Jesus quickly added, "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We are informed that "when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—vss. 8, 9

So there they were without the presence of their Leader, the One who they trusted should have redeemed Israel. But there was a note of reassurance, for we read that "while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—vss. 10, 11

Yes, Jesus was to come again, but they knew not when; and

meanwhile they were to be his witnesses unto the uttermost parts of the earth. Instead of being exalted to high positions in his government, as they had expected, they were to lay down their lives in his service. True, they were to tarry at Jerusalem until the Holy Spirit came upon them, but this was not a long wait, and soon the disciples were embarked on their mission of being witnesses of Jesus and for the Word of God, their first activity being in Jerusalem where the Holy Spirit came upon them.

The Work Begun

The work of witnessing for Jesus began at Pentecost when the Holy Spirit came upon the waiting disciples. We read that "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—ch. 2:2-4

The Lord, through the Holy Spirit, gave those first disciples great assistance in their witness. We read that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." These Jews probably spoke little other than the language of the country in which they were raised, but when the exciting news of the pentecostal day was "noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."—vss. 5, 6

Jesus had told his disciples that they would receive power, but they did not realize that one of the manifestations of this power would be in giving them ability to speak languages with which they had previously been unacquainted. And there is a lesson in this, even for the Lord's people today. When he gives us an assignment in his service we may be sure that he will provide the necessary help to carry out that assignment, if we but show our willingness to co-operate with him.

(Continued on page 34)

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DAWN PUBLICATIONS

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Jesus Resurrected

It was the Jewish enemies of Jesus who had succeeded in having him put to death, and representatives of these were in Jerusalem on that pentecostal day. When these heard what was taking place, they accused the disciples of being intoxicated. But Peter quickly refuted this charge, and at the same time delivered his Spirit-inspired sermon as a witness for Jesus. He explained that the manifestations of divine power which they witnessed were in fulfilment of the prophecy of Joel. (See Acts 2:14-20)

Then Peter proclaimed that the One whom the Jews had crucified had been raised from the dead. We quote: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."—vss. 22-28

Peter explained that these words could not possibly refer to David, but were a prophecy of the death and resurrection of Jesus; that it was Jesus who had been brought back from hell and highly exalted to the right hand of God. David, Peter explained, was still dead, and was not in heaven. It was a powerful sermon which bore testimony to the fact that while Jesus had

been crucified, he was now alive, and that the good news of the kingdom centered in him would continue to be preached.

Pricked in Heart

When the people heard Peter's testimony of the resurrection of Jesus, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" To this question Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—vss. 37-39

The record states that those who received the word gladly, and were baptized, were "about three thousand souls." (vs. 41) These, we read, "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (vs. 42) The apostles continued to do "many wonders and signs." For a time these first Christians "had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—vss. 43-45

It was a happy group of people, "praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (vs. 47) In this record two statements appear which are of vital interest. Peter explained that the promises of the Gospel, in addition to being "to your children, and to all that are afar off," are also to "as many as the Lord our God shall call." And again, "The Lord added to the church daily such as should be saved." (vss. 39, 47) These statements remind us that while we are to lay our lives down in bearing witness to the truth, we are to remember that the message will reach and bless in this age only as many as the Lord calls; that this is not the age for converting the whole world.

A Different Situation

Following Pentecost, the Lord's providence directed Peter and John in a situation that resulted in the miracle of healing a man

who had been lame from his birth. (Acts 3:1-8) This opened the way for Peter to preach another sermon—his well-known sermon concerning “the times of restitution of all things,” which he said God had spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21

But here the situation was different from that at Pentecost. It was not a case of explaining the outpouring of the Holy Spirit, and of affirming the resurrection of Jesus Christ from the dead. Rather, the healing of the lame man gave opportunity to explain that when the resurrected Jesus returned there would be a time of general restoration. The religious leaders were grieved that the disciples “preached through Christ the resurrection from the dead.”—Acts 4:2

However, as the account relates, many of them which heard the word believed; and the number of the men was about five thousand.” (vs. 4) Many grains of wheat were being found as a result of this first witness work. Probably there have never been any results since which equaled these first results of witnessing for Jesus and for the Word of God. But it brought persecution, and Peter and John were thrown into prison over night.

Opposition

We read, “And it came to pass on the morrow, that their rulers and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them [Peter and John] in the midst, they asked, By what power, or by what name, have ye done this?”—that is, by what power had they healed the lame man?

Peter’s reply was forthright and to the point: “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven

given among men, whereby we must be saved.”—Acts 4:5-12

Here was a golden opportunity for the disciples to declare the central theme of their message, and they took full advantage of it. They let it be known not only that Jesus was their Head and Leader, but that there was no salvation apart from belief in him, and obedience to the great messianic cause which he came to earth to fulfil. They made this declaration, knowing that it would set the rulers more actively against them. But to them this did not matter, for after all, how could they witness for Jesus without keeping him in the forefront of their message?

Their Boldness

Naturally the religious rulers of this council did not like what they heard. We read that “when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” (vs. 13) These opponents of the truth would know little about most of Jesus’ virtues. But they did know that he had been bold and courageous in proclaiming his message, and that he did not hesitate to expose what he considered to be error and tradition. And now they perceived that his followers were displaying this same courageous characteristic.

But what could they do? The man whom they healed was to be seen by all, and to arrest them would be unpopular with the people. The record reads, “They conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.”—vss. 15-18

To this attempted obstruction of the witness work Peter and John replied, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak

the things which we have seen and heard." (vss. 19, 20) Seeing that Peter and John would not be deterred from their service of the Lord, the religious rulers further threatened them, and let them go.

The brethren courageously carried on their witness work though the persecution continued. The first of the believers to die for the messianic cause was Stephen. (Acts 6:9-7:60) As a result of continued and relentless persecution the brethren were scattered; but, as the record indicates, "They that were scattered abroad went everywhere preaching the word." (Acts 8:4) This meant that the witness work was spreading out into larger fields in preparation for the proclamation of the Gospel "unto the uttermost parts of the earth."

Gentiles Also

Saul of Tarsus, one of the religious zealots who participated in the condemnation and martyrdom of Stephen, was shortly thereafter apprehended by God and became an enthusiastic witness for Jesus, and he was appointed by the Lord as a special apostle to the Gentiles. (Acts 9:1-22) Although Peter was the one used to take the message to the first Gentile convert, Paul devoted more time ministering among the Gentiles than did any of the other apostles.—Acts, ch. 10

So the work went on. Groups of dedicated believers sprang up in various cities. One of these was in Antioch. This was a spiritually flourishing group, or **ecclesia**, as it was called in the Greek language. They caught the missionary spirit of the movement with which they had become associated, and sponsored missionary tours for Paul and Barnabas, and for Paul and Silas. Through the Lord's many overruling providences the work spread, so that ecclesias began to be formed in Europe. Prominent among these were the groups in Philippi and Rome.

At first many of the meetings of the Early Church were held in private homes, larger rooms being used where they were required. However, there is no record of church-building activi-

ties. In those days a "church" was not a building, but a gathering of the Lord's consecrated people.

There was no centralized control over the local congregations, although there is evidence of a blessed spirit of co-operation and mutual helpfulness among the many ecclesias. The church at Jerusalem seems to have been held in high esteem among the brethren generally, but it did not assume control over them. A number of the apostles were elders, or leaders, in the church at Jerusalem.

The Early Church as a whole was a flourishing community of sacrificing saints who were dedicated to witnessing for Jesus and the Word of God; and these witnesses were also faithful in laying down their lives for one another. The brethren at that time were not without their problems. The coming of Gentiles into the congregations which previously had been made up exclusively of Jewish Christians presented one such problem. But under apostolic guidance and the influence of the Holy Spirit this difficulty was largely solved.

There were individuals in some of the congregations who tended to cause trouble for the brethren by preaching false doctrine or practice. Some of these are particularly identified in the epistles of Paul and John. There were those in the church at Corinth who did not recognize the headship of Christ to the extent that they should, and attached themselves to their favorite leaders. All these characteristics have troubled the Lord's people throughout the age, and will continue to do so as long as the church, or any part of it, remains in the flesh.

The Message

The message proclaimed by the witnesses of Jesus during the period of the Early Church was "the Gospel of Christ." (Rom. 1:16) Christ of the New Testament is the Messiah of the Old Testament, and "the Gospel of Christ," therefore, would be the messianic Gospel. Briefly, that Gospel stressed the redeeming work of Christ by his death on Calvary's cross, his resurrection from the dead by the power of his Heavenly Father, and his

return to set up his long-promised kingdom for the blessing of all the families of the earth.

The apostles were inspired leaders in the Early Church, and after they fell asleep in death, ambitious ones within the church began to make changes, not only in the message, but in the general conduct of church affairs. Many of the elders, or bishops, in the congregations began to exercise more authority than was rightly theirs, and also began to meddle in civil affairs. The result was that within a couple of hundred years the purity of the Gospel was lost, and the simplicity of church arrangements was buried under the weight of ecclesiastical-civil authority and power. The return of the Lord and the establishment of his thousand-year kingdom was not proclaimed by the apostate church, and faithful individuals held to and preached this Gospel at the risk of persecution—a persecution which frequently led to death.

The Roman Catholic Church claimed to be the kingdom of Christ, Augustine being the first to proclaim this error. Naturally, if the kingdom of Christ was already established, it would be erroneous to teach that it would be set up at a later date, following the return of Christ. Thus the hope of a future messianic kingdom was officially banished from the apostate church. But individuals and certain small groups still held to this precious doctrine of the Word. Concerning this, *Encyclopedia Britannica* says:

“It [the messianic kingdom hope] still lived on, however, in the lower strata of Christian society; and in certain undercurrents of tradition it was transmitted from century to century. At various periods in the history of the middle ages we encounter certain outbreaks of millennarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement.”—vol. 15, p. 496

The Witness Continued

There were only a few throughout the centuries who espoused the Gospel of the kingdom, but we can be sure that to the extent

of their ability and opportunity they kept the torch of the Gospel burning. We can be safe in assuming that it was never completely extinguished, even during the Dark Ages. They were handicapped by the scarcity of Bibles, but they kept the Word in their hearts and minds and proclaimed it to the fullest extent possible, and many literally gave their lives as witnesses for Jesus.

Meanwhile, nominal Christianity spread over Europe, not by the power of the Word, but at the point of the sword. When the armies of Rome subjugated a nation, it was officially declared to have become a Christian nation, though actually the people of that nation knew nothing of the teachings of Christ, the Gospel of the kingdom. But everywhere, nevertheless, there were the few faithful witnesses who, in the Lord's providence, had gained access to the Word, and who were willing to sacrifice themselves in the Lord's service.

The Reformation movement helped to break the shackles of Papacy and produced a climate of greater freedom. Translations of the Bible began to appear in the languages of the people. Around the beginning of the nineteenth century, Bible societies were organized for the distribution of the Bible. These factors were most favorable for those who, knowing something of the Gospel of Christ, were zealous in making it known within the sphere of their influence.

Christ's Return and the Kingdom

It was during the nineteenth century that the Miller movement helped to revive interest in the second coming of Christ, although in that movement little or nothing was known or said about the establishment of the kingdom of Christ on the earth when he returned. The general expectation was that when Christ returned, the earth would be burned up. However, as throughout the past centuries, so during the twentieth century, there were individuals who looked for the kingdom, and for "the times of restitution of all things."

It was early in the 1870's that an earnest group of Christians,

some of them disappointed over the failure of Miller's prediction concerning the return of Christ, set themselves to review the prophecies and the Word of God in general. These found that Christ's return was not designed to destroy the earth, but was in preparation for "the times of restitution of all things," as explained by Peter. (Acts 3:10-21) While a few individuals throughout the age knew about this glorious outcome of the divine plan, now it had become known to those who were in a position to spread these glad tidings of the kingdom.

Brother Charles T. Russell was one of the group, and in the Lord's providence he was in a position to publish the glorious kingdom message far and wide. By this time printing had developed into the world's foremost medium of communication, and the Gospel of Christ was printed and distributed at church doors throughout America. Others joined in this general witness work, and so effective did it prove to be that within church circles these "witnesses for Jesus" soon became known as "Millennial Dawnists."

In his parable of The Wheat and the Tares, Jesus refers to these witnesses as "the children of the kingdom." (Matt. 13:24-30, 36-43) According to the parable, these "children of the kingdom" were to remain among the "tares" throughout the age, but at the end of the age there was to be a separation. So the Gospel of the kingdom served as a sickle to do a reaping work, with the result that a group of "the children of the kingdom" became identifiable throughout the professed Christian world.

These were zealous "witnesses for Jesus." With the printed page at their disposal, they were able, by the use of tracts and books, to carry on a much wider witness work than had been possible in the Early Church. Also, rapid means of travel were fast developing, enabling messengers of the Gospel to move from place to place much more readily than could the Lord's witnesses in the beginning of the age.

In this twentieth century the motion picture was widely used to bear witness to the truth. The picture production, "The Photo-

Drama of Creation," was witnessed by countless thousands of people during the years 1914 and 1915, and has been used to some extent since. Through this means many became interested in the Gospel of the kingdom and have themselves become ambassadors of Christ.

Radio and Television

Then came the radio, and finally television. What marvelous means of communication these are, and what an assistance they have been in proclaiming the kingdom message! In harmony with the plan of God, it was not expected that the proclamation of the Gospel of Christ throughout the age would result in the conversion of the world, or attract large numbers to walk in "the narrow way." So now, with all the witness work that has been done in the last ninety years, the number of "the children of the kingdom" willing to sacrifice their all in proclaiming the truth is very small compared with the millions of professed Christians throughout the world.

But with the aid of the printed page, rapid means of travel, the radio and television, these few, through their sacrifices, can publish the Word more widely than has ever been possible. When the witness work was inaugurated at Pentecost the Lord gave the gift of tongues, so that Jews from various parts of the then known world could hear the message in the tongue of the land whence they came. Now, when the number of witnesses is limited, the Lord through the radio and television, as well as the printed page and rapid means of travel, has again made possible a witness work that could not otherwise have been accomplished.

Shortly after the beginning of the harvest period in 1874, literature was dispatched by telegraph messengers to thousands of churches throughout the land. And now the message is again reaching the churches by means of the film ministry. A witness has already thus been given in more than five thousand churches, and the number is constantly increasing.

In the days of the Early Church, as we have noted, many of the meetings were held in private homes, halls and auditoriums being hired when they were needed. The same thing is true today. What a thrill it is to realize that we today who have heard the joyful sound of present truth can realize that we can have a share in the work of publishing the message which was started at the beginning of the age! Our great advantage is that we are living now at the very threshold of the messianic kingdom—the time when the Lord will soon begin to pour out his promised blessings to all the families of the earth.

In the beginning of the age the brethren encountered the opposition of Israel's religious leaders and were persecuted also by heathen religionists. That is in the past. Now the opposition is largely the cold indifference of an increasingly unbelieving world. But the joys of the truth and its service are the same. And may that joy continue to be our strength, as daily we do all we can to lay down our lives as witnesses for Jesus and for the Word of God. Paul wrote, "Yet a little while, and he that shall come will come." (Heb. 10:37) Now that he has come, we can rejoice that that "little while" of waiting is indeed short, and it only remains for us to be faithful through the short time left to prove our faithfulness to the cause we have espoused, which is the Lord's cause—the cause which ultimately will be triumphant in the enlightenment and blessing of all the families of the earth!

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Spiritual Songs

AMONG the blessings bestowed upon God's human creatures is not only the speaking voice but also the singing voice, and as might be expected, the Bible speaks a great deal about songs and singing. For instance, Paul speaks of "psalms and hymns and spiritual songs," whereby the church may be encouraged and edified. (Eph. 5:19; Col. 3:16) A spiritual song is a succession of spiritual thoughts in harmonious relationship with one another. By means of these spiritual songs, Paul tells us, we can sing and make melody in our hearts to the Lord. (Eph. 5:19) Hence by the use of spiritual songs we are able to show forth the Lord's praise for the encouragement and edification of others, but specially would we sing unto the Lord, to his honour and glory, from whom cometh every good and perfect gift.

In the Old Testament a great many of these songs—to which may be attached a spiritual meaning—have been provided for our learning and admonition. One of

the first of these preserved for us is the song sung by Moses and the children of Israel after their very memorable and spectacular deliverance from Egypt. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."—Exod. 15:1-18

From the suggestions given us in other parts of the Word of God, we may very easily enjoy this song of Moses as a spiritual song. For instance, the New Testament points out to us that Israel's leader, Moses, is a type of Christ. (Acts 3:22; John 5:46; compare Deut. 18:15) Christ is the One who, by means of the setting up of his kingdom, is to lead all the willing and obedient of the human family out of the bondage and darkness of this present evil world, typified by Egypt, into the liberty enjoyed by all the children of God. And if Israel sang with great enthusiasm concerning their miraculous deliverance from the bondage and hard toil of Egypt, how much more will mankind desire to show forth the praises of their great God, Jehovah, and their great

Deliverer, Messiah, who at great cost redeemed all who lost life in Adam in order to bring them into the glorious liberty and freedom from sickness, pain, and death, the blessings eventually to be enjoyed by all faithful children of God either in heaven or on earth.

We of the Gospel Age can indeed sing by faith, "He [Jesus, the Father's agent whom we see by faith, and who has made possible the great deliverance that has already come to us] hath triumphed gloriously." (Exod. 15:1) And as we endeavour to sing the glad message of divine love manifested in Christ to the church during the Gospel Age, and in due time to the world during the Millennium, we know that no power on earth will be able in the least to hinder either our present deliverance or the deliverance to be wrought by the messianic kingdom.

Exodus 15:16 tells us prophetically, "Fear and dread shall fall upon them [the antitypical Egyptians, the world]; by the greatness of thine arm [the power to be manifested by Messiah, the greater than Moses] they shall be as still as a stone; till thy people [all who in that day shall desire to become God's people] pass over [experience a complete lifting up out of adamic

death], . . . which thou hast purchased."

The glorious outcome of the divine plan is shown prophetically in the last verse of Moses' song: "The Lord shall reign for ever and ever." (Exod. 15:18) Jesus will eternally triumph over every enemy of righteousness; even death shall be no more.—Rev. 21:4

The Book of Psalms

A collection of a hundred and fifty of these spiritual songs of praise has been provided for us in the Book of Psalms. And these, under the enlightenment of the Holy Spirit during the Gospel Age, become to the Lord's followers "spiritual songs" many of which foreshadow experiences, some trying, some encouraging, of the Lord Jesus and his followers.

In a number of the psalms or songs of praise, we are exhorted to "sing unto the Lord a new song." (Compare Ps. 98:1; 33:3; etc.) This naturally calls to mind the words of the Revelator. (See Rev. 5:9; 14:1-3) The first of these two passages pictures the highly exalted glorified Lord Jesus Christ being declared as worthy to take the "book" (the divine plan of the ages), and to have its outworking committed to his care. And in the context he is represented as causing "the four living ones and the twenty-four

elders" (Diaglott) to sing a new song, a message pertaining to the purchase of the church out from the condemned human family to be made "unto our God, kings and priests." (Rev. 5:8-10) This reigning with Christ will mean the complete establishment of God's wonderful kingdom in the earth. "A pure river of water of life, clear as crystal" will then flow for the blessing and refreshment of all mankind—the "after-fruits" of God's creatures, redeemed by the precious blood of Christ.—Rev. 22:1-3

With such wonderful spiritual songs provided for us to sing, we would surely pray with the psalmist, "O Lord, open thou my lips; and my mouth shall show forth thy praise" [will give me confidence to sing thy praise]. (Ps. 51:15) Especially does the message of present truth appear to us as a new song, or, as the scripture expresses it, "as it were a new song."

The Song of Moses and the Lamb

Only those who see the divine plan of the ages and the relationship between the past, the present, and the future are in any degree able to make known the greatness of our God, his glorious power, and his honorable majesty. This class is referred to by the Revelator as singing the song of Moses, the servant of

God, and the song of the Lamb. They sing in the sense of declaring in harmonious and beautiful cadences the relationship of the types and the figures of the Law and the Prophets of the Jewish dispensation to the antitypes of those of the Gospel dispensation; showing that all things written in the Law and the Prophets are finding glorious fulfilment in the Lamb of God, and in the great plan which the Heavenly Father is working out through him.—Rev. 15:3, 4

The Revelator tells us the substance of this song; namely, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." But what great and marvelous works has God performed, and how shall we see that he is both just and true in all his ways and dealings? From the standpoint of those who can sing this song everything is clear.

Amongst the great and marvelous works of the Almighty was the sentence of death upon father Adam and his posterity (the human race) because of disobedience. This was not a sentence of eternal torment, which would be as unjust and unreasonable as it is untrue and contrary to the Word of God.

However, God's great and marvelous work of condemnation was, after four thousand years,

followed by another great and marvelous work, that is, the work of redemption. How stupendous this work of the ransoming of the whole human family by the sacrifice of one man! How great and wonderful indeed this act, and how just and true, and how fully in harmony with every feature of divine justice and love! Even the philosophy of the ransom is explained to the Lord's people—how all mankind were included in one man's sentence, to the intent that in due time the penalty of sin could be paid on behalf of all mankind by the one sacrifice for sins, "the man Christ Jesus, who gave himself a ransom for all." Was not this a great and marvelous work?—I Tim. 2:5, 6; Rom. 5:15, 18, 19

Another glorious feature of this song of Moses and the Lamb pertains to the things yet to come. It declares, "Who shall not fear [reverence] thee, O Lord, and glorify thy name?" (Rev. 15:4) It looks forward to the time when this great redemption, accomplished by the blood of the Lamb, shall be made available to every member of the human family. It looks forward to the glorious Millennial Age—the times of restitution, when under divine providence the knowledge of the Lord, essential to faith, and to any acceptance of his

favour and mercy through Christ, shall be extended to every creature. Who, indeed, will not reverence the Lord and glorify his name? Any who, after a full and fair opportunity to obtain everlasting life, prove to be incorrigibly wicked, will be cut off from among the people. Ultimately, every tongue shall be heard praising God.—Acts 3:19-23; Rev. 5:13

But this song continues and has yet another strain: "Thou only art holy." All holiness, all perfection, wherever it is found, must proceed from God, the great fountain of holiness. "All nations shall come and worship before thee; for thy judgments are manifest," (Rev. 15:4) "All nations" will include not only all the nations then living but all the nations of the dead, just as surely as does the promise which God made to Abraham, saying, "In thy seed [the Christ, Head and body] shall all the families of the earth be blessed."—Gen. 22:18

Comparatively speaking, how few are able to learn this song! How extremely few learn it so well as to be able to sing it to the glory of God! In Revelation 15:2 we are told the reason so few can sing this song. It is only for those to sing who have "gotten the victory over the beast, and

over his image, and over his mark, and over the number of his name." These symbols represent earthly institutions which now hinder and bind and enslave people to creeds which must be overcome by everyone who would hope to be able to appreciate this song and to sing it to others in his daily life, according to his opportunities.

How grand to have "come out" of Babylon, as exhorted in Revelation 18:2-4, and now to sing the song of Moses and the Lamb, telling forth the wonders of the divine plan, endeavouring to build up one another in our most holy faith! May we allow the apostle's exhortation to encourage us: "Seek that ye may excel to the edifying of the church."—I Cor. 14:12

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J. H. MURRAY

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E. T. NADAL

Dewsbury Nov. 5
Welling 13
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Giving Thanks to God

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."—Psalm 117

THURSDAY, November 24, will be a national day of thanksgiving in the United States. This custom dates back to the time when the Pilgrim Fathers came to America to escape religious persecution in the old world, and to be free to worship God according to the dictates of their consciences. Thanksgiving to God surely is appropriate, and there is much for which all people, not only in America, but in all other countries as well, could properly give thanks, even though there is much distress everywhere throughout the earth.

Outwardly the festivities of Thanksgiving in America this year will doubtless be as gay as ever, even though the hearts of the people will be burdened by the escalating war in Viet Nam, and by the generally chaotic conditions throughout the earth. It is a dark picture, and many wonder where God is in all the turmoil and suffering that afflicts the world, and in their wonderings have little inclination to give thanks unto the Lord.

The nations generally know little or nothing about "the truth of the Lord" mentioned in our text. The invitation to the nations to give thanks will have its real fulfilment during the thousand years of Christ's kingdom, when the Lord will be turning to them "a pure language," and they will be calling upon him and unitedly serving him. (Zeph. 3:9) Today they do not know of the Lord's merciful kindness, hence have little inclination to praise him.

But how different it is with those who, understanding the truth of God's plan, know that he truly is good, and that despite outward appearances to the contrary, "his merciful kindness is great toward us" even now, and will be manifested toward all nations in due time. Our thankfulness should be not merely on account of what he is doing for us at the present time, but also because of what we know he will do later for the people of all nations in fulfilment of his promise to bless them through the Seed of Abraham. We can be thankful because we know that the people of all nations will yet be thankful, and will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

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

Daily Thankfulness

While a day of special thanksgiving is appropriate, to the Christian every day should be characterized by the spirit of thanksgiving. What is true thanksgiving? Is it merely an expression of praise to God, voiced perhaps in song or in oral testimony before the Lord's people? These are undoubtedly proper ways of giving thanks, but true appreciation of the Lord's goodness does not end here with the Christian. David mentions

a further method of giving thanks which we think is well to remember. He says, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Ps. 116:17, 18

Earlier in this psalm David expresses a similar thought, but in a little more detail, saying, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints." (Ps. 116:12-15) From this it is clear that paying our vows unto the Lord as an expression of our thankfulness to him for all his benefits results in our death.

Dying with Christ

This is just another way of saying that it is our privilege to lay down our lives following in the footsteps of Jesus, who laid down his life for us. Paul wrote, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15 The Master's death was sacrificial, and prompted by love. When we comprehend this and are moved by thankfulness to dedicate ourselves to the Lord, the merit of Christ's perfect sacrifice is imputed to us for our justification, and thus our offering is made acceptable, and we are looked upon by the Lord as being planted together in the likeness of Jesus' death; that is, we die sacrificially with the Master. (Rom. 6:3-5; 12:1) This is what is implied in paying our vows unto the Lord. And if we are faithful thus in laying down our lives, our death will be precious in the Lord's sight.

So it is that paying our vows of consecration and devotion to the Lord becomes truly a "sacrifice of thanksgiving"—a day-by-day expression of our gratitude to God for all his loving-kindness

to us. It is not only the praise of our lips, but a life-song of gratitude which finds expression in a daily laying down and giving up of temporal advantages, physical comforts, material wealth, and earthly joys, that others may know of the abiding mercy and love of our God.

"Sacrifice of Praise"

This is the thought expressed in Hebrews 13:15, 16, which reads, "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." The fruit of our lips, doing good, and communicating, are all involved in our sacrifice of praise to God. It is with our lips that we testify concerning God's loving plan of salvation, and to those who have hearing ears this is as a melody of praise concerning the loving-kindness of our God.

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

The Greek word used by Paul and translated "communicate" in the expression, "to do good and to communicate," is a very interesting one. It is the word that is translated "fellowship" in the New Testament. Its basic meaning is "partnership," but it is also used to convey the thought of sharing. It is the word translated "distributing" in Romans 12:13, which reads, "distributing to the necessity of saints; given to hospitality." Thus when we "communicate" we are sharing with others the blessings which the Lord has showered upon us, and this is a true expression of thanksgiving.

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

Causes Increase

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

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

We are especially thankful for the privilege we have enjoyed of co-operating with so many of the brethren in an endeavor to communicate the life-giving message of the truth to others. The Lord has been good to all his people throughout the year, in that he has richly blessed all phases of the ministry. He has blessed his truth as it has gone forth, and he has blessed his people through whose sacrifices this general ministry is made possible.

So let us continue giving thanks to the Lord in every way we can. With the dark night of the time of trouble closing in around us, we know not how much longer we will be permitted to continue a general ministry of the truth. We only know, as we have noted, that we are living in the time spoken of by the Master when he said his people should "look up" and "lift up" their heads, knowing that their deliverance was drawing nigh. Let us rejoice in this hope and be thankful that soon we will have the privilege of giving thanks in a divine body in association with the exalted Jesus and his body members beyond the veil.

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Hades, Hell, the Grave

The marginal translation of Revelation 20:13 has "the grave" as an alternate for the Greek word rendered "hell." Does this imply that hell and the grave are the same?

It is the Greek word **hades** that is translated "hell" in this text. In other texts it is translated "grave." Hades is the Greek equivalent of the Hebrew word **sheol**, which is the only word in the Old Testament that is translated hell. But this Hebrew word is also translated "grave." The real meaning of both **sheol** and **hades** is "the state of death."

In the text cited we are informed that hell gives up its dead. This is simply one of the ways by which the Bible assures us that the dead are to be awakened from the sleep of death. They do not return from a place of torment, but from death. In Isaiah 35:10, they are described as "the ransomed of the Lord" returning, and the assurance is that they will "obtain joy and gladness, and sorrow and sighing will flee away."

Did God Create Sin?

In Isaiah 45:7 Jehovah says, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Does this mean that God created sin?

No! There is a vast difference between evil and sin. True, all sin is evil, but there is much evil in the world that is not sin. Sickness and death are evils, but not sin. Calamity is an evil, but not a sin. However, we are not to understand from this text that God is the Creator of all evil, but only of that which serves his purpose in the outworking of his plan.

God entered into covenant relationship with the nation of Israel, a covenant which on his part called for the rewarding of faithfulness and punishment for unfaithfulness. God punished his people by bringing evil upon them in various ways. The Lord explained, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation,

against whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them.”—Jer. 18:7, 8

In Micah 1:12 we read that “evil came down from the Lord unto the gate of Jerusalem.” There are many instances in the Scriptures similar to this, in which the Lord is credited with bringing evil upon a country, or upon a people, as punishment for wrongdoing. This is why the Lord says, “I make peace, and create evil.” It does not mean that he is the author of sin.

Prove All Things

Is it wrong to question what we are being taught?

It would be wrong if we did not examine the Scriptures carefully to ascertain whether or not that which we are being taught is supported by the inspired Word. If we did not do this, we would be shirking our responsibility before the Lord. We should appreciate the services of those who help us to understand the Bible, but we should not accept their teachings without proving them by the sacred Scriptures.

Paul was one of the inspired servants of God. He spoke and wrote under the inspiration of the Holy Spirit, and he complimented those who searched the

Scriptures to see if his teachings were true. In connection with his ministry in Berea, we read, “These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” (Acts 17:11) This is the only proper course to take if we would be truly taught of God.

From “House to House”

In Paul’s sermon to the elders of Ephesus he speaks of teaching them “publicly, and from house house to house.” Does this mean that we have to witness from house to house, offering literature, in order to be pleasing to the Lord?—Acts 20:20

Of one thing we may be sure—Paul did not have religious literature to take from house to house. In this text Paul is simply explaining that he taught the brethren at Ephesus publicly and privately in their homes. There is nothing in the text to indicate that he went up and down the streets of Ephesus knocking at every door and witnessing to those who might appear. To interpret the text in this manner would be a distortion of the Scriptures.

We do not mean by this that

it is improper, for those who have the opportunity, to witness from door to door. Indeed, the Lord blesses this type of witness work, just as he blesses the efforts of those who serve him in other ways. All who have become acquainted with the Gospel of the kingdom will want to tell out this message of hope as widely as possible, by whatever methods the Lord permits them to use.

Two Salvations

I have heard you on radio and television, and have read some of your literature, and have learned much. The thought has occurred to me that it would be helpful if you could give us a brief statement as to what is the essential difference between your understanding of salvation and the general view of the various churches.

Our own hope of salvation is a heavenly one, which is not very different from the hope entertained by all professing Christians. Jesus said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I

am, there ye may be also."—John 14:1-3

Based on this promise, most Christians believe that if they are faithful they will be rewarded with a heavenly home. We believe this also. Being faithful, of course, calls for laying down one's life in sacrifice, thus following in Jesus' footsteps. There are many texts of Scripture which speak of this heavenly reward for all faithful footstep followers of the Master. 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

The Apostle Paul wrote, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) Paul also speaks of this heavenly reward as "the prize of the high calling of God in Christ Jesus." (Phil. 3:14) Again, the Apostle Peter wrote that there "are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—II Pet. 1:

These and other promises of

God give us a firm foundation for our heavenly hope, and we rejoice in that hope. (Rom. 12:12) But this glorious hope is not all there is to God's plan of salvation, for the Bible clearly teaches that God has provided an earthly salvation for the vast majority of mankind, a salvation from death which will be made available to the whole world during the thousand-year reign of Christ. This is one of the main differences between the truth of God's Word as we see it, and the view of most professing Christians.

It is this hope of "restitution" for the world that makes the Christian's hope an unselfish one. It is not a case of rejoicing in our own individual hope of spending eternity with Jesus in heaven, and forgetting about all others. Indeed, a very important part of our heavenly hope is that we will share with Jesus in the great future work of extending earthly life to mankind in general; for the promise is that if we are faithful in following the Master even unto death, we will live and reign with him.

And what a firm foundation for faith the Bible gives us in connection with God's plan to restore mankind to perfection of human life right here on the earth! Peter explained that this would be accomplished following

the second advent of Christ, during a period which he describes as "times of restitution of all things," which, he declared, was spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

Surely that which was spoken by all God's prophets must be an important truth; and in this glorious truth of restitution we rejoice, not for ourselves, but for mankind in general. We rejoice in this truth also because it helps to reveal the love of God. When we understand this truth we realize that Jesus did not die merely for a few who might believe on him during this life, but for all mankind. Paul wrote that Jesus gave himself "a ransom for all, to be testified in due time."—I Tim. 2:3-6

One of God's holy prophets, writing concerning restitution, said, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) Let us then continue to rejoice in our own hope of a heavenly salvation, while we look forward with joy to the resurrection of mankind, when "the ransomed of the Lord" shall return from death, and all tears will be wiped away.

LETTERS OF APPRECIATION

Thinks Many Listen

"Dear Sirs: My husband and I listen to your program every Sunday, and we really and truly enjoy your questions and answers. You certainly have brought a lot of comfort, peace, and understanding into our home. Keep up the good work. I believe that everyone here on the Virgin Islands listens to your program. May God bless you always."—Virgin Islands

A Minister's Appreciation

"I hear 'Frank and Ernest,' and never miss a broadcast. I am an old retired minister, age seventy-three. This is the best program I hear. May God continue to bless it, is my sincere prayer."—Kansas

Film Appreciated

"Gentlemen: We recently used your film, 'Life After Death,' at our Gideon meeting. All of the men present enjoyed the film very much. My reason for writing you is to ask if you can supply us with as many as ten copies of the booklet, 'Life After Death,' which was mentioned in your film. Thank you in advance for the booklets."—Arkansas

Appreciates Hearing Truth

"The Bible Answers; We see your television program on channel 12. No words can express how much we enjoy hearing the truth preached right in our own home through your wonderful program.

May the Lord bless you and make it possible for this work to be carried on."—Louisiana

Will Use Booklet in Church

"The Bible Answers, Gentlemen: Your program on television this morning was splendid. How wonderful it would be for our world if everyone would read and study the Bible. Please send me the booklet, 'God and Reason.' I shall use it in our church services for women."—Ohio

To Good Use

"Frank and Ernest, Dear Sirs: I am writing to thank you most sincerely for the two copies of the Creation booklet which you sent to me. I found the booklet most informative, and so nice to read without being adulterated by the wisdom of man. It seems that there are few today who accept Genesis as it is written. I do appreciate your kindness to me in letting me have these booklets. They are put to good use."—New Zealand

Eyes Opened

"The Bible Answers: What a wonderful program you put out over television, especially the one on 'Life After Death.' God bless you all for such a program. Please give us more. I surely would like the booklet, 'Life After Death.' I am of the Catholic faith. After seeing your program I want to study the Bible. God bless you for opening my eyes."—Missouri

Much Interest

"Gentlemen: A great deal of interest was shown in the film, 'Life After Death.' A number of our residents requested that we write for the pamphlet, 'Life After Death.' If possible, we would like to receive forty copies of this pamphlet."—Iowa

A Child's Testimony

"Dear Brethren: I just want to tell you about a little girl we have who is five years old. At school the teacher asked the children each to make a Mothers' Day card and put on it, 'Mother, I love you.' Our little girl lost her mother in death when she was born, so another little girl said to her, 'I do not see why you want to make a card, for you do not have a mother.' Our little girl said, 'O yes I do, and I will meet her in the resurrection.' What a wonderful answer for a little girl five years old."—Wisconsin

Difficult Times

"The Bible Answers: Will you please send me your free booklet, 'God has a Plan.' I have only recently been watching your program, and I have enjoyed it very much. It has helped me a lot already, and I pray that you will continue. With the world problems the way they are today, it is so easy to get confused, and your programs are a real help and comfort."—California

Has Learned Much

"The Bible Answers: Please send me the booklet, 'Armageddon, Then World Peace.' I listen every Sunday to your program on TV, and I have gained a lot of understanding of our world of today and the

world to come. It has brought me peace of mind—more than all my years of attending the Baptist Church, of which I have been a member since I was thirteen years old. I wish that I lived near one of your places of worship."—Texas

"A Lift"

"Dear 'Frank and Ernest': Several Sundays ago I came across your program and I have listened every Sunday since. Your dialog makes sense, and it gives me a 'lift' to know that there is to be redemption and salvation for all mankind."—California

Mind Changed

"Dear Sirs: I would like to thank you for your comforting booklets which I have read. Until two years ago, all I had heard all my life was eternal torment, or, if you are worthy you will go to heaven when you die. Then I read your booklet, 'God and Reason,' and right then my mind was changed completely. Now I can hope and pray for Christ's kingdom to come so there will be an earthly hope for my family and me to live forever in peace and happiness. Now I tell others about it when they will listen."—West Virginia

Now Understands

"Dear 'Frank and Ernest': On your broadcast Sunday morning you explained to me what I had been trying to find all my life. I have always felt sure we would live in a spirit world after we die, but I could never figure out how that fits in with the resurrection hope. I will always be eternally grateful to you for bringing God's revelation to me concerning this subject."—Kansas

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.

O. D. DEIFER	Fort Worth, Tex. 16	Pueblo, Colo. 18
Baltimore, Md. Nov. 20	Shreveport, La. 19, 20	Phoenix, Ariz. 20, 21
Philadelphia, Pa. 20	Lake Charles, La. 21	Yuma, Ariz. 22
	St. Petersburg, Fla. 26, 27	Riverside, Calif. 23
G. M. JEUCK		Ontario, Calif. 24
Paterson, N. J. Nov. 27	LEO POST	West Covina, Calif. 25
	Pottstown, Pa. Nov. 20	Bakersfield, Calif. 27
A. H. KRUMPOLT		Fresno, Calif. 28
Catawissa, Pa. Nov. 20	M. C. MITCHELL	Stockton, Calif. 29
	Allentown, Pa. Nov. 6	Antioch, Calif. 30, Dec. 1
L. P. LOOMIS		C. A. SMITH
New London, Conn. Nov. 20	H. W. PRICE	Gettysburg, Pa. Nov. 5
	Onalaska, Wash. Nov. 1	York, Pa. 6
J. Y. MAC AULAY	Portland, Oreg. 2, 3	
San Diego, Calif. Nov. 2	The Dalles, Oreg. 4-6	H. J. TIEMEYER
Phoenix, Ariz. 5, 6	Ogden, Utah 8	Sayville, N. Y. Nov. 6
Carlsbad, N. Mex. 9	Salt Lake City, Utah 9, 10	
Lamesa, Tex. 12, 13	Bosler, Wyo. 12, 13	C. R. WEIDA
Weatherford, Tex. 15	Laramie, Wyo. 14	Washington, D. C. Nov. 5, 6
	Fort Collins, Colo. 15	
	Denver, Colo. 16, 17	

"Wherefore let him that thinketh he standeth take heed lest he fall."—I Corinthians 10:12

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

H. E. ANDERSON St. Petersburg, Fla. Nov. 13	IRVING C. FOSS San Diego, Calif. Nov. 13	FRANK NIEMCZAK Saginaw, Mich. Nov. 6
MIKE BALKO Pittsburgh, Pa. Nov. 6	CARL HAGENSICK Milwaukee, Wis. Nov. 6	G. R. POLLOCK Ontario, Calif. Nov. 20
JOHN BARACOS Connellsville, Pa. Nov. 20	G. HOMER HAMLIN Sonora, Calif. Nov. 20	GEORGE P. RIPPER Tehachapi, Calif. Nov. 6
NICK BARACOS E. Liverpool, Ohio Nov. 13 Monessen, Pa. 27	EDMUND JEZUIT St. Louis, Mo. Nov. 20	THOS. T. RYDE Fullerton, Calif. Nov. 27
EDGAR BUCKLEY Saginaw, Mich. Nov. 27	LEONARD JEZUIT Saginaw, Mich. Nov. 20	W. STROMBERG La Salle, Ill. Nov. 20
C. M. CHUPA Chatham, Ont. Nov. 20	DANIEL KAZIAK London, Ont. Nov. 13	GEORGE TABAC Beloit, Wis. Nov. 6
JOSEPH FENCHAK, JR. Duquesne, Pa. Nov. 20	HENRY KWOLEK Adrian, Mich. Nov. 20	J. I. VAN HORNE Duquesne, Pa. Nov. 6
	EDWARD G. LORENZ Santa Ana, Calif. Nov. 13	G. M. WILSON Jacksonville, Fla. Nov. 6

NEW BUILDING NEARLY FINISHED

Good progress continues to be made on the Dawn's new building. The heater has been installed, and the elevator is being installed. The electric wiring and plumbing is nearing completion. Already some of the extra storage room the building was designed to provide is being utilized. It looks now that by the middle of November we will be able to begin moving in some of the work. This will surely make the thanksgiving period a very happy one for us, as it will, we are sure, for the brethren everywhere. We continue to appreciate the sacrifices of the brethren which have made, and continue to make, this undertaking possible. We are hopeful of being able to make the final payment by the end of the year.

CONVENTIONS

ANTIOCH, CALIF. Nov. 5, 6—I.D.E.S. Hall, Tenth & Park Sts. Mrs. Rose Knockaert, 3832 Larkspur Dr., Concord, Calif.

JACKSON, MICH., Nov. 6—I.O.O.F. Hall, 789 Woodworth Rd. Mrs. Ralph Gaunt, 510 Golf Ave.

MINNEAPOLIS, MINN., Nov. 6—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PORTLAND, OREG., Nov. 12, 13—Mrs. C. Chandler, 10708 S. E. Cherry St. Milwaukie, Oreg.

COLUMBUS, OHIO, Nov. 13—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

NEW HAVEN, CONN., Nov. 13—YWCA Bldg., 42-48 Howe St. Mrs. Stephen Suraci, 19 River Rd., East Haven, Conn.

SAGINAW, MICH., Nov. 13—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

MINNEAPOLIS, MINN., Nov. 20—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

ONTARIO, CALIF., Nov. 20—Ontario Women's Club, 738 N. Euclid Ave. Mrs. A. B. Dickey, 1228 N. Third Ave., Upland, Calif.

PONTIAC, MICH., Nov. 20—YWCA, 269 W. Huron St. Alice Mondo, 1948 Oakside Court, Union Lake, Mich.

MEMPHIS, TENN., Nov. 25-27—Claridge Hotel. W. C. Buel, 2621 Hacks Cross Road, Germantown, Tenn.

CHICAGO, ILL., Nov. 27—Central Masonic Temple, 912 N. La Salle St. Mr. Gene Jezuit, 4500 S. Kedvale.

DETROIT, MICH., Nov. 27—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

PHOENIX, ARIZ., Dec. 31, Jan. 1, 2

OUR DAY IN PROPHECY

To be discussed by

"FRANK AND ERNEST"

WAVE—970 kc.—8:15 A. M.

Sunday, November 20

Tune in this timely discussion, and send for a free copy of the booklet, "God and Reason." There is no obligation. Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

DECEMBER TOPIC: On Sunday, December 18, "Frank and Ernest" will discuss the topic, "The Savior of the World." This will be a timely topic, and should be well advertised. As customary for these special topics, attractive folders will be available for advertising this broadcast. These folders are supplied free in any quantity desired. Send your order to, The Dawn, East Rutherford, New Jersey, 07073

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- The Time Is at Hand, cloth, 75 cents
- Thy Kingdom Come, cloth, 75 cents
- The Battle of Armageddon, cloth, \$1.25
- The Atonement Between God and Man, cloth, \$1.25
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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.—1 Cor. 3:13, 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35