

a herald of Christ's presence

THE DAWN

"THE KINGDOM OF
GOD IS NOT MEAT
AND DRINK; BUT
RIGHTEOUSNESS,
AND PEACE, AND JOY
IN THE HOLY SPIRIT."

--Romans 14:17

November 1962

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CONTENTS

HIGHLIGHTS OF DAWN

"New Heavens and a New Earth" . . . 1

THE BIBLE ANSWERS TV SCHEDULE . . . 12

"FRANK & ERNEST" BROADCAST SCHEDULE 14

CHRISTIAN LIFE AND DOCTRINE

"Great Is Thy Faithfulness" . . . 16

"The Alpha and Omega" . . . 28

The Vine and the Branches
The Parable Series—Article XII . . . 39

Weekly Prayer Meeting Texts . . . 63

THE BRITISH SECTION

The Portrush Convention . . . 44

VINEYARD ECHOES

The German General Convention . . . 50

LETTERS OF APPRECIATION . . . 55

TALKING THINGS OVER

Our Cause for Gratitude . . . 58

SPEAKERS' APPOINTMENTS

Great Britain . . . 49

United States . . . 62

CONVENTIONS . . . 64

“New Heavens and a New Earth”

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

—Luke 21:25, 26

IN PAUL’S second letter to Timothy he admonished him to rightly divide the Word of truth. (II Tim. 2:15) It is essential that we be guided by this admonition in our study of the promises and prophecies of the Bible else they will seem in many respects to be contradictory. This is particularly true of the Bible’s testimony concerning the “heavens” and the “earth.” (II Pet. 3:7) One of the fundamental teachings of the Bible is that God created the earth to be man’s everlasting home. This means that the sun and the moon and the stars were also created for eternity, since these are essential for the perpetuation of life on the earth. We read, “Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.” (Isa. 45:18) This is quite in keeping with the Genesis record of creation in which we are informed that man was created in the image of God and commissioned to multiply and to fill the earth, and subdue it.—Gen. 1:27, 28

True, a test of obedience was placed upon our first parents, and they failed. This brought upon them the penalty of death, and expulsion from Eden. Many have supposed that this set aside the original divine purpose concerning God’s human creation,

but not so, for in the divine plan of redemption provision was made for the recovery of man from his lost condition, and the restoration of all the willing and obedient to that which was lost. Thus we read, that "as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) Provision was made for this by Jesus' death at his first advent, and the actual restoration of the human race to life on the earth will be accomplished during Christ's second presence.

The Apostle Peter spoke of "the heaven" receiving Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) This means that all the holy prophets of God gave testimony of a great truth of the divine plan which could not be true at all if the earth and the heavens are one day to be destroyed, for if these are to be destroyed how can the human race be restored—as implied by the word "restitution"—to life upon the earth?

Symbolic Language

HOWEVER, the Bible does speak of the destruction of the heavens and the earth. (II Pet. 3:10) Is the Bible contradictory? No! Here we have a situation in which we must give heed to Paul's admonition to "rightly divide the Word of truth." In this case the division must be made between literal and symbolic language. Since the Creator's purpose in the creation of man calls for the continued existence of the literal heavens and earth, then prophecies of the Bible referring to the destruction of the heavens and earth must be using these expressions in a symbolic and not literal sense.

Many of the created things of God are used pictorially in the Bible to help us grasp the various great truths of the divine plan. Sheep; goats; wheat; tares; vine and branches; oceans and rivers, are among the earthly objects which are used symbolically in the Scriptures. Storms, wind, earthquakes, fire, are also used pictorially to convey certain lessons which otherwise might be quite obscure in meaning. The same is true of the sun, moon, and stars, and also the earth itself.

The symbolic language of the Bible is fixed, whereas mere words often change somewhat in meaning from century to cen-

tury. The characteristics of a sheep are the same today as they were in Bible times. The characteristics of the ocean have not changed. Certainly the earth is the same now as it was when employed in the Word of God, as a symbol; and the same is true of the sun and the moon and the stars. In every case, the lessons taught by these created things of God are in keeping with their natural characteristics.

Students of the Bible, and even those who may read it only casually, recognize some of its picture language. When they read, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters," they do not think of themselves as literally being sheep, but grasp the higher lesson of the Creator's tender watch-care over his people. (Ps. 23) But strange though it may seem, many otherwise close students of the Bible, when reading of the destruction of the heavens and the earth, insist that one day these prophecies will be fulfilled literally, that the whole planetary system will break up in chaos, and that the literal earth will be reduced to a cinder.

Just a brief look at some of the prophecies should be sufficient to alert the student against this literal interpretation. For example, the Apostle Peter informs us that a world or heavens and earth perished at the time of the Flood. (II Pet. 3:5, 6) We are living on the same earth today that Noah lived on before the Flood; and our climatic conditions and seasons are being governed by the same sun and moon. These did not perish in the Flood. Manifestly, then, it was a symbolic heavens and earth that perished in the Deluge.

The Symbolic Earth and Heavens

WE SUGGEST that the earth is used by the Lord to symbolize the associations of men upon the earth, national, political, religious, and otherwise, which we refer to as a social order. Note some of the symbolic uses of the earth in the sacred Word: "Let all the earth fear the Lord." (Ps. 33:8) "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." (Ps. 66:4) "His lightnings enlightened the world: the earth saw, and trembled." (Ps. 97:4) "Hear, O heavens, and give ear, O earth." (Isa. 1:2) "O earth, earth, earth, hear the word of the

Lord." (Jer. 22:29) Manifestly the literal earth cannot fear the Lord, nor worship him. Nor can the literal earth sing unto the Lord. Neither can the literal heavens and earth hear the word of the Lord. Obviously, these texts refer to the associations of people living on the earth.

That the heavens are used symbolically in connection with the earth reminds us of the close relationship which exists between the two. And this relationship is very meaningful in the consideration of these combined symbols. The climate, the tides, the seasons, and therefore even life itself on the earth, are subject to the influences exerted upon it by the sun, moon, and stars, particularly the sun and moon. In other words, life on the earth is not independent of the influences of the higher powers.

From the very beginning of human life, associations of people have also been more or less subject to higher powers, or spiritual influences. So far as the world of mankind as a whole is concerned, these higher powers have been basically evil. Jesus referred to Satan as "the prince" of this world. (John 12:31) Paul referred to him as "the god" of this world. (II Cor. 4:4) Paul also described Satan as "the prince of the power of the air." We quote: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit [being] that now worketh in the children of disobedience."—Eph. 2:2

Satan's influence in the world has been exerted largely through false religion and religious teachers. Generally speaking, his emissaries on the earth have not been aware of the source of the influences being exerted upon and through them, for they have been deceived by this great Adversary. (Rev. 20:2, 3) These false religious leaders, then, together with the false systems of religion of which they are a part, would be Satan's principal means of contact with humanity, so they are closely associated with the higher power, the symbolic heavens, by which the human race throughout the reign of sin and death has been dominated.

We suggest, therefore, that when the Bible speaks of the destruction of the heavens and earth the references are to the setting aside of this Satan-controlled social order, that in its place might be established the kingdom of Christ, which is

symbolically described as the "new heavens and a new earth" which the Lord promised to create (Isa. 65:17-22; II Pet. 3:13; Rev. 21:1-4) This is of vital importance to the Christian at the present time, for the Scriptures reveal that the disintegration of Satan's heaven and earth would be one of the evidences of the second presence of Christ, and the near establishment of his kingdom.

Heavens Shaken

THE disciples asked Jesus about the signs of his second presence (mistranslated "coming" in the King James Version). (Matt. 24:3) It was in response to this question that Jesus outlined the signs noted in our text. (Luke 21:25, 26) Jesus mentions signs in the sun, moon, and stars, and upon the earth distress of nations with perplexity. Thus he refers to trouble in both the symbolic heavens and the symbolic earth.

Let us consider first the materialistic aspect of this prophecy; that is, the "distress of nations, with perplexity." Jesus indicated that this would be like the roaring of the sea and the waves. He might well have taken this illustration from Isaiah 17:12, 13, which reads, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing (margin, Or, thistle-down) before the whirlwind."

In Daniel's prophecy of the destruction of the kingdoms of this world, based on the dissolution of the human-like image which King Nebuchadnezzar saw in his dream, he notes that after the image falls it is ground to powder, and the wind blows away the fragments like chaff from "the summer threshingfloors." Apparently Isaiah's prophecy describes the same events. Of a truth we can know that the unrighteous kingdoms of this world will all be removed ere the authority of the kingdom of Christ is fully established in the earth.—Dan. 2:34, 35, 44, 45

And this brings much distress, much trouble, upon the inhabitants of the earth. It is not a localized trouble, but world-wide. It does not involve one nation only, but all nations. How accurate-

ly world conditions in our generation fulfil this picture! Daniel said that it would be a time of trouble such as never was since there was a nation; and Jesus said that this trouble, or tribulation, would be so devastating that unless it was cut short no flesh would survive. (Dan. 12:1; Matt. 24:21, 22) This very catastrophe is now threatening the human race.

Heavens Shaken

THIS foretold trouble relates not only to the materialistic aspects of human society, but the religious life of the people in various nations is also affected. Jesus said that there would be signs in the sun, moon, and stars. These constitute what we refer to as the heavens, and Jesus explained what these signs would be when he said that "the powers of the heavens shall be shaken," or weakened, and, of course, finally destroyed altogether.—Matt. 24:29

The Apostle Peter referred to this also as taking place after Christ's return, and during the early years of his second presence. He wrote that in this "day of the Lord" the heavens would be on fire, and that the elements would melt with fervent heat. (II Pet. 3:10, 12) Peter also wrote that the symbolic earth, and all the works that are therein, shall be burned up. Thus, in keeping with Jesus' prophecy, we see that both the symbolic heavens and the symbolic earth, based upon sin and selfishness, must pass away.

The Present Situation

DOES the present situation throughout the earth warrant us in believing that the prophecies which forecast a disintegrating world are now in process of fulfilment? We think so, but the weight of evidence along this line can be appreciated most by taking a long-range view, a view that takes into consideration the last hundred years, and even more. Indeed, to get the complete picture we need to look back to the beginning of the nineteenth century.

While we will not now present the biblical evidence, it is a well-established fact that the prophetic period described in the Bible as "the time of the end" began in 1799, so the events from

then onward are of particular interest to us, for "the time of the end" is the period in prophecy during which Satan's world comes to an end, and God's righteous order is established.

Prior to 1799 the so-called civilized world was largely dominated by church-state governments; particularly the old Roman world. This meant that religion played a major role in the governing of the people. Even in America religion held a high position in governmental affairs, although no single denominational concept of Christianity was ever adopted as the official religion of the state. The background of America's birth and growth precluded this, for many of the early settlers were men and women who came to these shores to escape the bondage and tyranny of church-state rulership in Europe.

Prior to 1799 the Pope crowned and uncrowned the kings of Europe, except those in countries which had adopted Protestant church-state systems of government. But this was suddenly brought to an end by Napoleon, who took the Pope a prisoner to France, and thus broke the back of the Papacy. Throughout the ages, religion has played an important role in controlling the people of all nations, but we are particularly concerned with what has occurred within professed Christian nations. And here Papacy has by far been the most dominant influence.

While we will not here attempt to present the scriptural proof, it is clear from the prophecies, when they are properly matched with events, that Papacy is the great Antichrist system foretold in the Bible, that "man of sin" which was to be destroyed by the brightness of the Master's second presence. (II Thess. 2:3, 4, 7, 8) However, let us mark well the fact that the Antichrist is not only the apostate church, but that unholy union of church and state which was headed up in Papacy. As we have seen, the back of this system was broken by Napoleon in 1799. This led to the casting aside of the title, "Emperor of the Holy Roman Empire," by Francis II of Austria who ruled from 1792 to 1806, when he became Francis I, Emperor of Austria merely. There has been no "Holy Roman Empire" since.

Other church-state systems continued in Europe throughout the nineteenth century, the most powerful of these being in Russia and Germany. But as a result of the First World War

these have now passed off the scene. The ruling Queen of England is, theoretically, the head of both the civil and ecclesiastical government of that country, but this is in name only. We can say that now the ideology of church-state government throughout the world is impotent and unrecognized. Granting that this system of religious control constituted a part of Satan's ecclesiastical heavens, it can truly be said that these heavens have been "shaken."

Religion Waning

BUT even though the edicts of the churches could no longer be enforced by the civil powers, religion continued to wield a powerful influence in the affairs of men, both Catholic and Protestant, throughout much of the nineteenth century, and on into the twentieth century. However, during these years the groundwork was being laid in various quarters to undermine the people's faith in religion, particularly in the moral code of the Bible, by which both Protestants and Catholics profess to be guided. There came the teachings of evolution and higher criticism. Materialism began to replace the values of spirituality.

Meanwhile the ravages of two world wars have helped further to destroy the religious leanings of the people, so that today we are living in a well-nigh godless world. This does not mean that the form of godliness has vanished. In describing this perilous time in which we are living, Paul said that the people would be lovers of pleasure more than lovers of God, and that while they would have a form of godliness, they would deny the power, or authority, of God in their lives. (II Tim. 3:1-5) Is not this the situation throughout the world today?

A few years ago there seemed to be a resurgence of religious fervor in this country, but now this is on the wane. The various polls which have been taken indicate that a large percentage of the people believe in the existence of a Supreme Being, yet a pitifully small number of these are regular attendants at church. This is particularly true among so-called Protestants. Catholics do a little better, but millions of these feel that they have done their religious duty when they attend mass once or twice a year, and many never darken a church door.

It would be untrue to say that religion has no influence in the world today. We are merely calling attention to the fact that it is on the wane, which means again that "the powers of the heavens" are being shaken. A further evidence of this is in the breakdown of the world's moral standards. Crime is on the increase. Corruption is rampant in government and business, not only in this country, but in other countries as well. Besides, powerful influences are at work to further remove the idea of religion from people's minds, in and out of the schools. Truly there have been world-shaking changes since the beginning of "the time of the end."

The Future

GOD'S plan of the ages calls for the complete destruction of the symbolic heavens and earth over which Satan has been the ruler. This is clearly shown in many prophecies, one of them being Isaiah 34:1-4. Here we are told that "the indignation of the Lord is upon all nations, and his fury upon all their armies": also that he "hath utterly destroyed them, he hath delivered them to the slaughter." Thus the destruction of the symbolic earth is graphically foretold.

Then, verse 4 forecasts the same complete destruction of the symbolic heavens. It reads, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Revelation 6:14 reads, "And the heaven departed as a scroll when it is rolled together; and every mountain [kingdom] and island [republic] were moved out of their places."

It has been suggested that the illustration of a scroll being rolled together might refer to efforts made by the Protestant and Catholic heavens to work more closely together for their own preservation. We know that such efforts are being made, but they will be to no avail. Just as the Revelator said, "The heaven departed as a scroll." The basic thought is that they depart. Any rolling together is but an aspect of their departing, for, as Isaiah wrote, the host of heaven are falling down. They will not be able to remain in their places as governing influences

in the affairs of men, for we are at the threshold of God's new social order, even the kingdom of Christ.

The New Heavens and Earth

ISAIAH 51:16 reads, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." The reference here is to the new heavens and new earth which God promised to create. (Isa. 65:17) This promise of God indicates that his people here on earth, who throughout the ages were guided and trained by his Word, will be the personnel in his new governmental arrangements.

This is a blessed promise to the people of God—"I have covered thee in the shadow of mine hand." The Lord's people of all ages have needed this protection, for they have been subjects of attack by Satan, the invisible ruler of "this present evil world." (Gal. 1:4) While the Lord has permitted them to be persecuted and to suffer, they have not been crushed, and their experiences have given them an opportunity to demonstrate their loyalty to him and to his Word.

Prior to the first advent of Jesus the Lord's people did not have his Word in the form that we enjoy it today. Nevertheless, God did send them his prophets, and, when necessary, instructed them through the holy angels. He gave the Jewish nation his Law. Above all, through the promises of the "Seed" that was to bless all the families of the earth, God's ancient people were given a hope, if they were faithful, of a "better resurrection," when they would be made "perfect."—Heb. 11:35, 40

In the resurrection these are to be made "princes in all the earth." (Ps. 45:16) Jesus said that the people from all parts of the world would see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom, and would sit down with them to be instructed. (Matt. 8:11; Luke 13:28, 29) It seems clear that these will constitute the nucleus of the new symbolic "earth" which God has promised. And that new social order will expand as the people—first the nominal people of Israel and the Gentiles who have professed to be God's people—recognize the authority of the new kingdom and become obedient to it. Eventually it

will encompass the whole earth, which will be filled with the knowledge of the Lord.—Isa. 11:9; Hab. 2:14

But the Ancient Worthies will be merely the representatives of the real kingdom authority in that messianic arrangement, for the actual power will be spiritual, and vested in the exalted Jesus and, together with him, his faithful followers of the Gospel Age. Together, these will constitute the “new heavens” which God promised to create. Even now, by faith, it is our privilege to dwell together with Jesus in the heavenlies. (Eph. 1:3; 2:6) In this favored position of faith, we can see Jesus highly exalted to the right hand of God, far above all principalities and powers; and inspired by the promises of God’s Word that if faithful to the conditions attached to those promises, we will, in the first resurrection, be exalted to live and reign with him. (Rev. 20:6) This is a glorious prospect, and the more so because of the divine purpose in the creating of this new heavens, which is the blessing of all the families of the earth.

We read that in that new heavens and new earth “there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.” (Isa. 65:20) This language is somewhat ambiguous, but the thought seems to be that those who then die at a hundred years of age will be mere infants compared to the length of life they may have obtained had they reformed and obeyed the laws of that new kingdom. They will die only because they continue to be sinners. In Revelation 21:1-4, where the promise of the new heavens and earth is restated, we are assured that eventually there shall be no more death at all, nor any pain and sorrow. Truly, the prospect for the sin-cursed and dying world is a glorious one!

As we have seen, it is for this that God created the earth, and despite man’s fall into sin and death, it was not created in vain, for all mankind is to be restored to life during the reign of the new heavens and new earth. Even the dead will be awakened to enjoy the blessings of that new day. Should we not, then, rejoice to recognize the passing away of Satan’s world, and the assurance this gives us that the kingdom of the Lord is truly at hand?

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV Channel 23
Sundays, 3:30 p.m.
Montgomery WCCB-TV Channel 32
Sundays, 1:30 p.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARIZONA

Phoenix KPHO-TV Channel 5
Saturdays, (Time to be announced).

ARKANSAS

Hot Springs KFOY-TV Channel
Sundays, (Time to be announced.)

AUSTRALIA

Perth TVW
Sunday, Nov. 4, Dec. 9

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 12:00 noon
Kingsburg KDAS-TV
Sundays, (Time to be announced.)
Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, (Time to be announced.)

INDIANA

Elkhart WSJV-TV Channel 28
Fridays, 9:30 a.m.
Evansville WFIE-TV Channel 14
Sundays, 3:00 p.m.
Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

IOWA

Cedar Rapids KCRG-TV Channel 9
Sundays, (Time to be announced.)

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Lexington WKYT-TV Channel 27
Sundays, 2:00 p.m.
Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Monroe KLSE-TV
(Time and day to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Allen Park WJMY-TV Channel
Sundays, (Time to be announced.)
Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.
Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min., program

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Jackson WJTV Channel 12
Thursdays, (Time to be announced.)
Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

TV BROADCAST

MISSOURI

Columbia KOMU-TV Channel 8
Sundays (Time to be announced.)
Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV Channel 3
Sundays, 8:00 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEBRASKA

Hastings KHAS-TV Channel 5
Saturdays, 4:30 p.m.
Omaha KETV Channel 7
Sundays, 10:30 a.m., 15 min. program

NEW YORK

Albany WAST-TV Channel 13
Mondays, 7:30 a.m.
Buffalo WKBW-TV Channel 7
Sundays, 9:15 a.m.

NORTH CAROLINA

Charlotte WSOC-TV Channel 9
Sundays, 10:30 a.m.

NORTH DAKOTA

Fargo KXGO-TV
Sundays, (Time to be announced.)

OHIO

Columbus WTVN-TV Channel 6
Sundays (Time to be announced.)

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

SOUTH CAROLINA

Mount Pleasant WCIB-TV Channel 4
Sundays, (Time to be announced.)

TENNESSEE

Knoxville WTVK-TV Channel 26
Sundays, 1:30 p.m.

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
Waco KWTX-TV Channel 10
Sundays, (Time to be announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:30 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.
Portsmouth WAVY-TV Channel 10
Sundays, 9:00 a.m.

WEST VIRGINIA

Fairmont WJPB-TV Channel 35
Sundays, 12:00 noon
Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:00 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo CHML 900 9:45 a.m.
Jamestown WXYJ 1340 8:35 a.m.
New York WJRZ 970 10:00 a.m.
Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont-Charlotte WCGC 1270 12:30 p.m.
Elizabeth City WGAI 560 11:05 a.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.
Cincinnati WNOP 740 9:00 a.m.
Columbus WMNI 920 10:30 a.m.
Piqua WPTW 1570 11:30 p.m.
Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.
Lebanon KGAL 920 10:00 a.m.
Portland KGON 1520 10:00 a.m.
The Dalles KODL 1230 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, Pa. WPAZ 1370 8:30 a.m.

PUERTO RICO

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

TEXAS

Livingston KVIL 1220 8:45 a.m.
Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:35 a.m.
San Antonio KBOP 1380 6:45 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.

VIRGINIA

Richmond WLEE 1480 9:45 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
Centralia-Chehalis KELA 1470 10:30 a.m.
Olympia KGY 1240 10:30 a.m.
Seattle KTW 1250 1:30 p.m.
Spokane KLYK 1230 10:30 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Janesville WCLO 1230 11:00 a.m.

WYOMING

Cheyenne KVWO 1370 9:05 a.m.
Laramie KLME 1490 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.
Corner Brook, Nfld. CFCB 570 10:30 a.m.
Hamilton, Ont. CHML 900 9:45 a.m.
Prince Albert, Sask. CKBI 900 10:30 a.m.
Vancouver, B. C. CJOR 600 9:00 a.m.
Dauphin, Man. CKDM 730 10:30 a.m.

SPANISH BROADCASTS

San Diego, Calif. XERB 1090 6:00 a.m.

RADIO TOPICS FOR NOVEMBER

4—"The Earth Devoured"

18—"The Last Days"

11—"The Seed of Blessing"

25—"In the Days of These Kings"

"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 9:45 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KDAY 1580 9:30 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:00 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

GEORGIA

Sandersville WSNT 1490 5:15 p.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.
Silver City KSIL 1340 10:05 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:15 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNCP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 8:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

"Great Is Thy Faithfulness"

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

—Lamentations 3:22-26

JEREMIAH wrote the Book of Lamentations after the nation of Israel had been taken captive to Babylon. The opening verse of the book indicates the reason for its name—"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!" The destruction of Jerusalem and the people being carried away captives did not come as a surprise to Jeremiah, because he had foretold these calamities. Nevertheless he lamented the fact that the sins of the people had made this punishment necessary.

In the midst of his lamentation over the necessary punishments which had come upon the nation the prophet recalls the goodness of the Lord and exhorts the people to put their trust in him. "It is of the Lord's mercies that we are not consumed," he reminds the Israelites, "because his compassions fail not." According to the terms of the Law Covenant into which the Israelites had entered with the Lord, he could justly have destroyed the nation entirely, but instead he showed his mercy toward the people and allowed them to be taken into captivity for seventy years. The mercies of the Lord, Jeremiah wrote, "are new every morning." It is not that the Lord shows his mercy only occasionally. Mercy is one of the elements of Jehovah's character, and manifests itself continuously in his dealings with

his people. We can depend upon our Heavenly Father's mercy, although we should not presume upon it.

"It is good," the prophet wrote, "that a man should both hope and quietly wait for the salvation of the Lord." This was a timely exhortation to the Israelites who had just been taken into captivity. Nothing would be accomplished by resisting the Lord's providences. The wisest thing to do was simply to maintain their hope of ultimate deliverance, and to quietly wait for the salvation of the Lord.

The Scriptures do not indicate how well this advice was followed by the Israelites as a whole. However, in the Book of Daniel we learn of four young Hebrew captives who did put their trust in the Lord. One of these was Daniel himself, and then there were his three friends, Hananiah, Mishael, and Azariah, whose Chaldean names were Shadrach, Meshach, and Abed-nego. These men were highly exalted in the Babylonian government, yet under severe test they maintained their loyalty to Jehovah, and their trust in him.

Daniel was cast into a den of lions for refusing to give up his worship of Israel's God; and Shadrach, Meshach, and Abed-nego were cast into a fiery furnace because they refused to bow down to the great image set up by Nebuchadnezzar.

God's faithfulness was manifested toward these by delivering them. He sent an angel to close the mouths of the lions, and "one like unto the son of man" joined the other three in the furnace and protected them so completely that not even their clothing was singed. All these servants of the Lord quietly and confidently waited on him, fully assured that whatever his will might be, would be the best for them. Shadrach, Meshach, and Abed-nego said to the king when threatened by him, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16-18

These three friends of Daniel were willing to continue waiting on the Lord even though he did not deliver them from "the burning fiery furnace." One of the contributing reasons for this is stated in Hebrews 11:35 to be their hope of a resurrection

from the dead. This meant that they did not measure God's faithfulness to them by the help which he might proffer in this life. Paul testified that he believed all things "written in the law and in the prophets" and because of this had "hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:14, 15

It seems evident that if the hope of the resurrection had been set forth both in the Law and by the prophets that Daniel and his three friends would be inspired by it, and they would appraise God's dealings with them from the standpoint of this larger aspect of his great faithfulness. They knew that God had the power to deliver them either from the burning fiery furnace or from death; and whichever his will for them might be, they would rejoice in his faithfulness, and would refuse to bow down to the gods of the Babylonians.

Hebrews 11:35 declares that the faithful ones of the past endured whatever trials the Lord permitted to come upon them in order that they might obtain "a better resurrection." This "better" resurrection is evidently the resurrection of the just referred to by Paul in Acts 24:15. They may not have understood all that would be involved in this "better" resurrection, but it seems reasonable to conclude that they associated this hope in some manner with the messianic promises, and believed that they would have some share in Messiah's kingdom. We read of Moses that "when he was come to years, [he] refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

We read further concerning Moses that "by faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (vs. 27) None of the Ancient Worthies saw the Messiah in person, but by faith they saw him through God's promises, and were willing to wait patiently for the fulfilment of those promises, whether that would be in this life or after they had been raised from the dead in the "better resurrection." They were all in agreement with the thought ex-

pressed by Jeremiah that "it is good that a man should both hope and quietly wait for the salvation of the Lord."

Some Delivered, Some Were Not

DANIEL'S three friends would have some knowledge of God's dealings with his people, and would know that he did not always deliver them from their persecutors in miraculous ways, and at the moment they did not know what his will might be for them. This point is enlarged upon by Paul in Hebrews 11:33-40. Referring to the Ancient Worthies, including the prophets, he wrote that these "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [as in the case of Daniel], quenched the violence of fire [the three friends of Daniel], escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—vss. 33-35

With the exception of those who were "tortured, not accepting deliverance," the apostle here sets forth some of the many times when God's delivering power was manifested on behalf of his faithful people and gave them outstanding demonstrations of his love and care. Surely these could say with Jeremiah, "Great is Thy faithfulness."

Then Paul continues, saying, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—vss. 36-40

The "and others" group of the Ancient Worthies consisted of more than just a few. These, regardless of how much they were tortured, did not accept deliverance at the hands of their persecutors if it involved unfaithfulness to their God, Jehovah. They

preferred to endure the trials, knowing that the great deliverance from death in the "better resurrection" was a certainty, for they believed in his faithfulness. Secure in this faith, they were able to endure the afflictions of the present, knowing that God knew what was best for them, and how they could most effectively prove their fidelity to him.

Spiritual Israel

GOD'S dealings with spiritual Israel of the Gospel Age has been very similar to the manner in which he cared for his ancient faithful servants. Now also there are times—perhaps more than we realize—when he actually lifts the weight of trial, or the burden of suffering. The New Testament records some such instances. Peter was delivered from prison. (Acts 12:1-11) Paul and Silas were delivered from prison by an earthquake.—Acts 16:22-28

However, the use of miracle-working power on behalf of spiritual Israelites for their physical protection and deliverance has probably been the exception rather than the rule. And with us, perhaps even more than with the Ancient Worthies, it is the hope of the resurrection that enables us to realize the great faithfulness of our Heavenly Father, even though he does permit us to suffer afflictions of one sort or another. We have covenanted to follow in the footsteps of Jesus with the full understanding that it was a narrow way of suffering in which he walked, ending in death. We do not expect to be above our Master. He suffered and died, and we expect to suffer and die.

Surely, then, it is a good thing for us to hope, and quietly wait for the salvation of the Lord, that "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) "In quietness and in confidence shall be your strength," Isaiah wrote. (Isa. 30:15) Only an unwavering faith in God's faithfulness will enable us quietly to wait for his salvation. God's faithfulness is demonstrated in the fulfilment of his promises. Our faith in the fulfilment of his resurrection promises is strengthened by the wonderful manner in which he fulfilled his promises to his faithful servants of the past.

Note some of the assurances given to us by the Psalmist:

“They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.” (Ps. 9:10) “As for God, his way is perfect: the word of the Lord is tried [margin, Or, refined]: he is a buckler to all those that trust in him.” (Ps. 18:30) “All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” (Ps. 25:10) “The Lord loveth judgment, and forsaketh not his saints; they are preserved forever.” (Ps. 37:28) “O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?” (Ps. 89:8) “He will not suffer thy foot to be moved: he that keepeth thee will not slumber.”—Ps. 121:3

The Messiah

IMPORTANT among God's promises to his ancient people were those pertaining to the great Deliverer, the Messiah, whom he would send for the blessing of Israel and the world. When the Messiah came, his birth was announced by the angels. When John baptized him he saw the outward symbol of the Holy Spirit descend upon the Master, and heard the words, “This is my beloved Son, in whom I am well pleased.” (Matt. 3:13-17) His ministry was punctuated with miracles of healing and of raising the dead, yet he was put to death by his enemies, and it appeared as though the hopes of those who had put their trust in Jesus as the promised Messiah, had no real foundation.

But again God demonstrated his faithfulness by raising Jesus from the dead and thus reviving the hopes of his disciples. The Apostle Paul told about this in a synagogue in Antioch in Pisidia. We quote: “And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this

wise, I will give you the sure mercies of David.”—Acts 13:14, 29-34

The expression, “sure mercies of David,” is a reference to the promise God made to David that his throne was to be established forever. God’s mercy was manifested in this promise, for while David’s heart was pure toward the Lord, he had many weaknesses, and many of those who succeeded him on the throne were far from righteous, the first of these being Solomon. But God assured David that, despite this, he would not take the rulership from his house, as he took it away from Saul. He promised, “Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.”—II Sam. 7:12-16

Jesus was the principal inheritor of this promise. (Luke 1:31-33; Isa. 9:6, 7) We know now that it was necessary for Jesus to die as the Redeemer of the world, and this placed him in position, after his resurrection, to extend mercy to members of the sick and dying world. He became a merciful and sympathetic High Priest over his church. This makes it possible for us, if we are faithful to the terms of our calling, to be joint-heirs with Jesus of the antitypical throne of David. Thus our partaking of “the sure mercies of David” was made possible by the resurrection of Jesus Christ from the dead.

God’s faithfulness in the fulfilling of his promises as evidenced in the resurrection of Jesus should help us to put our full trust in him, knowing that it is not possible for any of his good promises to fail. Paul wrote, “God is faithful, by whom ye were called unto the fellowship [partnership] of his Son Jesus Christ our Lord.” (I Cor. 1:9) We know that we have been called of God to this high position in his kingdom arrangements, and we know that we can depend upon his faithfulness to the terms of the calling.

Accepted Through Christ

GOD has promised to accept our imperfect works through the merit of Christ. John wrote, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (I John 1:9) Apart from the imputation of the righteousness of Christ, God’s justice would condemn us. But

he is faithful, and having provided a "robe of righteousness," he will forgive our sins. Knowing this, we can "come boldly unto the throne of grace," confident that we will "obtain mercy, and find grace to help in time of need."—Isa. 61:10; Heb. 4:16

One of our great needs is wisdom to guide us as we walk in the narrow way; and this our faithful Creator has promised to provide. Psalm 32:8 reads, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." He leads us beside "still waters," and in "the paths of righteousness." (Ps. 23) Again, "This God is our God forever and ever: he will be our guide even unto death." (Ps. 48:14) In a personal testimony which is true of all the Lord's people in every age, David wrote, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139: 9, 10

In Jesus' Parable of the Sheepfold we are given another assurance of divine guidance in the way in which we should go. We quote, "To him [the Good Shepherd] the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." (John 10:3, 4) How important it is to know the voice of the Good Shepherd, the voice of truth, that we might be led in the right way!

The need for guidance is so great that it should be made an important part of our petitions to the Lord. Psalm 5:8 reads, "Lead me, O Lord, in thy righteousness because of mine enemies [the world, the flesh, and the Devil]; make thy way straight before my face." Again, Psalm 25:5: "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

James knew of the Lord's faithfulness in responding to prayers of this sort, for he wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men [in the church] liberally, and upbraideth not; and it shall be given him." (James 1:5) Jesus promised that the Holy Spirit would guide his people in the way of truth, and he encouraged us to pray for the Spirit. He used an illustration of a father whose children ask for bread, and

asked if the father, in response, would give a stone instead of bread. And then the lesson: "How much more shall the Heavenly Father give the Holy Spirit to them that ask him."—Luke 11:11-13

Strength and Protection

WE ALSO need spiritual strength, courage, and protection to keep on walking in the narrow way, and this need likewise is supplied by our faithful God. The Apostle Paul wrote, "The Lord is faithful, who shall stablish you, and keep you from evil." (II Thess. 3:3) I Peter 3:12, 13 reads, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: . . . And who is he that will harm you, if ye be followers of that which is good?" And again, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—II Chron. 16:9

This suggests that God searches for opportunities to give strength to his people, and is aware of their times of need. This is because they are precious to him. In this connection Jesus gave us an encouraging lesson. He said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Matt. 10:29-31

The Psalmist wrote, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." (Ps. 125:2) And again, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." (Ps. 145:14) How often we may be "bowed down" with grief, or discouragement, or with weariness! But the Lord lifts us up again and gives us courage to press on, that we may attain to that "great salvation." Great, indeed, is his faithfulness!

God has not promised to shield us from trouble and trials. We need these experiences to test our faith; and the trial of our faith is a very precious thing in God's sight, more precious than gold that perisheth. (I Pet. 1:7) At times the trials are very severe, and may threaten to overwhelm us. We may even lose a sense of the Lord's presence in these times of severe testing.

Our Need of Trials

GOD has a purpose in permitting us to be tested by trials. If we are rightly exercised by them, they will yield the peaceable fruits of righteousness, and draw us nearer to him and to a better understanding of his faithfulness. (Heb. 12:11) It was so in the case of Job. While for a time he could not find God, finally God revealed himself to this faithful patriarch, and then Job was able to say to the Lord from the heart, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job 42:5, 6

We, also, from the Scriptures and as a result of the Lord's providences, realize more and more that in our flesh dwelleth no good thing, and that it is only by his mercy and grace that he continues to deal with us. (Rom. 7:18-25) Peter wrote, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." (I Pet. 4:19) It was appropriate that Peter used the word "Creator" in this context, for it reminds us that a new creation is being brought forth, that we are new creatures in Christ Jesus, and that our Heavenly Father is supervising the divine work of grace in our hearts as a Creator, the Creator who is faithful. In the creation of the material universe, Jeremiah writes, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." (Jer. 51:15) Surely we can trust such a wise, powerful, and faithful Creator to care for all our needs.

Paul wrote, "Faithful is he that calleth you, who also will do it." (I Thess. 5:24) It was because of God's faithfulness that Paul could write, "Being confident of this very thing, that he which hath begun a good work in you will perform [margin, Or, finish] it until the day of Jesus Christ." (Phil. 1:6) Again we read, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."—Heb. 10:23

God's faithfulness to his people is also evidenced by his humility in dealing with them. Paul speaks of his willingness to take into consideration their need to be assured. We quote, "Wherein God, willing more abundantly to show unto the heirs

of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—Heb. 6:17-19

God Is Able

THE testimony of the Word of God and of our own experiences as children of God gives assurance of his faithfulness in fulfilling all his good promises. The Bible also confirms our belief that our faithful Creator is abundantly able to accomplish all his good purposes. Reason tells us that this is what we should expect, yet it is encouraging to have the Lord remind us of this, as he does in so many ways and places throughout his Word. Even so, we can understand the powers of the Almighty God only in part. Moses said to the Lord, "O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?"—Deut. 3:24

To assist us to comprehend in a measure the great abilities of our faithful God, the writers of the Bible employed the most outstanding demonstrations of them they could think of, yet even these come far short of the reality. Isaiah wrote concerning God, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"—(Isa. 40:12) Again, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."—vs. 26

And more directly related to his plans for his people, and for the salvation of the world, the Lord says, "My counsel shall stand, and I will do all my pleasure. . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:10, 11) Isaiah also wrote, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."—ch. 59, vs. 1

The Apostle Paul explained that "the exceeding greatness" of God's "power to us-ward who believe" is the mighty power which raised Jesus Christ from the dead, and exalted him to his own right hand. (Eph. 1:19, 20) In Ephesians 3:20, 21 Paul also wrote, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Truly, great is the faithfulness and the ability of our God, our loving Heavenly Father! It is this faithful God who is our "refuge," and underneath, to support us in our every time of need, are his "everlasting arms." (Deut. 33:27) Shall we not, then, "both hope and quietly wait for the [great] salvation" to which he has called us, and for which he is faithfully preparing us? He is our portion, and we know that he is good unto all them that wait for him.—Ps. 73:26; Isa. 25:9; Rom. 8:25; Gal. 5:5



"THE LAST DAYS"

To be discussed by

"FRANK AND ERNEST"

WAVE—970 kc.—8:15 A. M.

Sunday, November 18

What is the prophetic meaning of these chaotic and distressing times in which we are living? Will there ever be lasting peace on earth? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the 48-page book, "God's Plan." There is no obligation. Address:

"FRANK AND ERNEST"

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

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 16, the "Frank and Ernest" topic will be, "The World on Fire." With world-wide tensions increasing, many are fearing the end of the world might be near. This is because they do not understand what the Bible teaches on this important subject. We trust that the December topic will be of interest to many of these, and it should be well advertised. Special circulars will be available for this purpose, and will be supplied free. Send for as many as you can use. Address, The Dawn, East Rutherford, New Jersey.

"The Alpha and Omega"

THIS unusual expression, "Alpha and Omega," which is used as our theme, is found in the Book of Revelation. It is mentioned four different times. The last time it appears we find the meaning is amplified: "I am the Alpha and the Omega, the first and the last, the beginning and the end." (Rev. 22:13, **Diaglott**) In this passage the Lord is speaking, identifying himself in this unusual fashion. In this expression Jesus brings to our attention a great truth, stated in three different ways for emphasis.

The word "Omega" is the last letter in the Greek alphabet. What our Lord is saying to us is that he was not only the first of God's creation, but also the last. This means that the Great Jehovah did not directly employ his own power in creating the universe, the spirit beings, the earth, or man. This power was delegated to his only direct creation, his only begotten Son.

Proverbs 8:22-30 is a remarkable passage of Scripture. Here Solomon represents God's direct creation under the name of Wisdom, proving that he existed long before other beings or things were created. This passage of Scripture identified God's first and last creation. It reads,

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."

This passage makes plain that it refers to our Lord's prehuman existence, for in I Corinthians 1:24 our Lord is called "the Wisdom of God." In this article we would like to examine an area that is not often considered in connection with our Lord's prehuman existence. In particular we would like to verify the expression used

by Paul in II Corinthians 8:9: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Here the Apostle Paul brings to our attention the status occupied by our Lord. "He was rich," yet he was willing to give up this wonderful status, to accept its opposite, in order to save a lower creature, man, from death. Just what was implied in this richness of our Lord? What did Paul mean? Only by considering his status of wealth, his former position, will we be able to appreciate his sacrifice on our behalf.

The Logos

TO PROPERLY evaluate our Lord's prehuman richness, we must include a statement made by John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1:1-3) It is our understanding of this Scripture passage that isolates us from all of Christendom. It is this passage of Scripture that exposes the God-dishonoring doctrine of the trinity. To us this passage becomes a foundation on which we can build other important truths.

The Lord evidently selected a very accurate language for the New Testament. Many important

truths would be difficult to understand if it were not for the precise Greek language. One of the finest New Testament translations is the familiar Emphatic Diaglott. Its availability during the harvest has resulted in making clear many basic doctrines. We would not doubt that in God's overruling providence the author, Dr. Benjamin Wilson, wrote it exclusively for the church's use in this harvest period. It is this translation that clarifies for us the relationship and positions of the almighty God and his Son.

Our Lord in his prehuman existence is referred to in the King James Version as "the Word." In the Greek text we find the word "Logos," which means a word spoken, speech, spokesman, mouthpiece. Thus, because of the Greek language, the relationship of these two great beings is established. The literal translation would be thus: "The **Logos** was in a beginning with **The God** [the only Almighty Jehovah] and the Logos was a **God** [a mighty one], this was in a beginning with **The God**."

The greatness and position of this Logos is featured in Paul's letter to the Colossians: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or pow-

ers: all things were created by him, and for him: And he is before all things, and by him all things consist.”—Col. 1:15-17

The Creative Work

LET us now consider the scope of the creative work of this mighty Logos. In his creative role the Logos never acted independently of God, nor did he ever act as God’s equal. In this great creative program, the Logos was an agent carrying out the plans and designs of his superior, Jehovah God. The Logos did not originate the creative plans. These plans God originated and designed.

Further, we have reason to believe that even the materials of creation were provided by the Almighty. This means that the great Logos, using the materials provided, worked them into products according to God’s plans and specifications. This thought is well supported by Paul in I Corinthians 8:6: “To us there is but one God, the Father, of whom [the source and originator] are all things, . . . and one Lord Jesus Christ, by whom [as an agent] are all things.”

Thus the creation of things spiritual and material was originated and designed by the Father, and the Logos carried out these designs, these plans of creation. How God communicated his plans to the Logos we do not know. But

whatever method Jehovah used in making clear to the Logos the things he desired to have brought into existence, the intellect of the Logos was sufficient to grasp completely. The scope of creation executed by Jehovah and the Logos passes human imagination.

According to Colossians 1:16 and John 1:3, the Logos brought into existence all the beings in the spirit realm and all creatures in the material realm. The Scriptures seem to indicate that there are many ranks of spirit beings. In Colossians 1:16 four are indicated: principalities, powers, dominions, thrones. In Romans 8:38 angels are suggested as another rank in the spirit realm. Additionally the Bible speaks of two more ranks or orders—cherubim, seraphim (Ezek. 28:14; Isa. 6:2, 6). The Logos was of a still higher rank, richer than the other orders of spirit beings brought into existence by him.

We Do Not Know

WE ARE ignorant as to the shape or substance of these creatures. Some of the spirit substances used in these creatures might have been light, heat, ether, fire, magnetic rays, radioactivity. This is not revealed. However, we do have some knowledge concerning these beings. We know they are mortal. They are gifted with exceedingly rapid powers of locomotion. This is

shown in Daniel 9:21, 23. In this account Gabriel (a spirit being) left his place when Daniel began to pray. He arrived even before Daniel finished his prayer. We would not venture a guess as to this distance, but it would be tremendous.

A spirit being can pass through great thicknesses—walls, doors; just like an X-ray. This was demonstrated by an angel that released Peter in prison (Acts 12: 7-11) They possess great power as shown in the destruction of the Assyrians, one angel killing 185,000 soldiers in one night. (Isa. 37:36; Ps. 103:20) Then, in that tragic night in Egypt, the angel killed in one night all the first-born not protected by the blood.

Spirit beings neither marry nor are given in marriage. They cannot reproduce themselves. They are incorruptible. So far as we know they do not eat to maintain life. Their bodies do not become sick. They are perfect. With this little insight concerning these creatures, we as humans can realize that it took great skill and ability on the part of the Logos to make their wonderful bodies, and much more so their mental and moral faculties. When we think of some exceptional humans endowed with great mental and moral faculties, and then remember that the heavenly host is far superior to any of these, we can then form a fairly good idea of the skill and ability possessed by

the great Logos who created them.

In what was probably the first act of creation we suggest that the Logos brought into existence these most complex of all creatures, the spirit beings. Notice how this differs with man's approach to creativity. The human inventor starts with a simple invention, gradually proceeding to the more complex. Not so with the Logos. He first brought into existence the most complex of creations, the spirit beings.

After creating these complex creatures, the Logos now turned his attention to creating the universe. The scope and magnitude again overwhelms our thinking. In Job 38:7 we are told that the great heavenly host brought into existence by the Logos rejoiced in the creation of the universe. In Hebrews 1:7 we are told that the spirit beings are "servants" of Jehovah. Our conclusion would be that they assisted the Logos in bringing this universe into existence. Even though we do not have details on these points, it is reasonable to suppose that they were employed as assistants in the creation of the universe.

These angels, or spirit beings, have a high degree of intelligence, superior by far to the finest human mind. We as humans recognize the various forces that are built into this universe, such as the laws of gravity, fric-

(Continued on page 34)

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NEW JERSEY

(Continued from page 31)

tion, attraction, repulsion, cohesion, adhesion, motion, light, etc. We can appreciate the mathematics that are built into our universe. These angels, in assisting the Logos, would possess an accurate mathematical knowledge as they assisted the Logos to balance the various solar systems. Their knowledge of astronomy and physics qualified them as able assistants to the great Logos in the work of creation.

In Matthew 26:53 we obtain an idea as to the number of spirit beings, as well as their response to authority. Our Lord, in his great trial, could ask the Father for more than twelve legions of angels for his deliverance. A legion of soldiers in our Lord's day probably consisted of as many as 6,000, which meant that Jesus could have at his disposal more than 72,000 angels for his protection. In Revelation 5:11 we are told of "ten thousand times ten thousand, and thousands of thousands."

With such a large number of spirit beings at his disposal the Logos may have divided them into work groups, and scattered them among the embryo solar systems, giving them assignments to complete. It is because they were given a share in this great creative work that they were able to express themselves as indicated in Job 38:7, "when," as we read, "the morning stars sang to-

gether, and all the sons of God shouted for joy."

When we consider this immense force of spirit beings under the direction of the Logos we recognize his ability as an executive. Included in the creation of the universe was our heavens and earth. This earth was designed and created for a creature called man. Man's future home would have in its composition more than one hundred chemical elements.

During the six creative days, the Logos directed the various creative processes: giving light during the first epoch; an atmosphere during the second day; dividing land and water and starting vegetation on the third day; and the fourth day the sun and moon began to shine. The living things in the sea and air were created during the fifth day. Finally, on the sixth day, the beasts, cattle, et al., and the monarch of earth, man, made their appearance. Think now of all the planning, supervision, and timing needed in a project of this magnitude! All of this was assigned to the mighty Logos.

Skill of Logos

IN BRINGING various forms of life into existence we see the wonderful skill and creative ability of the Logos. Contemplate the fact that of the insect, reptile, fish, fowl, and cattle, there is estimated to be well over three mil-

lion species. In every one of the members of these are hidden marvels of creative invention. For example, the finest thread of a spider's web is said to be composed of 4,000 strands. On the wing of one butterfly, 100,000 scales were counted. Then the eye of the common housefly has 4,000 lenses. The queen bee has 25,000 lenses in one eye.

All of this required thought, design, and planning. Just think, from the earth's elements bodies were formed and united with the life principle, and were given existence with powers of locomotion and self-preservation. Add to this the millions of varieties of vegetable life. In all of this the Logos was the Creator, working according to the specifications and plans of the Designer, Jehovah.

Finally came the crowning feature of earth's creation, man. While the Scriptures hint as to the angels co-operating with the Logos in the creation of the universe, we find a specific statement in Genesis 1:26 as to who was involved in the creation of man. "And God said, Let us make man in our image, after our likeness." Here we see a collaboration of the two greatest beings—the Great Jehovah and The Logos—to produce the unusual creature—man.

God gave the Logos a perfect knowledge of this special creation, supplying details of proportions, materials, shape, size, and

function of each part of his body. With the unlimited scope of the Logos' intellectual powers, he was able to grasp and complete this difficult assignment of creating man.

We should not suppose that this great project of creation was an instantaneous act—that from nowhere, presto, there was man. Just think of the time required to prepare a place for man to live—six creative days, each 7,000 years long and a seventh day to complete God's purpose for this earth. In bringing man into existence the Logos would have to assemble his materials, and form them and build them into Adam's body.

Man's Substance

JUST imagine in the field of chemistry what an average man is composed of: water, carbon, lime, phosphorus, salt, iron, nitrogen, sugar, potassium, sulphur, magnesium, calcium, aluminum, arsenic, hydrogen, manganese, copper, sodium, chlorine, silicon, iodine, and oxygen. With these chemicals the Logos would work. The design of man was most intricate.

In this design there were specifications as to size, weight, number of members, color, texture, etc. And all of this was to be adaptable to a certain environment. This special creature was to conform to many and varied requirements. His body was to be

so constructed that his existence would depend on air, water, and food. This creature would have built into its makeup five senses—vision, smell, taste, touch, and hearing.

But perhaps the greatest requirement in the design of man was that he was to be made in the image of Jehovah and the Logos. This creature was to have mental and moral faculties like those possessed by his Designer and Creator.

When the Logos completed man's body with all of its components—bones, flesh, muscle, arteries, nerves, skin, organs, brain, etc., it still was not complete. It had yet to be united with the breath of life. The human body was designed to operate by air. This creature differed from the spirit creature. The spirit creature did not need air. It does not breathe. It lives in an atmosphere without air. This feature of uniting the life principle with the body is described in Genesis 2:7—“The Lord . . . breathed into his nostrils the breath of life; and man became a living soul.” A correct translation of this word breathed would be “blow,” or “puff.”

God is a Spirit and does not breathe. He does not depend on anything to sustain life. The thought, then, would be that the Lord caused air to blow into Adam's nostrils as a vitalizing breath to inflate his lungs and

fill his blood with the life principle. This is all that was necessary to communicate life to the perfect but lifeless body.

By admitting air into this lifeless body a chain reaction took place immediately. The complex organism built by the Logos began to respond and operate. The nose could smell. The tongue could taste. The mouth could speak. The ears could hear. The eyes could see. The skin could feel.

The energized blood now put into action 10,000 nerves—avenues by which life principles act throughout the body. The most marvelous effect was in the brain. It enabled the brain to perceive, to remember, to reason. And above all, this being had the ability of choice. He was created a free moral agent. He was not a robot. This great creation of man by the Logos is beautifully stated by David in Psalm 139:14-16:

“I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well. My substance [margin, strength, or body] was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned [margin, Or, what days they should

be fashioned], when as yet there was none of them."

A Rebellion

SHORTLY after bringing into existence this wonderful creature, man, a rebellion took place in the spirit realm. A spirit being of high rank—Lucifer by name—rebelled. As created by the Logos he was perfect. However, having among his attributes a freedom of choice, he decided to exercise that freedom in his own way. Lucifer's decision to rebel perhaps resulted from observing the new creature, man.

Man was created a little lower than the angels. He was given a separate home, the earth. This creature was paired, male and female. To them were given powers of procreation, the ability to propagate their own species. In all of these particulars man differed from spirit beings, who did not have a family arrangement, who could not marry, who could not propagate their own kind. This latest creation must have been a marvel in the eyes of all the spirit beings.

Then it was that this great Lucifer, who was of high rank, began considering the possibilities, developing selfish and ambitious thoughts. The conclusion was that if he could in some manner capture this newly created pair and separate them from the Creator, then he could set up his private

kingdom in which he would be god and ruler. This rebellion brought sin into the world. However, the great Designer had incorporated in his plan a feature called, "The Permission of Evil"—a very important feature which would benefit the human race.

Somewhere in the passage of time the Father presented a proposition to the Logos to play even a greater part in his plan. It was evident to the Logos that if man was to be rescued from death, another perfect man would have to take his place. It was also clear that someone from the heavenly courts, of a spiritual nature, would need to take on the human nature, and then give himself a ransom for Adam.

Any of the spirit beings may have responded to become man's ransom price. To do this meant the greatest trial, the severest test of loyalty to God. Anyone who would demonstrate such devotion, loyalty, and faith would be worthy of having the highest position among all the spirit beings—far above angels, principalities, powers, and every name that is named. Also it was the divine purpose to use this opportunity to show that whoever seeks his own selfish ambitions (as Satan did) will be abased, while he who humbles himself in obedience to the Father's will shall be exalted.

This opportunity was given to the One who brought into exist-

tence the spiritual beings, the whole universe, and man—the great Logos. The response was as expected. He was willing to humble himself, to lay aside his wonderful position of pre-eminence and to become a man to accomplish God's purpose.

Logos Made Flesh

IN THE process of time the Great Jehovah accomplished the transfer of his only begotten Son to the human plane. As John states it in John 1:14, "The Logos was made flesh, and dwelt among us." What a contrast! What did the host of angels think when he who created them now became a man (lower than they) giving up his exalted position with the Heavenly Father?

The great Logos was now a man. He would now fully experience what it meant to take a sinner's place. "Though he was rich, yet for your sakes he became poor." How poor? Matthew 8:20 reads, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The poverty of our Lord lasted for thirty-three and one-half years.

The most crucial experience of

our Master's earthly pilgrimage came at its close. He was to take the sinner's place. The penalty was death. But before he would die he must experience, if only for a moment, the sinner's position of complete separation from the Heavenly Father. So severe was this experience—the grief so overwhelming—that he cried out, "My God, my God, why hast thou forsaken me?"—Matt. 27:46

The Heavenly Father shared in this painful experience, for he had subjected his Son to it—yet it was necessary. He must bear the sinner's penalty in all its particulars. This was the last and final test upon our Redeemer. He had fulfilled a major part in the divine plan. "The man Christ Jesus gave himself a ransom for all."—I Tim. 2:5, 6

With Jesus' sacrificial mission accomplished, the Heavenly Father exalted him far above all angels, principalities, and powers, to be the Father's associate in the throne of the universe. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9) This wealth, this richness he is willing to share with us, if we are faithful!

—o—

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."—Hebrews 4:14

THE PARABLE SERIES

Article XIII—John 15:1-11

The Vine and the Branches

THE Parable of the Vine and the Branches was related by Jesus to his disciples in the "upper room" the night before he was crucified. The reports by Matthew, Mark, and Luke of Jesus' final message to his disciples that night in the upper room do not contain this parable. Indeed, John reports much which was omitted by the others; and thus, in the Lord's providence, we have a number of precious truths brought to our attention which otherwise we would not have had the privilege of enjoying.

The portions of Jesus' sermon in the upper room which are reported by John emphasize his love for and his closeness to those who have covenanted to walk in his footsteps of self-sacrifice. Jesus knew that a severe test was just ahead for his disciples, and he endeavored to prepare them for it as much as possible by assuring them of his love and care, and also that the Heavenly Father loved them. Jesus knew that soon he would be leaving the disciples, but he assured them that he would return and receive them unto himself. He promised that

in the meantime the Holy Spirit would be their comforter.

We may think of The Parable of the Vine and the Branches as a further assurance of the Master's oneness with his disciples, and of his love for them. The Bible furnishes many illustrations of the oneness of Christ and his true church, each teaching its own important lesson. The shepherd and the sheep is one of these; the bridegroom and the bride is another. Jesus is also depicted as the Head over his church, which is his body.—I Cor. 12:12, 13; Eph. 1:22, 23

The illustration of the shepherd and the sheep emphasizes the Lord's tender care over his people while the bridegroom-and-bride illustration seems more particularly to stress the future sharing of glory and home in the kingdom. The head and body illustration calls special attention to the spirit of surrender of our own wills and the acceptance of the Lord's will as our rule of life.

The importance of fruit-bearing seems to be the particular lesson emphasized by The Parable of the

Vine and the Branches. "I am the true vine, and my Father is the husbandman," Jesus said. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—vss. 1, 2

By referring to the Heavenly Father as the "Husbandman" who cares for both the "vine" and the "branches," Jesus reflected his true spirit of humility, and emphasized that he came into the world, not to do his own works, but his Father's. Later in the parable Jesus explained that it was the Heavenly Father who would be glorified by the fruit-bearing of the branches. The branches cannot bear fruit of themselves. They must abide in the vine; and abiding in the vine they are cared for by the Heavenly Father, to whom properly goes the credit for the fruit produced.

It is not essential that we consider every detail in connection with the growth of a vine and its branches as being pictorial. The importance of fruit-bearing is stressed by Jesus, and we might think of the sap which flows through the vine and out into the branches as the energizing power of the Holy Spirit which enables the Christian to bear fruit. Jesus promised to send the Holy Spirit to his disciples. That promise was fulfilled at Pentecost, and all who have come into Christ from that time on have received the Holy

Spirit—that vitalizing energy which produces the fruits of righteousness.

Fruit of the Spirit

PAUL wrote, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22, 23) These righteous qualities are those possessed by our Heavenly Father, and by our Lord Jesus; and as we permit the Holy Spirit to flow through our lives this "fruit" should become evident in us.

If the Holy Spirit does not transform our lives, then, as Jesus declared in the parable, the Heavenly Father, as the husbandman, removes us from the vine. If we do bear a measure of fruit, then the Husbandman prunes, or purges us that we might bring forth more fruit. This pruning is accomplished by the various experiences which the Heavenly Father permits to come into our lives.

It may be the removal of certain earthly advantages of friendships, of comforts, of popularity, of wealth, or other things which might tend to keep our minds and hearts from being centered on the Lord as they should be. The Lord knows just what is needful and best. He knows what to trim away, and he knows what to leave

that we may bring forth the most possible fruit.

The branches in a vine do not bear fruit for their own benefit, and this is true of the branches in the vine which is Christ. Jesus explained that the Heavenly Father is glorified by the fruit of the vine. To glorify God is the ultimate motive in all Christian endeavor. We can glorify God only by endeavoring to do his will. An important facet of the divine will was expressed by Jesus when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16

Here Jesus declares that we glorify God by letting our light shine. Actually, of course, it is not our light, but the Father's. It is his truth, his light. He has shined into our hearts by the Gospel, and we have made this glorious truth our own, not to hold selfishly merely for our own enjoyment, but to tell out for the blessing of others. And as we do this, motivated by love, it brings glory to our Heavenly Father.

And this aspect of the Christian life is very closely associated with the matter of fruit-bearing. The Apostle Peter admonishes us to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love,—the fruit of the Spirit, in other words—and then adds, "If these things be in you, and

abound, they make you that ye shall neither be barren [margin, Gr., "idle"] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:4-8

Those who possess the fruit of the Spirit, which is love in all its various aspects, cannot be idle or unfruitful in the use of the knowledge which they have received from the Heavenly Father. Love manifests itself in an unselfish desire to impart blessings to others; and our best means of doing this is through the proclamation of the truth. Such activity thus becomes an evidence that as branches in the true vine we are bearing fruit, the fruit of the Spirit which will not allow us to be idle as light-bearers in a dark world.

The Apostle Paul, in commending the brethren at Philippi for sending him gifts, added, "Not because I desire a gift: but I desire fruit that may abound to your account." (Phil. 4:17) Here the good works of the Philippian brethren in ministering to the needs of Paul, are referred to by him as "fruit." So we see that while activity in the Lord's work is not in itself the fruit of the Spirit,—the fruit that is produced on the branches in the true vine—it is very closely allied therewith, for the branches that bear fruit will inevitably be active in the Lord's service. They will be doing good unto all as they have opportunity, and especially

to the household of faith.—Gal. 6:10

Abiding in Christ

IT IS essential to abide in Christ if we are to bring forth the fruits of righteousness. Jesus said, "Now ye are clean through the word which I have spoken unto you." (John 15:3) We had to be cleansed in order to become a branch in the true vine, and Jesus said that this was accomplished through the word which he had spoken. This is a reference to the truth of the divine plan, and it is through the acceptance of this truth, including the ransom, and the consecration of ourselves to do the Heavenly Father's will, that we become "clean," or "justified" through the blood, and therefore acceptable to God.

While it is thus through the full surrender of ourselves to do God's will as it is expressed through Christ that we become branches in the true vine, this spirit of full consecration must be maintained if we are to abide in the vine. We cannot bear the fruits of righteousness by doing God's will today and our own will tomorrow. There must be an abiding surrender to the divine will that the Holy Spirit may have free course in our minds and hearts if we are to bring forth fruit.

According to the parable, the branches which lose their place in the vine are gathered up and

cast into the fire to be burned. This could denote the possibility of being destroyed in the second death. In any case, it is a destruction as branches. It may be like the wood, hay, and stubble Paul refers to as being burned in the day of the Lord, which represents a destruction of human works, but not necessarily of individuals.—I Cor. 3:11-15

To abide in Christ means to continue in his love, and in the Heavenly Father's love. Jesus said, "As the Father hath loved me, so have I loved you: continue ye in my love." (vs. 9) And how do we continue in Christ's love? Jesus explained this saying, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—vs. 10

Jesus' commandments are exacting, including the one that we are to love one another as he loved us. This calls for the laying down of life itself in the service of the Lord, the truth, and of the brethren. But how wonderful is the reward! It is to be loved by the Heavenly Father as Jesus was loved by him. To our imperfect, finite minds this is incomprehensible. How could the Heavenly Father love us as he loved Jesus? It is only because he views us, not as members of a fallen and dying race, but as branches in the true vine, which have been made

“clean” through the blood of Christ.

Later that same night before the crucifixion, Jesus prayed on behalf of his disciples—prayed that they might be one with him even as he was one with the Father. He prayed also that eventually the world might know that the Father loved his disciples as he loved him. He prayed that they might ultimately be with him, even as he had promised. He prayed that they might also then behold his glory.—John 17:20-26

The Apostle John was evidently greatly impressed by the wonder-

ful things which he heard the Master say that night in the upper room. Later, under the inspiration of the Holy Spirit, John wrote, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” —I John 3:1-3



Thanksgiving Day

Thanksgiving Day comes once a year,
But we have cause for thanks each day.
With faith in God we need not fear
In love to walk his way.

As we have hearkened to his voice,
Denied ourselves to follow him,
Then we have made the wisest choice;
Heaven will grow bright as earth grows dim.

Though thankful for material things,
And bounties of the every day,
Yet through the gift of Christ, God brings
Eternal blessings on their way.

The Portrush Convention

Part of the Portrush Convention report appeared in our October issue. We are happy now to present the concluding section.

"Hath not the potter power over the clay," Yes, thank God, he has, and soon the glorious result will be manifest when this poor, sin-sick world, a marred vessel in his hand, shall be made again—and blessed by "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

Prophecy Fulfilled

AFTER an inspiring testimony meeting, Brother Pantel Hatgis spoke. His topic was, "Prophecy and History." Reading first from the second chapter of the Book of Daniel, the brother then quoted from the writings of various historians, and explained how history had very wonderfully fulfilled divine prophecy. The world-wide empires of Babylon, Medo-Persia, Greece, and Rome, and God's long prayed-for everlasting kingdom which succeeds those four worldly Gentiles powers, are all depicted in divine prophecy.

Nebuchadnezzar's deeply significant and prophetic dream, recorded in Daniel 2:31-45, is worthy of the careful study of every earnest Christian who would follow the Apostle Peter's injunction to take heed to the sure word of prophecy which shineth as a light in a dark place until the day dawn. (II Pet. 1:19) Daniel not only explained to King Nebuchadnezzar what he had seen in his dream, but gave him also its interpretation. And the student of history can readily trace, among the smaller empires of earth which have arisen, the four great Universal Empires described by Daniel as he interpreted the meaning of the "great image" which the king saw in his dream.

The image had a head of gold, and this represented Babylon; its breast and arms of silver depicted Medo-Persia; its belly and thighs of brass pictured Greece; its iron legs, and feet partly iron and partly clay, resembled Rome. The "iron" empire, Rome, was by far the strongest, and endured longer than its predecessors. The clay element, blended with the iron, in the feet, represents the admixture of church and state, and this mixture is, in the Scriptures, termed "Babylon," confusion.

As can be seen from this prophecy, "stone" is a symbol of the

true kingdom of God. It can be noted also that "Babylon," represented in the image as "clay," an imitation of "stone," has united with the fragmentary remains of the "iron" Roman Empire. And this mixed system—church and state—the church nominal wedded to the kingdoms of this world which the Lord calls "Babylon," confusion—presumes to call itself Christendom, meaning Christ's kingdom. But Daniel explains that "in the days of these kings (the kingdoms represented by the toes; the so-called "Christian kingdoms") shall the God of heaven set up a kingdom, which shall never be destroyed, . . . it shall stand forever."—Dan. 2:44

The "stone" referred to by Daniel as smiting and breaking the image (Gentile power as a whole) synchronizes with the "times of the Gentiles" being fulfilled. (Luke 21:24) And that "stone" (the kingdom of God) will ultimately fill "the whole earth." So "lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28

Seek the Lord

THE day's fellowship was concluded by an address from Brother Terry Nadal of the Aldersbrook Ecclesia, England, entitled: "Time to Seek the Lord." His text was Hosea 10:12, which, in its local setting, refers to natural Israel; but when applied to footstep followers of the Master, provides

encouragement for us to be faithful to our journey's end.

God, through Hosea, entreated Israel to cleanse their hearts of corrupt worship, and to serve their God in humility. They are likened to a useless "vine" because they failed to display love for God, and contempt for the world. (vs. 1) And here is a lesson for us.

"Time" is an important element that we must consider. Mankind in general do not have a proper sense of values in this connection. They love pleasure more than God; they do not heed his commandments; and much time is wasted in worldly and selfish pursuits.

We are not of the world, and viewing life from a different aspect, we are to "redeem" or "buy back" time which may be set aside for worldly things, of which the Lord would not approve. If we are not always on guard the cares of this life will absorb every moment of our time.—Eph. 5:16; Col. 4:5; Matt. 13:22

We now live in a transition period. Fear and uncertainty cover the earth, and men fail to halt increasing world unrest; but we know that God holds back the winds of trouble until his chosen and faithful ones are sealed in their foreheads. (Rev. 7:1-3) We are to make full use of this extended opportunity, whilst we are making our calling and election

sure. The Christian test is of "patient continuance in well-doing." (Rom. 2:7) And if we are awake to our privileges we shall "sow to ourselves in righteousness, reap in mercy; break up our fallow ground," knowing that "whatsoever a man soweth, that shall he also reap."—Hosea 10:12; Gal. 6:7

Every child of God in the fight against sin must see that his words and meditations are in accord with the divine Word. Our "heart" soil, pictured as a newly ploughed field, is, at consecration, turned over from the service of sin to the service of righteousness, and must be continually cultivated. Our old mind or disposition is "buried with him" (Christ), and we "walk in newness of life," which is ours to cultivate and sow with righteousness, taking particular care with odd corners, where evil thoughts easily take root, absorbing our time, vitality, and strength.—Rom. 6:4

To reap the fruits of the Spirit we must sow and cultivate an abundance of the seed of divine truth. The time, though short, is sufficient to make a determined effort to reduce to the minimum earthly ties and relationships, making full use of spiritual interests and service to the truth. By sowing to the Spirit we shall accumulate vast treasures in heaven. Let us stretch every nerve to husband our time in the best interest of our spiritual welfare.

Baptism

THE last day of the convention opened with a baptismal service, which, as always, was one of the highlights of our fellowship together. The address was delivered by Brother J. H. Murray of Grays, England. The immerser was Brother T. R. Lang of Londonderry, N. I. It was pointed out that the real and essential baptism, which precedes the symbol of water immersion, is being "baptized into Jesus Christ," "into his death," "planted together in the likeness of his death."—Rom. 6:3, 5

The speaker, in illustrating Jesus' being planted into death, referred to him as a perfect living grain of wheat, and quoted his sacred words uttered only a few days before his crucifixion: "The time has come for the Son of Man to be glorified. In very truth I tell you that unless a grain of wheat falls into the ground and dies, it remains what it was—a single grain; but if it dies, it makes a rich yield."—John 12:23, 24, Weymouth

Jesus here, in furnishing a reason for his death, drew an illustration from nature, likening himself to the grain of wheat whose death "makes a rich yield." What a marvelous announcement! And what a grand rich harvest results, including (1) the true church glorified with her Lord on the divine plane; (2) the earthly phase of the kingdom fully established,

and earth's dead millions raised to life.

The process that operates in the production of natural wheat beautifully represents what takes place in connection with the death of all those who comprise the glorified Christ—Jesus the Head, the church his body. When Jesus reached the age of manhood under the Law (30 years) he immediately demonstrated a complete consecration of himself—a full sacrifice of all his earthly interests that he might do his Father's will, not his own. It behooved him—that living, perfect grain of wheat, figuratively planted in death at consecration—to symbolize at Jordan, by water immersion, his real baptism into death, which had already taken place, his full surrender of all that he had to his Father, even unto death.

And we, coming after, gladly follow in his steps. As footstep followers of Jesus, we are planted in death, at consecration, even as he was. Thus we are baptized (immersed) into him, into his death. As "new creatures" in Christ Jesus we are to "walk in newness of life." (Col. 3:3, Diaglott, Rom. 6:4) It is if we thus be dead with him, that we shall live with him; and then, with our beloved Lord, to establish God's glorious kingdom in the earth.

Our Strength

THE next address was by Brother W. F. Reader of Brent-

wood, England. His text was: "The joy of the Lord is your strength." (Neh. 8:10) The significance of the expression, "Joy of the Lord," is that which gives, or imparts, joy, gladness, or pleasure to our Heavenly Father. And to obtain the promised "strength" it is essential to perform the work which he approves.

Nehemiah was convinced that the work of rebuilding the walls and gates of Jerusalem was pleasing to God, and so could confidently expect to receive the necessary strength. And as he was comforted and strengthened in his task, and as he also sought to comfort and encourage his fellow laborers, so too, all who during the Gospel Age have been laboring together with God and with our Lord Jesus Christ have been strengthened and comforted. The joy of the Lord has been, and still is, our strength.

We have learned from God's Word that his great eternal purpose is to be accomplished by means of the spiritual Jerusalem; that no real lasting blessing can reach mankind except through his divinely appointed arrangements. Thus the whole creation is still groaning, travailing in pain, waiting "for the manifestation of the sons of God"—spiritual Zion, the heavenly Jerusalem. (Rom. 8:19-22; Rev. 21:1-5) So, then, to enjoy the strength and help of the Lord, we must be attentive in helping to build the walls and

gates, and the general structure of spiritual Zion.

It is this particular work of preparing, or making ready, the "new Jerusalem" which gives joy and pleasure to our Father in heaven, and for which we are given strength to labor and endure. Can there be anything in the whole world that could fill us with more courage, strength, and comfort than to know that by following in the Master's footsteps we are giving our Father joy and pleasure?

Our Lord Jesus is the perfect example of giving joy to the Father. We read in John 8:29 that he said: "I do always those things that please him." He delighted to do his Father's will. It was "the joy set before him," and the strength thus given, that enabled him to endure the cross, and despise the shame.—Heb. 12:2-4

And it is our great privilege to follow him, and to thus share with him in pleasing the Father. We are invited to colabor with Jesus in the work of building spiritual Zion. And as we endeavor day by day to perform our consecration vow to follow in his steps, we shall be given the strength necessary to be faithful; patiently enduring all the discipline requisite for our chiseling, shaping, and polishing in readiness for the heavenly Zion. We are to assist other "living stones" to be prepared, also, for that wondrous inheritance. This is the assurance,

"The joy of the Lord is your strength." "The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:11

Friendship

THE closing discourse of the convention was given by Brother Pantel Hatgis. His topic was, "Friendship and Fellowship in Christ." After reading from John 15:12-15, he said that these words of Jesus can be extended to all his followers: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. . . . I have called you friends; for all things that I have heard of my Father I have made known unto you."

When the word "friend" is used today, it seems to lose much of the choice and loving intimacy that it had in earlier times. For example, we now hear of vote-seeking candidates addressing their audience as "my friends," yet it may be that the objective is merely to gain their support at an approaching election. The use of the word "friend" also generally indicates that the person referred to does not come within the intimate family circle. The proper definition of this word, however, even according to modern dictionaries, includes: "One

who is attached to another by affection, mutual good will and esteem; one not hostile."

True friendship can never exist in a heart where selfishness reigns, because the moment self-interest is crossed, the false and fickle friendship begins to decline or prove treacherous. The friendship of David and Jonathan was evidently of the true kind, for it was proved on the part of both in the furnace of trial. It was founded not upon a mere fanciful whim on the part of either, but upon real moral worth in each, and those points of moral worth were the attractions and bonds of their friendship. Both were devout men of God; men of faith, and of godly courage; lovers of truth and righteousness; and it was the discovery of these elements of character in each other that held them in true

friendship. And concerning Jonathan, David said: "Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."—II Sam. 1:26

This friendship means a wonderful family relationship—"Ye are my friends." (John 15:14) We, through full consecration, come into this loving "spiritual" family. And, "the love of Christ constraineth us," or holds us together." (Young, II Cor. 5:14) Those who are thus "in Christ" do not forsake or deny their friends—this family of Christ. All who have fully dedicated their lives to the Lord can truly sing: "I've found a Friend; O! such a Friend! He gave his life to save me." And "because He laid down his life for us we ought to lay down our lives for the brethren."—Hymns of Dawn, 129; I John 3:16

BRITISH SPEAKERS' APPOINTMENTS

		Letchford	Dec.	9	
		E. T. NADAL			
		Letchworth	Nov.	4	
		Letchford		18	
		Londonderry		25	
		CEDRIC SMITH			
		Letchworth	Dec.	9	
<hr/>					
		Recorded Lecture Service—Tapes on loan.			
		Address your request to Dawn Recorded			
		Lecture Service, 15 Southwood Gardens,			
		Gants Hill, Ilford, Essex.			

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures."

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn, 5/. Address: 98 Seel Street, Liverpool 1, England.

The German General Convention

THE German General Convention was held June 9-11 in Ludwigshafen, a city on the Rhine River, and quite centrally located. It would be more accurate to say that this was a convention of the brethren in West Germany, for the brethren of East Germany were not permitted to attend. However, brethren attended this blessed assembly from Austria, Switzerland, France, Italy, Holland, and the United States. In a limited way it was an international convention. There were two hundred in attendance.

Many of these brethren had suffered much for the truth during the war years and have suffered since — in prison and in concentration camps — but they continue to rejoice in the Lord and in the truth, and are zealous for the proclamation of the Gospel of the kingdom. Eighteen brethren addressed the gathering. These were:

Brothers A. Ludwig, of Berlin; W. Müller, of Lauf; I. Wilkens, of Bochum; G. Tammuzzo, of Italy; A. Drechsler, of Frankenthal; W. N. Woodworth, of the U. S. A.; F. Fuhrer, of Switzerland; N. Lorenzen, of Hamburg;

J. Leitner, of Wuppertal-Elberfeld; P. J. van der Stad, of Holland; E. Wolff, of Berlin; W. Wortmann, of Dortmund; H. Weiderhold, of Weinsberg; Barfuss, of Austria; W. Burmester, of Luneburg; H. Ohliger, of Solingen; E. Schwalm, of Salmünster; and C. Noll, of Kassell.

The date for the convention was a national religious holiday weekend throughout Europe, commemorating the outpouring of the Holy Spirit at Pentecost. In the English language it is known as Whitsuntide. The brother who gave the opening discourse referred to this, and appropriately emphasized that the work of the Holy Spirit in the lives of the Lord's people is still of vital importance. We do not now have the outward demonstration of the Holy Spirit's power, but it should be manifested in the fruits and graces of Christian character. It is only if we continue to yield ourselves in full submission to the influences of the Holy Spirit, through the Word of truth, that we can hope to be prepared to live and reign with Christ, and share with him in the future great work of causing the knowl-

edge of the Lord to fill the earth as the waters cover the sea.

Another point stressed from the platform was the shortness of the time in which we have to make our calling and election sure. The brethren in Europe have already witnessed and experienced severe spasms of the great time of trouble. They know what it is to have their homes destroyed, and the whole neighborhood in which they once lived strewn with the dead and dying.

There is no question in their minds as to whether or not we are living in that "great and terrible day of the Lord", which, according to the prophecies, was to immediately precede the outpouring of kingdom blessings of peace and life to all the families of the earth.

And now they realize the explosive situation the world over, and how close they are, geographically, to some of the danger spots. But they do not fear. The Lord's people throughout Europe have experienced the keeping power of the Lord, and they know now that, whatever his will may be for them, they will accept it with courage, and redeem the time of each passing day in preparation for their heavenly home with the Master, to share with him in the blessed privilege of showering blessings upon all mankind.

The brethren in Europe are keenly aware of the great privi-

lege which is now theirs of making known the glad tidings of the kingdom to all who have a hearing ear. They do not enjoy the use of the radio and television as do the Lord's people in America, but they do the best they can to serve along other lines. The brethren in Germany are making very successful use of magazine advertising to disseminate the truth.

One of the highlights of the convention was the testimony of a brother who had lost his contact with the brethren for thirty years or more, but had found them again by replying to an advertisement for truth literature which he saw in a German magazine. This brother had suffered much throughout the years, in prison and in concentration camps. He had been threatened with death if he did not give up his faith, but he had simply said to those who would kill him that while they might take away his present life, they could not destroy his hope of a resurrection, nor prevent his resurrection being accomplished by the power of the Lord.

Unity of the Spirit

ANOTHER point stressed from the platform was the importance of the brethren working together in the unity of the Spirit. We should always endeavor to be in harmony with our brethren. If we find ourselves out of step with

the majority of those whom the Lord is leading by his Holy Spirit, we should examine our hearts, and go to the Lord for guidance in knowing and doing his will.

Sometimes the leadings of the Lord's Spirit in our own lives do not please the flesh and its selfish, human reasoning, but this is not the real test of what is right and wrong so far as the will of God for his sacrificing people is concerned. Perhaps the Lord wants us to humble ourselves under his guidance, and work and fellowship with our brethren who are unitedly active in proclaiming the Gospel of the kingdom. If we find ourselves out of harmony with the brethren, the first important thing to do is to talk to the Lord about it in prayer.

One of the speakers specially emphasized the great privilege of prayer which belongs to the people of God. He spoke of the greatness of our Heavenly Father, the Creator of the universe. Even Einstein marveled at the expanse and complexities of the universe. And how wonderful it is to realize that its Creator is our Heavenly Father, and that he condescends to hear the prayers of his people here on earth, weak and fallen though they be.

Prayer is a special privilege which the Lord has granted to his consecrated people who are following in the footsteps of Jesus. For these the Heavenly Father

has made special provision through Christ to approach his throne of heavenly grace to obtain mercy and to obtain help in our every time of need. He wants us to go to him in prayer, and has promised to pour out his blessings upon us when we ask in keeping with his will, and in faith believing. How wonderful it is to enjoy this sweet and blessed communion with the great Creator of the universe, our Heavenly Father!

The Plan of the Ages

THE spiritual food provided by the speakers at the German General Convention was a well-balanced "diet" in that before all the sessions were over every main feature of God's plan of the ages had been touched upon, and effectively used, in connection with the many admonitions to faithfulness which were given from the platform. Discussed were man's creation and fall into sin and death; the Abrahamic Covenant; the Law Covenant; the first advent of Christ and the work of the divine plan then accomplished; the outpouring of the Holy Spirit at Pentecost; the calling out of a people for the Lord's name during the Gospel Age; the return of Christ, his second presence and the work of harvest; the hope of natural Israel, and the times of restitution of all things. In one context or another, these were all presented to the

edification and great encouragement of the brethren.

The brethren were specially reminded that as new creatures in Christ Jesus we are not now looked upon by the Lord from the standpoint of the flesh and its imperfections, but that the Lord looks at our hearts, and judges us according to our motives. As for the imperfections of the flesh, these are all covered by the robe of Christ's righteousness. This means that while we should continue to fight against our imperfections, they should not discourage us; for the Lord knew all about them before he called us, and is now interested in us and is dealing with us as new creatures in Christ Jesus. Truly this is a marvelous arrangement!

Throughout the convention the same spirit of devotion to the Lord, the truth, and the brethren was manifested, which we have learned to appreciate so much at our general and other conventions in America. And why should this not be so, for, after all, these dear ones in Europe have, through the truth, been called of God and given his Holy Spirit even as we share in its blessing with them. They experience the same joys of the truth, and a similar trial of their faith.

They have learned, as one of the speakers mentioned, that the narrow way in which the Lord has invited us to walk is one of

sacrifice and service. It is not an easy way. God has not coerced us into walking in this way; but if we have a willing heart he accepts us and leads us by his Spirit. This is true of the Lord's people throughout the entire world. They are one people, separated only by distance and language barriers.

But how wonderful it will be when the Lord's due time comes for all of the "bride" class to be together with the Heavenly Bridegroom beyond the veil! And this will be even more wonderful because of the fact that the brethren of the entire Gospel Age will be there also—the apostles, and others of the Early Church, as the saints of every generation since. Truly the prospect is glorious, as was so often stressed by the speakers at the German General Convention!

At the convention the brethren voted to send their Christian love and greetings to the brethren in America. They appreciated very much receiving the many messages of greeting which Brother Woodworth delivered to them from various ecclesias and conventions in the United States and Canada. These messages assured the brethren of the mutual love which exists among the Lord's people everywhere, regardless of where they live or what language they speak.

The brethren at the German

convention used the same theme text as was used at the General Convention in Bloomington, and the same theme hymn—"Send out thy light and truth, O Lord; Let them our leaders be." We are confident that the convention and

its wonderful spirit of zeal and love stimulated all in attendance to greater faithfulness in their desire to honor the Lord by increasing efforts to send out the light of truth—the truth of God's great plan of the ages!

The Convention in Finland

EACH year the brethren in Finland assemble for a short convention. This year Brother Herman Larsen, of Copenhagen, Denmark, met with them, and has sent this brief report:

It is with great thankfulness to the Lord that I was able to be with the Finnish brethren in their convention, and I am happy to send you this brief report. About sixty of the friends from various parts of the country were present. The convention was held in Tammarfors. Here is the home of Brother and Sister Berghall. Brother Berghall supervised the publishing of the Finnish magazine, and, although he passed away last year, I am glad to report that the magazine will continue.

It is difficult to report the speeches at a convention when one does not understand the language spoken. But the language of the heart—the expressions of eyes and faces are international—was easy to read in the great joy the friends showed in their asso-

ciation with one another. I was met with a very heartfelt warmth. While the convention lasted for only one day, there were no less than six brethren who lectured for a shorter or longer time. The topics and brethren who gave them were as follows:

"Our Position During the Present Critical Situation."—Brother K. Aaltonen

"The Sower."—Brother L. Liiro

"Our Calling."—Brother G. Nyholm

"Our Mutual Spiritual Interests."—Brother K. Aaltonen

"God's Kingdom."—Brother S. Niermine

"Thoughts from Ephesians, Chapter 1."—Brother Herman Larsen

In addition to these discourses,

there was a very stimulating testimony meeting. We were glad to learn that all these friends who were present at the convention adhere to the precious truths which our present Lord revealed to us through that meek and humble servant, Brother Russell. I felt

a oneness with these dear brethren, and was happy to be among them, even if I did not understand their language. Brother Nyholm served as my interpreter. I close this brief report with Christian love to all whom it may reach.

LETTERS OF APPRECIATION

Now Her Brethren

"Dear 'Frank and Ernest'—or should I say brethren—for since I became acquainted with your literature I have repented and dedicated my life to God and to his beloved Son, Jesus Christ. I now wish to be baptized. I am living with a sister who doesn't even want me to discuss the truth with her, which, as you know, doesn't make life very pleasant. But I accept this as just one of my trials, and bear it with a smile, which can come only from the Lord. Will you please pray that I will be found doing the Heavenly Father's will to the end. Keep up the good work. I know it is the truth; and I pray that the dear Lord will continue blessing you in every way and in every thing."—Alabama

Growing in Knowledge

"Dear Sirs: Please find enclosed my renewal for The Dawn Magazine. I would not be at all satisfied if I had to get along without The Dawn. It is my main reading at this

time. It is a wonderful help to me, and is getting better every month. I am understanding the Bible better every day, thanks to The Dawn. My sincere thanks to you all."—Colorado

Discussed in Sunday School

"Dear Sirs: I saw your program, 'The Bible Answers,' on our local television station, and would like to receive the booklet, 'God and Reason.' I am also wondering if you have any other literature on the Bible that you could send. Many of your topics of discussion have been talked of in our Sunday School class."—Maryland

Helped in Bible Study

"Dear Sirs: Your program, 'The Bible Answers,' is just wonderful, and very enlightening. It has helped me a great deal in my Bible study. I get your program once a week on Tuesdays. I wish it was on every day. Thank you."—Connecticut

An Interesting Experience

"I thought you would be interested to know that last Saturday afternoon a gentleman came to my door and explained that while he was at the Springfield Fair last fall he got a couple of booklets, and later sent to The Dawn for more booklets. Later he sent a list of questions to The Dawn, and subscribed to The Dawn Magazine. He has received the first issue of The Dawn, and after reading the first article, he said, I must find these people. As The Dawn had sent him my address he drove almost forty miles to see us, and stayed over an hour. I hope the interest will continue. These little joys do rejoice our hearts. How wonderful to speak of our Heavenly Father's great plan."—Massachusetts

Appreciation

"Dear 'Frank and Ernest': I listen to your broadcast essentially every Sunday, and I consider it very instructive. I receive The Dawn Magazine every month, and would feel lost without it. Its articles have been a great stimulus to me, especially with respect to faith and confidence in the Heavenly Father and his beloved Son. The Dawn is a little book with a big message. It really is a personal teacher to me."—Maine.

Comforted

"Dear Sirs: After the recent death of my beloved husband I received a copy of your booklet entitled 'Hope.' I thank you so very much for sending it to me, as from it I received great comfort and tranquility in this time of almost un-

bearable grief. Please, at your convenience, send me a copy of 'God and Reason'."—Michigan

Made Glad

"Dear Brethren: I feel I must write and thank you for the wonderful article, 'In the Day Appointed,' that appeared in the May issue of The Dawn. I always read The Dawn through twice. I read it the first time for my own enjoyment and advancement in the truth. The second time I read it as one who is just beginning to seek. I know that quite often what seems plain to me might puzzle others. But this particular article in the 'Unknown God' series made my heart leap for joy because I could see the seeking eyes light up with understanding as they read. May God bless you in your wonderful work."—Louisiana

Looking for Help

"Gentlemen: Please send me your free booklet on prophecy. I follow your TV programs closely, and they are a source of much information to me on the Bible. I am a Sunday School teacher of young married women, and many questions come up which I am not qualified to answer. You have explained Bible prophecies in a way which is very readily understood. The questions about the resurrection, and whether or not we will see and know each other after death, have always plagued the members of my class, and I have never been able to find an answer which satisfies. From your talks I feel as though you gentlemen have the answers, and also know where they can be authenticated."—Pennsylvania

Israelites to Be Restored

"Dear Sirs: I have to thank you for the booklet, 'Hope Beyond the Grave,' which you so kindly sent me. Thank you also for the booklet which you enclosed showing the difference between your teachings and those of Jehovah's Witnesses. And now I will be very glad to get the booklet, 'The Grace of Jehovah.' I have been forced to conclude that the 'Witnesses' are on the wrong track in explaining the 11th chapter of Romans, for they ignore the latter part of the chapter, teaching that the Jews have been rejected for all time despite Paul's clear statements to the contrary. A short time after I reached this conclusion I happened to hear 'Frank and Ernest' and sent for some booklets, including 'Israel in History and Prophecy.' This booklet was of special interest to me since what it had to say on the subject was so true to the Bible's teachings as I understood them. I have also subscribed to The Dawn Magazine, and have 'Studies in the Scriptures,' 'The Divine Plan of the Ages' was a complete revelation to me. Yours sincerely."—Canada

Very Comforted

"Dear Sirs: I recently sent to you for a copy of a booklet entitled 'Hope.' I have just lost my husband, and as the booklet says, I felt lost. I have read and re-read the 'Hope' booklet, and have been very comforted by it. I would appreciate receiving a copy of 'God and Reason.' I honestly feel that the 'Hope' booklet would be a comfort to anyone who is trying to find the answer as to why loved ones are taken away from them in death. If

you would care to send me several copies I will be most happy to see that they are given to people that I feel need them. I am also interested in knowing more about the Dawn Bible Students Association."—Michigan

Asks God's Blessing

"Dear Brethren: Loving greetings in our Redeemer's name! It is with a deep feeling of gratitude that I am again able to renew my subscription to The Dawn Magazine. May the Lord continue to guide and richly bless you in the pathway of truth and righteousness. May we all go forth with the joy of the Lord in our hearts, and continue to show forth the praises of him who has called us out of darkness into his marvelous light. I pray that our Lord Jesus Christ himself, and God our Father, shall richly comfort your hearts, and establish you in every good word and work."—England

What Helped Most

"Gentlemen: I received your sympathy card, and also the 'Hope' booklet, which contained such an encouraging message. I was terribly broken up when my husband passed away. My neighbors and friends, and my only sister, stood by me. Their words of sympathy helped; but what gave me the most strength and comfort was the 'Hope' booklet. Many of my friends have read the booklet, and all have said that it was the most comforting message they have ever read. May God bless you for the help you have given to me at this time."—Oregon

Our Cause for Gratitude

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

—Colossians 1:12

THURSDAY, November 22, is a national Thanksgiving Day in the United States. The custom of observing a day of thanksgiving to the Lord dates back to the time of the "pilgrim fathers," who were especially grateful that they had been brought safely across the Atlantic, and had been preserved through the year, furnished with food, and protected against the unfavorable elements of climate and the attacks of the Indians. Their feasts of thanksgiving at that time were simple and sincere.

Much of the original idea of a thanksgiving day has since been lost, but there are still many throughout America and the world who recognize the appropriateness of giving thanks to the Lord for his loving-kindness toward the children of men. God's bounty to all his human creatures is beyond our ability to express; but though our tongues are measurably dumb in this connection, our hearts melt with thankfulness at the thought of his mercy.

As Christians we have, of course, learned that every day should be one of thanksgiving to God for his loving care and wise providences. Those who are unacquainted with the plans and purposes of God are, as a rule, thankful only for the good things of life—the material blessings of health, food, raiment, and shelter. The Christian, too, is thankful for these, but because he has faith in the promises of God he is also glad to give thanks for circumstances and experiences which, of themselves, are unpleasant, and perhaps even painful.

Those who are the objects of the Heavenly Father's special tender care are thankful for all that is bright and cheerful—

for happy days and restful nights. And because they know that nothing can come to them that is not for their highest spiritual welfare, they are also thankful for the dark and cheerless days, and for the nights of pain—"For we know," these exclaim, "that all things work together for our good!" (Rom. 8:28) They know this because the Word of God says so; and they know it also because they can look back upon their Christian lives and discern the rich blessings which have so often resulted from the deepest shades of trial that at times hovered menacingly over their pathway.

God's consecrated people are thankful for all the vicissitudes of life, because they view them in the light of the divine will. They see in each experience a divine providence designed to accomplish some good in their lives as new creatures. To them nothing merely happens, but everything is overruled by the infinite wisdom and tender love of him who has called them according to his purpose. So, even in their darkest hours their hearts are filled with gratitude to know that the One who is shaping their spiritual destiny is too wise to err and too loving to be unkind.

Yes, we are grateful for the assurance that no evil shall befall us, and that no good thing will be withheld from those who walk uprightly. (Ps. 91:10; 84:11) But even more than this, we are thankful for the wonderful provision of God's grace in Christ. This is a grace or favor of God, which, as the apostle writes, "hath made us meet to be partakers of the inheritance of the saints in light." It is difficult to grasp the thought of such wonderful grace as this. Just think of what it means for condemned sinners like ourselves to be made acceptable to God, and called to such a glorious inheritance! Truly, this is something for which we should give thanks to the Father.

We are thankful for the truth through which the opportunity of the "high calling of God in Christ Jesus" has been revealed to us. (Phil. 3:14) We are especially grateful at this time, when practically the whole world is without hope, to have the privilege of enjoying a vision of the divine plan which is so clear and meaningful that it leaves no problem of life unsolved—either for ourselves as individuals, or for mankind in general.

Human wisdom has completely failed to pierce the dark clouds of fear which are now hovering so ominously in the pathway of world progress. Indeed, as never before, there IS no vision save the vision of present truth, the vision of God's plan. (I Sam. 3:11; Prov. 29:18; Hab. 2:2, 3) If we have been blessed with "eyes" to see this vision, our gratitude should know no bounds. (Matt. 13:16; II Cor. 4:6, 7) It should be a gratitude which will cause us to go far beyond merely saying, "Thank you, Father!" It should cause us to inquire, "What shall I render unto the Lord for all his benefits toward me?" And then from the heart we will reply to our own question, "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."—Ps. 116:12-14

It is helpful occasionally to ponder well how much a knowledge of the divine plan really means to us, lest the truth may become commonplace in our lives. What would be our outlook on life at this particular thanksgiving period if we did not know that God has a plan? If we believed that we are creatures of evolution, and that progress toward a higher life and better world conditions is largely a matter of chance, would we then be thankful that we happen to be living at this particularly critical period when the human race seems more liable to slip back over the slime of selfishness than it does to rise above the chaos which human unreason has produced?

On the other hand, if we believed the creeds of the Dark Ages, and were convinced that God intends eternally to torture all those who do not accept Christ during this life, could we be very thankful over the fact that modernism, infidelity, and atheism are engulfing the world in unbelief? No, not unless we had hearts of stone. The truth has answered all our questions so satisfactorily that it is difficult to realize how dark and uncertain everything must appear to one who does not enjoy the light of the divine plan. Let us then not take the truth for granted! Let us cherish it, and be willing and ready to die for it.

This November millions will be thankful that the cold war has not erupted into global strife, with the use of nuclear weapons of destruction and devastation. We are also thankful for this. But additionally we will give thanks to God that he has revealed

to us the ultimate outcome of this great "time of trouble such as never was since there was a nation." (Dan. 12:1) And what a glorious outcome that will be, even the full establishment of the long-promised kingdom of Christ, that kingdom through which Christ and his church, as the "seed" of Abraham, will bless all the families of the earth!

We are also thankful that the opportunity is still open to run for the prize of the high calling of God in Christ Jesus, and to fight the good fight of faith. It is only if we continue zealously to "run," and valiantly to "fight" that we will prove worthy to live and reign with Christ and to share with him the glorious privilege of dispensing those blessings of peace, health, and life which our Heavenly Father has promised.

We are thankful for the armor of truth that the Lord has provided, which enables us to fight the good fight of faith. Only through the use of this armor can we be good and victorious soldiers of Jesus Christ.

We are thankful for the Lord's promised strength which will, if we avail ourselves of it, enable us to continue in this good fight of faith even unto death.

Being thankful for all that our Heavenly Father has done and is doing for us, we will manifest our appreciation through zeal in doing his will. We will continue to serve him by serving one another, and by spreading the truth. And we are thankful for the many ways and opportunities which are now ours for making known the Gospel of Christ, the good news of the kingdom. Let us use these to the Lord's glory!

This time of uneasy peace for the world will be to us a time for trusting more fully in the Lord, while we use each golden moment in working out our own salvation, in full confidence that our Heavenly Father is working in us "both to will and to do of his good pleasure." (Phil. 2:13) And in this fear-filled world, how thankful we are for the privilege of saying to those about us, as we have opportunity, "Fear not!" for "the kingdom of heaven is at hand."—Matt. 4:17; 10:7; Luke 2:10; 12:32

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Hebrews 2:1

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, New Jersey. A visit will be arranged when possible.

<p>OTIS R. BARRALL Allentown, Pa. Nov. 18</p>	<p>R. J. KRUPA New Haven, Conn. Nov. 11</p>	<p>Greensboro, N. C. 28 Lynchburg, Va. 29 Richmond, Va. 30 Washington, D. C. Dec. 1. 2</p>
<p>JENS COPELAND Dayton, Ohio Nov. 1 Piqua, Ohio 2 Columbus, Ohio 3, 4 Steubenville, Ohio 5</p>	<p>L. P. LOOMIS Connellsville, Pa. Nov. 1 West Newton, Pa. 2 York, Pa. 4 Lancaster, Pa. 4 Reading, Pa. 26</p>	<p>E. K. PENROSE New Haven, Conn. Nov. 11</p>
<p>O. D. DEIFER Wilkes-Barre, Pa. Nov. 18</p>	<p>J. Y. MAC AULAY Sayville, N. Y. Nov. 4 Wallingford, Conn. 25 Bridgeport, Conn. 25</p>	<p>H. W. PRICE New Westminster, B. C. Nov. 16 Vancouver, B. C. 17, 18 Nanaimo, B. C. 19 Duncan, B. C. 20, 21 Victoria, B. C. 22, 23 Seattle, Wash. 25 Wenatchee, Wash. 26, 27 Spokane, Wash. 28, 29 Clarkston, Wash. 30-Dec. 2</p>
<p>THOMAS HICKS Paterson, N. J. Nov. 25</p>	<p>G. P. OSTRANDER Phoenix, Ariz. Nov. 1, 2 Tucson, Ariz. 3, 4 Fort Worth, Tex. 7 Weatherford, Tex. 8 Gustine, Tex. 9 Houston, Tex. 10, 11 Lake Charles, La. 12, 13 Mobile, Ala. 15, 16 Birmingham, Ala. 17, 18 Jacksonville, Fla. 20 Orlando, Fla. 21 Miami, Fla. 22, 23 St. Petersburg, Fla. 24, 25 Charlotte, N. C. 27</p>	<p>C. A. SMITH Catawissa, Pa. Nov. 11</p>
<p>LEVI JACOBS Hartford, Conn. Nov. 4</p>		<p>G. M. WILSON New Haven, Conn. Nov. 11</p>
<p>G. F. JUDSON New London, Conn. 18</p>		<p>W. N. WOODWORTH New Haven, Conn. Nov. 11</p>
<p>A. H. KRUMPOLT Baltimore, Md. Nov. 11 Philadelphia, Pa. 11</p>		

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

GEORGE BALKO Stuebenville, Ohio Nov. 18	FRED A. DARROW San Diego, Calif. Nov. 11	KENNETH M. NAIL, SR. Antioch, Calif. Nov. 18
MIKE BALKO Monessen, Pa. Nov. 11	EDWARD E. FAY Chico, Calif. Nov. 4	HARRY PASSIOS Duquesne, Pa. Nov. 4
JOHN BARACOS Monessen, Pa. Nov. 25	THOMAS T. FAY San Francisco Nov. 4 Whittier, Calif. 4	LEO POST LaSalle, Ill. Nov. 4
NICK BARACOS Stuebenville, Ohio Nov. 11 Washington, Pa. 18	IRVING C. FOSS San Jose, Calif. Nov. 4	GEORGE P. RIPPER Ontario, Calif. Nov. 18 Whittier, Calif. 18
WALTER BLICHARZ Chatham, Ont. Nov. 18	THEODORE HACK Minneapolis, Minn. (Cedar Ave.) Nov. 11	B. E. ROSE Adrian, Mich. Nov. 18
L. P. BORGES St. Petersburg, Fla. Nov. 11	EDMUND JEZUIT Covert, Mich. Nov. 4	THOMAS T. RYDE San Bernardino, Calif. 4
J. BURTON BROWN Phoenix, Arizona Nov. 11	LEONARD JEZUIT Aurora, Ill. Nov. 11	ROBERT S. SEKLEMIAN Sonora, Calif. Nov. 18
DAVID A. BRUCE Fullerton, Calif. Nov. 25 Whittier, Calif. 25	DANIEL KAZIAK London, Ont. Nov. 11	ALBERT SHEPPELBAUM Milwaukee, Wis. Nov. 11
CHARLES M. CHUPA Flint, Mich. Nov. 4	ADAM MISKAWITZ Gary, Ind. Nov. 11	J. I. VAN HORNE East Liverpool, O. Nov. 11
		IRWIN WYSOCKI Pittsburgh, Pa. Nov. 11 Connellsville, Pa. 11

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 1—"Set a watch, O Lord, before my mouth; keep the door of my lips."—Psalm 141:3 (Z. '04-23 Hymn 145)

NOVEMBER 8—"Thou shalt not take the name of the Lord thy God in vain."—Exodus 20:7 (Z. '04-73 Hymn 114)

NOVEMBER 15—"He that saith he abideth in Him ought himself also

so to walk, even as He walked."—1 John 2:6 (Z. '03-345 Hymn 196)

NOVEMBER 22—"The zeal of Thine house hath consumed me."—Psalm 69:9 (Z. '98-112 Hymn 277)

NOVEMBER 29—"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—Hebrews 10:23 (Z. '01-119 Hymn 71)

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

WACO, TEX., Nov. 3, 4—Raleigh Hotel, Austin Ave. and Eighth St. Mrs. J. B. Hillhouse, 3532 Frederick Avenue.

COLUMBUS, OHIO, Nov. 4—Southern Hotel, South High and East Main Streets. Mrs. J. Ewing, 273 South Algonquin Ave.

JACKSON, MICH., Nov. 4—Masonic Hall, 355 Napoleon Road, Michigan Center. Mrs. Luella Crawford, 322 North Dwight Street.

STOCKTON, CALIF., Nov. 10, 11—Philomathean Club, 1000 North Hunter St. Mrs. W. E. Wheeler, 310 East Pine St.

ALBANY, N. Y., Nov. 11—YWCA Building, 5 Lodge St. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

NEW HAVEN, CONN., Nov. 11—YWCA Building, 42 Howe St. Mrs. Richard Suraci, 171 Johnson Road, Hamden, Conn.

SAGINAW, MICH., Nov. 11—The Woman's Club, 311 North Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

ONTARIO, CALIF., Nov. 18—Ontario Woman's Club, 738 North Euclid Ave. Mrs. A. B. Dickey, 1228 North Third Ave., Upland, Calif.

MEMPHIS, TENN., Nov. 23-25—Chisca Hotel, Main St. and Linden Ave. Mrs. Ward C. Buel, 2621 Hacks Cross Road, Germantown, Tenn.

CHICAGO, ILL., Nov. 25—Central Masonic Temple, 912 North LaSalle St. Mr. George Tabac, 7244 West Lill St., Niles 48, Ill.

DETROIT, MICH., Nov. 25—McGregor Memorial Building, Second Blvd. and West Ferry. Mr. R. A. Rawson, 19050 Addison Ave., Southfield, Mich.

TRENTON, N. J., Nov. 25—YWCA Building, 140 East Hanover St. Mrs. Virginia Rawson, 60 Jersey Ave., Menlo Park, N. J.

ANTIOCH, CALIF., Dec. 8, 9—I. O. E. S. Hall, Tenth St. Mrs. Wilson Lynn, 206-A San Joaquin.

NEW ALBANY, IND., Dec. 30

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25

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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. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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