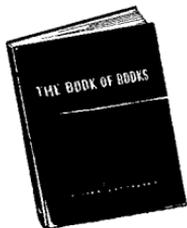


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The Dawn

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Highlights of **Dawn**

"Watch and Pray"

"ALL the people shall keep the watch of the Lord." (II Chron. 23:6) "My soul waiteth for the Lord more than they that watch for the morning." (Ps. 130:6) "I will stand upon my watch; and set me upon the tower, and will watch to see what he will say unto me." (Hab. 2:1) "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; although it tarry, wait for it; because it shall surely come, it will not tarry." (Hab. 2:2, 3) "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (I Thess. 5:5, 6) "And what I say unto you I say unto all, Watch." (Mark 13:37) "Watch and pray."—Mark 13:33

To watch means that one must be awake. It means to be on guard, as a sentinel. He is on guard because there are enemies close at hand. To watch is to stand fast in the faith. Are we at the end of the age? Do we see danger signals of the destruction of this order of things in which we live? Do the dangers and problems of the world leave us appalled? Or do they cause us to rejoice? Many people say concerning the events taking place in the world today that history is merely repeating itself, and that conditions

today are very little different from the conditions that existed in past generations. So we ask, is this the proper appraisal? Certainly, we as truth people have waited long, and our disappointments as to the year of our deliverance may have been many; but is it true that since the fathers fell asleep all things continue as they were from the beginning of creation?

Now we are watchers, and we will consider the things our watching has told us. Are we really living in the last day? Let us stand upon the tower, and as watchers see what we shall see, and what he shall say to us. Where shall we begin? We will begin with the population explosion. There are 3,600,000,000 people living on earth today. Millions of these are destitute and starving. Millions more are undernourished.

But in the year 2000—and that is only 28 years from now—the world population will have doubled, and there will be 7,000,000,000 people to feed, clothe, and shelter; and we know that it will take the kingdom to take care of them. Many experts say population explosion and pollution are the most important aspects of our survival and we as watchers, when we see this one condition in the earth, are inclined to lift up our voice and shout that surely this is one of the evidences that we are living in the last day.

The Jewish People

Let us look at the Jewish people. This is a nation that has been scattered and dispersed for centuries, and now in our own lifetime we have seen prophecies fulfilled. Jeremiah 16:14-16 records present-day history: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, "The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto

their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." The Master, speaking, of the days of his second presence, which is at the end of the age, spoke prophetically of Israel as a fig tree, and said when Israel was gathered to her land that the summer of blessing would be nigh, yea, even at the door. And therefore, we as watchers who have watched the fortunes of Israel, in our own lifetime find that we ourselves are living in the consummation of the age.

A Time of Trouble

Daniel, 12th chapter, verse 1, says at that time shall Michael stand up; and then Daniel heard God saying to him, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." "And there shall be a time of trouble, such as never was since there was a nation." Is this just a passing phase? Will world conditions straighten themselves out? Will things gradually improve? A Bible Student mother whose son, a college graduate, told her what would happen when he came back from college with a sheepskin under his arm. He said that sincere men will turn this technological progress into a better world, with better living conditions than we have ever had before, and it will affect all people, and you will be disappointed in what you have looked for all your Christian life. And she was at a loss to answer. There may be others in that same attitude of mind, overcome by the presumed wisdom of this world.

The Answer

As watchers, what is our answer? It is one thing for local, isolated conditions to improve—that is possible; but here is a prophecy that speaks of conditions in an entire

globe, affected, not by one event, but by three events: the time of trouble, the increase of knowledge, and running to and fro; and all three taking place concurrently, in the same generation; in our generation. So we see today, in our generation, Bible prophecy being fulfilled! We are watchers on the tower; and as watchers we will rejoice at what we see; and as we see it we are bound to shout so that all can hear, that Michael is standing up, and we know that we are living in the last day. And that is one of the things that makes us truth people. Jesus said in Matthew 24:7, 8, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

In 1914 World War One began. We soon found out that it was total war. Nation rose against nation, kingdom against kingdom; never had so many nations been involved in war before. It was a legacy of death! Need one speak of the famines from that time until Bangladesh that have literally taken millions into death? Or pestilences, from that time when the Spanish influenza took 21 millions of lives, 850,000 of them in America alone, or the present epidemic of cancer and venereal disease and drug abuse and heart trouble? Yes, the Lord says, these are the beginnings of sorrows. These are the first of the travails that will bring to birth a new order. And the great Apostle Paul in I Thessalonians 5:2, 3 says, "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child." The same word translated sorrows in the 24th chapter of Matthew is translated travail in I Thessalonians 5:3. No wonder the apostle said, as we read in the sixth verse, "Watch and be sober."

Travails a Reality

And so we as Bible Students have watched the travails

of this world from 1914 until now, and as Bible Students we know that these travails will soon bring to birth the new order. God's new order! So, again, we are glad to shout, "The night is far spent, the day is at hand." We are glad we know this!

And, don't forget the United Nations. Not only nations rising against each other in war, but also the nations assembling themselves in an attempt for peace. The watchers have seen nations brought together, kingdoms united for safety and survival; but we know they are brought together to be broken to pieces, as the Bible says. Isaiah puts it that way, and Zephaniah 3:8, 9 quotes the Lord as saying, "I will gather the nations, I will assemble the kingdoms." They may think it is for peace, but we as Bible Students read the prophecy that says it is to pour upon them all his indignation, yea, even all his fierce anger. For the whole world will be devoured with the fire of his jealousy. The watchers know this. And they rejoice! Why, For they know that after the breaking to pieces God will turn to the people a pure language, that they might all call upon the name of the Lord, and serve him with one consent.

Then again there is inflation. Some people think that we have inflation today; but when it really comes, those who have heaped up treasures for the last days will find that neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. We know this, because James 5:1-5 says so; Zephaniah 1:18 says so. Ezekiel 7:9 says so.

And one more, to give an answer not only to the mother of whom we mentioned, but also because there may be others like her that need reassurance concerning the days in which we live. Jesus said in Matthew 13:39, "The harvest is the end of the age." And we are living in this harvest time! We have watched the harvesting of the wheat. Luke 12:37 says, "Blessed are those servants, whom the Lord

when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." And we recognize that this also is a sign of the day in which we are living. Thank God that we have been called at the end of the age in the time of the harvest, and that we have been served the truth at the Lord's table that we have found spiritually refreshing.

Now the events that we have recounted—and there are many more—identify our generation as living in the last day. And as surely as your fingerprints identify you, and you alone, so the days in which we live have a pattern of fingerprints on the hand of this generation. They have the fingerprints of population explosion and pollution; they have the fingerprints of Israel, they have the fingerprints of the increase of knowledge, of running to and fro, even to the moon; they have the fingerprint of world war, they have the fingerprint of harvest truth. These fingerprints are the fingerprints of no other generation than the generation in which we live. Remember, it is not only one fingerprint on which we are dependent for the assurance of our faith. All five come together on the same hand. There are so many signs that we do not have space to recount them all, but all focus on this generation. Are we children of light, are we watchers, are we on guard? If so, then as we look at the fingerprints that God has given us of the day in which we live we are bound to be rejoicing watchers; for we know by these fingerprints the day in which we are living.

Watch

But we must watch, we must be on guard, for other things besides the signs of the times. It is stimulating to look at the signs of the times, but there is something else to watch. The Apostle Paul, under the power of the Holy Spirit, admonished us, as he did the elders of Ephesus in

Acts the 20th chapter and the 30th and 31st verses, "Of your own selves shall men arise." Now, immediately, we note that this is an internal affair. "Of your own selves shall men arise, speaking perverse things." Why should they do that? In order to discount something? Not particularly; but principally to draw away disciples after themselves. And then he says, "Therefore watch." And remember, he said also, "I ceased not to warn every one night and day with tears." So we must ask ourselves, Are we watching? Have we heard the warning of the Word of God? Are we watching against all things that tend to injure or divide the church of God? The apostle wept about this temptation in his day. May our watching and our tears be rewarded now.

The church today, as in past generations, has been called upon to watch. And the church must watch, must struggle, in order to maintain her integrity. Sometimes we find that this is difficult to do. Reformers come and make progress, but after their death their followers build creed fences around their idol, and progress stops. History has recorded a succession of such events with which we are all familiar. And this is one thing that even we must watch! And as we watch we realize that discipleship is not easy. We do not become disciples of Jesus Christ cheaply. Discipleship has always required courage. Even Jesus was crucified by popular demand, including perhaps many who but a short time before had heard him gladly. Nor does our generation of the followers of Jesus Christ find it any different. No wonder we have been admonished to watch and pray that we enter not into temptation.

We have been given many exhortations to watch, to be watchful, by our Lord and **by** the apostles. We will only quote a few of the many. I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." It says "be vigilant." That word occurs only this once in the Bible.

“Be vigilant.” The Greek word that is here translated vigilant is in every other occurrence in the Bible translated watchful. Be awake; be on the alert; be vigilant, be watchful, because the devil is our adversary, and let us not forget it. And as a lion he would devour his prey.

These are the things that make it worthwhile being a Bible Student; but let us remember that the apostle also said, “Let all your things be done in love.” And he took time to outline what love was in the 13th chapter of I Corinthians. We will never appear to better advantage than when we manifest the spirit of understanding and sympathy in our attitude toward others, even though they may mistake our motives; even though they may see less essential things in a different light than we do. That should not prevent us from manifesting the spirit of understanding and the spirit of the Lord

The Younger Generation

We hold the younger generation in very high esteem, and we can say, Thank God that the vast majority of the young people in our fellowship are wholesome and clean, and have healthy attitudes toward the Lord, the truth, and the brethren. Now some of us older folks may permit emotion and prejudice and tradition to play too large a part in our lives. We try not to, but sometimes we may. Sometimes our older brains do not like to make the effort that is necessary to change our minds, as the path of the just that is as a shining light, shineth more and more unto the perfect day.

The collective practice of religion (Catholic and others) demands conformity to the authority of man-made creeds. But there is a wide gap between that and our individual consecration to God, and the individual right of opinion. And this individual right of opinion, except on very fundamental issues, is the best way to serve in our fellowship

one with another, because this grants spiritual freedom not only to ourselves but to our brethren. And the right to express opposite opinions is healthy as long as it is given in a constructive spirit.

The younger generation of this world speak of becoming involved—you hear that expression quite often. They want to become involved, some of them in better government, and some in doing good for the downtrodden of humanity; and all that is good, and fine, and commendable for one who is not called with a heavenly calling. But if you have been called with a heavenly calling, if you have not already become involved we urge that you do so in the greatest involvement that is possible in this world—involvement as a child of God in the truths of God's Word; involved in proclaiming the message of the kingdom of God.

Watchmen Have Responsibility

Now remember that you are a watchman on the tower; and the watchman who fails to shout the alarm, no matter what he sees, is of no use at all! He was not given the job to keep silent on the tower, but to tell what he saw. Therefore, as watchmen on the tower, let us discern the events of the day in which we are living, and let us tell the whole world this Gospel of the kingdom. We have been given to understand the greatest treasure in the universe, the purpose of God. Therefore, get involved, by telling "the whole world these blessed tidings; tell of the time of rest that's near; tell the oppressed of every nation that He rises to shine a thousand years."

And as you become involved you will find a sense of happiness, a peace of mind, and a deep communion with God that you never thought possible. And not only that, but you will find in these matters of involvement greater wealth than you will ever be able to accumulate in material

things. For then your life and your faith will coincide with your desire to know and to do the will of God.

Those of us who are watchers have come to realize that the road is longer than many of us expected it would be. But today we have seen some landmarks. We have seen some signs that the time is at hand; that it is nigh, even at the doors. And so in deep humility we think of our Master's words, "Watch ye always, and pray that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." And again, in Mark 13:33, "Take ye heed, watch and pray: for ye know not when the time is." And now just one more, Colossians 4:1: "Continue in prayer, and watch in the same with thanksgiving." Let us be thankful for the truth; thankful that the Lord has called us out of darkness into his marvelous light; thankful for God's providences in our lives; thankful for the joy of being watchmen.

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) Some commentators say that in the temple, if a person was on guard he had to stay awake, because the head watchman would come around and see if he was awake or asleep. If he was asleep his punishment was to take his garments from him, and he would have to walk and parade naked with the other guards who had been awake while he was asleep.

"The night is far spent, the day is at hand." And looking back, we praise the way that the Lord has led us all the way, and day by day, as we manifest in our lives the work of faith, the labor of love, and the patience of hope. So therefore, brethren, in conclusion, "What I say unto you, I say unto all, Watch." □



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ARIZONA

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"FRANK and ERNEST"

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Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

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Sacramento KGMS 1380 8:30 a.m.

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COLORADO

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KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

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Saginaw WSWG 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 8:15 a.m.

Miles City KATL 1340 10:15 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

Rochester WBBF 950 9:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

OHIO

Cleveland WHK 1420 8:45 a.m.

Columbus WBNS 1460 10:30 a.m.

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Piqua	WPTW	1570	11:30	a.m.	Tacoma	KMO	1360	9:45	a.m.
Zanesville	WHIZ	1240	6:40	a.m.	Yakima	KUTI	980	7:15	a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

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

PUERTO RICO

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

TENNESSEE

Clinton WYSH 1380 10:30 a.m.

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Lubbock	KDAV	580	9:45	a.m.
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Shamrock	KBYP	1580	10:15	a.m.

UTAH

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

WASHINGTON

Bellingham	KPUG	1170	9:30	a.m.
Seattle	KAYO	1150	10:30	a.m.
Spokane	KUDY	1280	9:30	a.m.

WISCONSIN

Milwaukee	WEMP	1250	8:45	a.m.
Milwaukee	WYLO	540	7:00	a.m.
Neillsville	WCCN	1370	9:15	a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Port Aux Basques, Nfld.
CFLW 1230 10:30 a.m.
Prince Albert CKBI 900 10:30 a.m.
Stephenville, Nfld.
CFGN 910 10:30 a.m.
St Thomas, Ont.
CHLO 1570 10:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

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St. Croix (Sat.) WSTX 970 9:00 a.m.

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

AUSTRALIA

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

PANAMA

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RADIO TOPICS FOR OCTOBER

1—"This Gospel of the Kingdom"	22—"Born of the Spirit"
8—"Times of the Gentiles"	
15—"How Christ Will Solve World Problems"	29—"The Three Worlds"

Bible Study

LESSON FOR OCTOBER 1

The Battle for Men's Minds

MEMORY VERSE: "Putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another."—Ephesians 4:25, RSV

II TIMOTHY 4:1-5

THE Bible was not given as an instrument for gaining control of the minds of the world of mankind in general. Although Timothy was admonished to preach the Word of God, and this included a public ministry of the Gospel, it was not with the thought that he would convert great numbers of the public, but that he should bear witness at least to all who would give ear. Those who did give evidence of interest were further nurtured by the Gospel, and if God was calling them eventually they became followers of the Master.

The time in God's grand design when the truth of God will be brought to bear upon the minds of men in general is during the thousand-year reign of Christ. Satan, the great deceiver of mankind, will then be bound, and the knowledge of

the Lord will be caused to fill the whole earth as the waters cover the sea. (Isa. 11:9) It will be then that the Lord will turn to the people a pure message, that they might be enlightened and thus enabled to serve the Lord with one consent.

Those who then refuse to hear and obey the truth of God, but turn aside from it in wilful disobedience, will be destroyed from among the people. (Acts 3:23) This destruction of the wilfully wicked is described as the "perdition of ungodly men," and as "the second death."—II Pet. 3:7; Rev. 20:14

While those who reverence God and his Word are noble exceptions, the vast majority of the people the world over are less and less interested in religion of any kind. We are living in a world of indifference and unbelief, and those who have mistakenly supposed that

the present is the age in the plan of God for the conversion of the world must of necessity be discouraged as they realize how futile their efforts have been and continue to be. God's plan in the present age is to convert a called-out class from the world.

There is much more to preaching the Word than to declare the evangelistic message of the Gospel. Those who have displayed a "hearing ear" for this message should be encouraged to go on to a full dedication of themselves to the Lord and to his service. Then there is the work of reproving, rebuking, and exhorting which, of course, should be done in love, "with all longsuffering and doctrine."

The need for this, Paul explains, is because the time would come when the believers would "not endure sound doctrine; but after their own lusts [RSV Version, according to their own liking] shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Throughout the history of the true church there have always been those not satisfied with sound doctrine, who preferred fanciful interpretations, or "fables," as Paul calls them. The sound doctrines of the pure

truth are wonderful, but some seem weary of these and look to teachers who can give them something "new." It is the privilege of the Lord's people now more than ever before to "contend earnestly for the faith once delivered unto the saints."

PHILIPPIANS 4:8, 9 RSV

The objective of the Christian so far as the renewal of his mind is concerned is beautifully stated by Paul. His mind should be directed toward, "whatever is true, whatever is honorable, whatever is pure, whatever is lovely, whatever is gracious, if there be any excellence, if there is anything worthy of praise." This includes the instruction of our memory verse: "Putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another."

How wholesome is Paul's admonition: "What you have learned and received and heard and seen in me, do; and the God of peace will be with you." Jesus, of course, is our true Exemplar, but we will do well also to follow the example of Paul in his zeal for the Lord.

QUESTIONS

When will the world be converted to serve the true God?

What is the purpose of preaching the Gospel at the present time?

Christianity and the Secular City

MEMORY VERSE: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

—Romans 12:2

GENESIS 11:1-8

THIS portion of the lesson tells the story of the building of the tower of Babel—or the attempt to build it. The Bible states that "the whole earth was of one language, and of one speech." This was evidently the language that was brought over from before the Flood. This was but a short time after the Flood, and there would seem to have been no untoward circumstances that would cause some of the people to invent and adopt another language.

The account, on the other hand, does not state that all the people of earth took part in the migration into the "plain in the land of Shinar," where the attempt was made to build that great tower which was to reach to heaven. It could well be that Abraham's forebears were not a part of this, and did not therefore have their language changed (see chapter 10).

The confusion of tongues was an effective method to prevent

the various families of men from understanding each other and thus from organizing ambitious schemes, which for the most part would have been contrary to the purpose which God is outworking in the earth. The possibility that the Hebrew people were not involved in this confusion of tongues would not change this situation.

The stated purpose in the building of the tower was not to glorify God, but rather to make for themselves a name, lest they should "be scattered abroad upon the face of the whole earth." It was to be a symbol of unity, and a rallying place for the people; but the Lord changed this by stopping the work and confusing their language to prevent the people from further working together.

The plain where this was attempted was "in the land of Shinar." This was the ancient land of Babylonia, and from this we get the name Babylon, which city was built by the

Babylonians, and the word comes down to us through the Bible as signifying confusion, arising probably from the confusion of tongues.

But this word Babylon also carries the meaning "gateway to God," originating perhaps with the stated purpose concerning the tower of Babel which was intended to reach unto heaven. And these two meanings are related, for the major confusion symbolized by mystic Babylon in the Book of Revelation is the confusion which throughout the ages has existed between the worship of the true God and the worship of false gods—whether they be false teachers in the church or otherwise. True, there is much other confusion in the teachings of mystic Babylon.

ZECHARIAH 8:3-5

There is much in Zechariah's prophecy relating to the rebuilding of Jerusalem following the captivity, and this is evidently one of those references. The prophecies of the Bible forecast a New Jerusalem which will come down from God out of heaven "prepared as a bride adorned for her husband." (Rev. 21:2) An angel explains to John, the Revelator, that this holy city is in reality "the bride, the Lamb's wife," referring to the bride of Christ in heavenly glory with her Bridegroom.—Rev. 19:7

While there is joy in the city described by Zechariah, nevertheless there are old men in the streets, as well as children, which makes it very much a city that belongs to the dark night of sin and death, during which the whole human race is growing old and dying.

JOHN 17:15-18

Meanwhile, during the Gospel era, while sin is still abroad in the earth, the Lord cares for his people, not by bodily removing them from the world of selfishness and pleasure-madness, but by giving them his Holy Spirit and in other ways providing for their spiritual needs.

These are sanctified; that is, set apart to God and to his service by the truth of his Word. Those who are obedient to the truth will be protected from the contaminating influences of the world and worldly Christians; and as they go out into the world to minister the truth they will be acceptable ambassadors of Christ.

QUESTIONS

What is one of the main lessons we get from the tower of Babel?

What Jerusalem is Zechariah speaking of in our lesson?

What is the influence which sanctifies Christians?

The Sexual Revolution

MEMORY VERSE: "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body."—1 Corinthians 6:19, 20

I CORINTHIANS 7:1-7

OUR memory verse sets forth the real importance of this lesson to the dedicated child of God. There is indeed a sexual revolution going on in the world today, as there is much else that is evil in the world, including war. All these evil things will be replaced by righteousness during the millennial reign of Christ.

The consecrated followers of the Master are given the Holy Spirit as a guide and a comfort; and it is the responsibility of these to keep their body under control so far as possible along all lines in order that the Holy Spirit might accomplish God's work of grace in the hearts and lives of his people. Through his Holy Spirit God dwells in his people, and all who are dedicated to do his will will want

him to feel at home in their lives; and they will want to glorify him in their bodies, even though by nature they are fallen and very imperfect.

Sex, as such, is little discussed in the Bible. However, illicit relationship between men and women is forbidden. In our lesson Paul describes the ideal relationship between husband and wife, concluding with the explanation that he had not received any commandment from the Lord on this matter, but wished that all could be free, even as he was, with the thought, evidently, that thus they would be in a more favorable position to devote themselves more completely to the Lord's service.

Jesus may have expressed a similar thought when he said, "There are some eunuchs,

which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive." --Matt. 19:12

Within the congregations of the consecrated in the Early Church there was probably greater need for watchfulness along the line of sex than is ordinarily necessary. Many of the new Christians were Gentiles, and in the background of some of these, at least, would be their various religious rituals which included sex. This and other errors of their former associations would not in every case be got rid of at once. There had to be a growth in understanding and in the application of Christian principles.

I THESSALONIANS 4:1-8

Verse 3 of this passage speaks of the importance of sanctification: "This is the will of God, even your sanctification." Sanctification means a setting apart to do the holy will of God in all aspects of life. As we grow in sanctification we will realize that no aspect of our lives should be ignored if we are to be wholly sanctified to God.

In this text Paul mentions but one of these aspects: "that ye should abstain from fornication." But we are not to sup-

pose that Paul is here implying that this is all there is to sanctification.

Indeed, we might take this in a symbolic manner and apply it to singleness of purpose and purity of devotion to God in all the affairs of life. We are not to become partakers of the world and its spirit. We are to keep the desires of the flesh under control in every respect. In other words, we are to be wholly devoted to the Lord in our every thought, word, and deed. This is true sanctification, and this is the will of God for all who have dedicated themselves to follow in the footsteps of Jesus.

Paul reminds us in verse 6 "that no man go beyond and defraud his brother in any matter." The Apostle Paul, in his beautiful lesson on unselfish love, says that love "seeketh not her own." (I Cor. 13:5) If we are not to seek and possess our own, how grossly contrary it would be to the true spirit of consecration to defraud our brother!

QUESTIONS

Is the Bible designed to regulate the social and moral affairs of the world?

What is true sanctification?

The Racial Revolution

MEMORY VERSE: "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin."—James 2:8, 9

LUKE 10:25-28

THE Bible was not written for the world, therefore its teachings are not designed to regulate the affairs of the world, either racial or otherwise. For this reason the scriptures assigned for this lesson do not relate to the races, and certainly they are not instructions as to how the various races of the earth should get along together.

The Bible was given as instruction to God's own people, and sets forth the principles which should guide them as they serve and worship together to the glory of God. And even these wonderful laws of the Bible are ineffective in the lives of God's people unless they are taken into the heart. Simply an outward effort to keep God's laws would fall short of changing the heart and life of anyone.

The lawyer who "tempted Jesus by asking what he could do to obtain eternal life" was referred to the Law. He quoted Moses' summary of the Law,

which calls for complete love for God and a love for our neighbors such as we have for ourselves. Jesus said that this was a correct answer, and that if the lawyer would do this he would have life. God's law given through Moses promised life to those who would keep it inviolate. But none was able to do this, so none gained life under the Law.

COLOSSIANS 3:11

At the time of the Early Church there was more or less friction between the Jewish and Gentile converts, and the disciples are encouraged by the apostles to overcome this by being filled more and more with love. But there is nothing in these instructions to regulate the racial affairs of the world.

As Paul sets forth, there are no racial distinctions in the body of Christ. He mentions several types of people, including even the "bond," or the slaves, who may have been Roman captives of different

racess. He indicates that the Lord does not recognize these differences, and expects us to deal with all on the same basis; which, of course, is the basis of love—in the heart, not merely as an outward veneer.

Paul uses similar language in Galatians 3:27-29, which reads, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

God had promised that through Abraham's seed all the families of the earth would be blessed. (Gen. 12:3) Paul identifies Jesus as this promised seed of Abraham, and to this he adds the information that as many as are baptized into Christ, and have put on Christ, are also a part of the promised seed of Abraham. And in the selection and preparation of these, who are to be, with Jesus, the future blessers of the world, God is no respecter of persons. Just as all the families or nations of the earth will be blessed through his called-out class, so this class will be representative of all; and the final condition is that they must abound in heart love for one another, and thus they will be

fit subjects for blessing all mankind during the messianic kingdom.

JAMES 2:1-9

In the hypothetical case outlined in this scripture no racial problem is involved, but rather the possible difficulty that might arise when rich people and poor people associate themselves with the brethren. James indicates that the case he describes suggests a lack of faith on the part of those in charge of the meeting. Perhaps it was feared that the coming into the auditorium of the very poorly dressed would cause others to leave, so these were seated in a secluded spot, while the obviously rich were treated with honor.

James reminds the brethren that God has chosen the poor of this world, rich in faith. However, so far as material wealth is concerned, there are exceptions to this. It is the "poor in spirit" in whom God is interested; and there are rich men and women who have this quality. The principal lesson here is to be impartial in all our dealings.

QUESTIONS

Could a Jew gain life by keeping the Law perfectly?

Should we for any reason be partial in our dealing with people?

Freedom Under Authority

MEMORY VERSE: "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

—1 Peter 2:16

ROMANS 13:1-7

"THE powers that be are ordained of God." This statement was written by Paul at a time when the Christian Church was under the jurisdiction of the Roman Empire, so it was more literally true then than today; although it is always appropriate that followers of the Master be obedient to the civil laws of the land when those laws are not contrary to the expressed commands of God.

God's ordination of Gentile civil powers as mentioned by Paul began during the reign of Nebuchadnezzar, king of Babylon. Through the Prophet Daniel God said to this Gentile king, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heavens hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37, 38

The "head of gold" which Daniel mentions, explaining that it represented Nebuchadnezzar as head of the Babylonian Empire, is the head of a metallic, human-like image with breasts and arms of silver, belly and thighs of brass, and legs of iron which Nebuchadnezzar saw in a dream. Daniel's interpretation of these was that the Babylonian Empire would be succeeded by three other empires, each, of course, with the same facts applying to them, an important one of which was that the God of heaven would give them a kingdom.

Rome was the last in this succession, so to Rome also, even as to Babylon, the God of heaven had given dominion. Thus in a very special way Paul could write in his day that the powers that be are ordained of God. And while Paul admonished obedience to Rome under all ordinary circumstance, we are not to suppose he meant that if Rome demanded something of the Christians which

would be contrary to their conscience because contrary to the will of God, they should obey. They could not, for example, at the behest of Rome, renounce their faith, and because they could not do so, many of them suffered martyrdom.

A Christian is forbidden by God to take human life, so today, if the government under which he lives demands this act of obedience, in clear conscience he must resist. We are thankful that in America and certain other countries provision has been made for those who cannot conscientiously participate in war. In this one area there has been some advance in civilization.

I PETER 2:11-17

The true follower of the Master will indeed "abstain from fleshly lusts," and to the rulers of the world in Peter's day this would be unusual. In place of the expression, "having your conversation honest among the Gentiles," the Revised Standard Version reads, "Maintain good conduct among the Gentiles."

Peter explains that the Gentiles, seeing the good conduct of the Christians, will glorify God in "the day of visitation." The followers of the Master enjoy their "day of visitation" now. They are drawn, called, and enlightened by God to fol-

low the Master, but the day of visitation for the world will be in the Millennial Age. It will be then, when awakened from the sleep of death, that rulers and others who have in this life been impressed with the good conduct of the Master's true followers, will recall their impressions and glorify God—many of them, no doubt, by devoting themselves fully to him and to the laws of the messianic kingdom then in force.

Peter, even as Paul, urges the brethren to obey the civil rulers: "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

"Honor all men. Love the brotherhood." Notice the difference: we are to "honor" all men, but "love" the brotherhood. What a vast difference there is in the meaning of these two words! We are to "fear [reverence] God," but "honor the king."

QUESTIONS

When and how were the Roman rulers of Paul's day "ordained of God"?

When will the unbelieving world have their "day of visitation"?

Talking Things Over

Our Infallible Guidebook

"Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind."—II Timothy 3:16, 17, NEB

WITH this issue we begin publishing *The Dawn* for the forty-first year. In the year 1932 when the first issue was published many of the Lord's people were confronted with the choice of accepting that which came through a certain human "channel" as truth, or of being guided by the testimony of the inspired Word of God, which is the divine channel of all truth pertaining to the plans and purposes of God as they have been revealed by him for the guidance and encouragement of those who have dedicated themselves to him and to the doing of his will.

Although this test has, through the years, taken different forms, it is still upon us. From the outset *The Dawn* has continued to point out that there is no inspired channel of divine truth aside from the Bible. The inspiration of the writings contained in our infallible Guidebook came upon the writers of the Bible through the power of the Holy Spirit. It came first upon the writers of the Old Testament, although the full meaning of what they were given

to write was not revealed to them. The Apostle Peter wrote concerning God's plan of salvation recorded by the prophets, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit [of Christ—omit, Diag.] which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."—I Pet. 1:10-12

The Holy Spirit Came upon Jesus

At the time of Jesus' baptism the Holy Spirit came upon him, with the result that the heavens were opened to him. This indicates the work of the Holy Spirit in a revealing role, unfolding to Jesus the meaning of that which had been recorded by the holy prophets. This means that everything which Jesus said during the course of his ministry was inspired by the Holy Spirit. It means also that his walk in life was a Spirit-inspired walk, thus being an infallible example for us who are walking in his footsteps.

Jesus' knowledge of the Old Testament scriptures, and of the plan of God, went beyond the ability of his disciples to comprehend. He said to them, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when . . . the Spirit of truth is come, it will guide you into all truth, . . . and . . . show you things to come." (John 16:12) This promise of the Holy Spirit was fulfilled at Pentecost. It was there, and because of the revealing power of the Holy Spirit, the eleven became the inspired servants of God, with the ability to speak and write infallibly. The twelfth apostle, Paul, through visions and revelations

from God through the power of the Holy Spirit, was later given infallibility of utterance.

In the wonderful arrangement of the Bible, then, we first have the writings of the prophets directed by the power of the Holy Spirit, and then we have the meaning of those writings made plain to us through the teachings of Jesus and the apostles. It is this wonderful arrangement which—as Paul affirms in our text—has been given to the people of God in order that they might be thoroughly furnished unto every good word and work. Supported by this infallible Guidebook, we can proclaim the truth of the Gospel with authority, and also refute error.

The Theme of the Book

The principal theme of the Bible is the plan of God for the recovery of the human race from sin and death. This great design of God has as its ultimate objective the restoration of mankind to life in a global paradise in which there will be no more sickness, no more pain, no more death. Concerning this we read in the last book of the Bible that God will “make all things new.”—Rev. 21:4, 5

In this great theme of the Bible there are what we often speak of as the fundamental doctrines of the Bible, such as God’s purpose in the creation of man; the penalty for sin, which is death; recovery from that penalty through the redemptive sacrifice of Jesus as the Redeemer and Savior of the world; the great hope of the followers of Jesus, by being faithful in sacrificing and suffering, to be exalted to heavenly glory to live and reign with Christ a thousand years. Then there is the great hope held out to the world to be restored to perfection of human life here on earth through the process of a resurrection from the dead.

These are but some of the basic doctrinal truths clearly set forth in our infallible Guidebook. There are also many

precious devotional truths through which God assures us of his love and of his care, and by which we are encouraged in our loyal devotion to him. How beautiful, for example, are the lessons of the 23rd Psalm; and how vital to our relationship with God and to one another are the great truths pertaining to love as set forth by Paul in the 13th chapter of First Corinthians!

There are also the historical truths of the Bible. In these historical sections of the Word of God are to be found valuable lessons for us as we become acquainted with God's dealings with his ancient people. Think of the blessings to be derived from the stories of Joseph and Ruth. How inspirational and encouraging are the examples of Daniel and his three Hebrew friends, as well as many others in both the Old and New Testaments.

From the Beginning

It has been the policy of *The Dawn* from the beginning of its publication to emphasize the supreme importance of the simple and fundamental doctrines of the divine plan of redemption as a basis for Christian fellowship and service. On this point we quote briefly from page 4 of the first issue:

"We believe that the great but fundamental truths of the divine plan, which have been made known to us all, will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service at this time. There may be details of interpretation concerning the fulfilment of prophecies, or other items of minor import, upon which some of us have reached different conclusions; but there is no scriptural authority for making matters of this kind a test of Christian fellowship."

Satan's Subtleties

Satan has always been active in his endeavors to under-

mine the influence and authority of the Word of God. Even before the Bible was written he denied the truthfulness of God's Word to Adam that death would result from disobedience to divine law: "Ye shalt not surely die," he asserted. (Gen. 3:4) And he has never given up in his efforts to discredit the Word of God and to minimize its authority over the lives of God's people.

Not long after the Old Testament scriptures came into being as the written Word of God for that time, the Jewish Talmud appeared; and while the Holy Scriptures continued to be recognized as the inspired Word of God, the Jewish people leaned heavily upon the sayings of the Talmud as a necessary part of God's instructions to them. The teachings of the Talmud are referred to by Jesus as "traditions of men," which, he explained, tend to make void the Word of God.

With the death of the apostles there came a great falling away from the faith once delivered to the saints, and ambitious leaders in the church advanced the theory that in order to understand the Bible it had to be interpreted by them. This was the beginning of the "channel" theory which throughout the centuries has done so much to weaken the infallible authority of the Bible in the minds of believers.

As different branches of Babylon came into being, many of them produced what was virtually a substitute for the Bible. The Christian Scientists have their leader's book, "Science and Health with Key to the Scriptures"; and the Church of the Latter Day saints have the "Book of Mormon." These good people do not discount the authority of the Bible, but claim that their particular supplementary writings are essential in order properly to understand the Bible. Enlightened Bible Students today know that none of these human "channel" arrangements—whether in the form of books, magazines, or by word of mouth—have ever

revealed the divine plan of the ages as so clearly set forth in the inspired Word of God.

Help Needed

We do need help in our study of the Bible. That is why we attend Bible study classes. We need the help of one another, and we need the help of those whom we elect to be our teachers. Paul mentions that in addition to the inspired prophets and apostles the Lord has given us "evangelists and some, pastors and teachers." How thankful we are for the Pastor whom the Lord gave us at this end of the age to bring together the great doctrines of the Bible into one harmonious plan of the ages!

Today we have many helps to understanding the Bible, all of which should be appreciated. There are Hebrew and Greek concordances; there are many different translations of the Bible; there are Bible dictionaries, lexicons, etc. But none of these contain the truths of the divine plan. The helps provided by Pastor Russell do contain the clearly set forth truths of the divine plan; and how grateful we are for the clear vision of the truth which this has afforded us!

But Brother Russell was faithful and wise in the discharge of his stewardship of truth. He knew that he was not an infallibly inspired messenger of truth, and said so many times. How blessed we have been in heeding these humble words of wisdom from the Lord's faithful servant. It has kept us from being ensnared in a human channel system of interpretation. Brother Russell was an index finger pointing us to the Word. The Word of God itself was his authority; and as he pointed out what he believed to be the proper interpretation of its teachings, he expected each one who studied his lessons to make up his own mind as to whether or not his interpretations were correct.

(Continued on page 34)

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OUR INFALLIBLE GUIDEBOOK

(Continued from page 31)

Those living today who worked with Brother Russell, and who fellowshipped with the brethren of his day, well know that he was not then quoted as authority on divine truth; that the Bible itself was then considered the only infallible Guidebook. No servant of God in this end of the age has helped more people to an understanding of divine plan truths than Brother Russell, and no man has ever protested more vigorously against looking up to him as an inspired authority on divine truth.

How thankful, indeed, we all are for the noble example and humble instructions of this man of God. It has been largely because of his wisdom and faithfulness that Bible Students have recognized the futility of all "channels" of truth outside of the inspired Word of God. Let us by all means continue to use Brother Russell as he points to the great fundamental truths of the Bible, and let us believe those truths as we have in the past because they are plainly set forth in our infallible Guidebook, the Word of God; that marvelous gift of God which thoroughly furnishes his people unto every good word and work.

How beautifully and clearly that faithful and wise servant set forth the precious doctrines of the divine plan! We think of that statement beginning on page 191 of *The Divine Plan of the Ages*:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not an unkind look or word; love, welling up from every heart meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache

nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.”—
Rev. 21: 4

What a beautiful description this is of what the earthly salvation attained by means of restitution and resurrection will mean to the restored world of mankind! Yet this colorful language does not in itself prove the point that is being made. It is the Scripture text which is quoted at the conclusion of the statement, (along with scriptures cited in other parts of the volume,) that transforms it from colorful language to a basic truth of the divine plan. That text reads: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.”

The Fundamental Doctrines

All the fundamental doctrines of the divine plan are likewise clearly and scripturally set forth by Brother Russell; and throughout the forty-year ministry of The Dawn we have endeavored to stress the importance of these doctrines, and by the Lord's grace will continue to do so. And this properly raises the question, How are we able to determine which teachings of the Bible are truly fundamental?

There are, as we see it, two guides by which fundamental doctrines of the truth can be determined. One is whether or not a teaching has a direct bearing upon the way we live our Christian lives. Paul touched on this when he stated that the inspired Scriptures are given that the man

of God may be thoroughly furnished "unto every good word and work." Jesus prayed, "Sanctify them through thy truth: thy word is truth."—John 17:17

In our fellowship, those who are to be baptized are asked if they recognize that they are by nature sinners, members of the sin-cursed and dying race. This question takes the mind back to the creation of man and his transgression of the divine law which brought condemnation and death. Another question is, Have you accepted Jesus as your personal Savior, and do you realize that only through the merit of his shed blood you are acceptable to God? Here the redemptive work of Christ is brought to mind, and how humble it makes us all feel when we realize that we have no merit of our own by which we can commend ourselves to God.

These thoughts brought to our attention at the time we present ourselves for water baptism should remain with us throughout our lifetime of devotion to God. The truths which they involve should daily influence our lives of devotion to God, symbolized by water immersion. As we continue to present our bodies a living sacrifice to God, we should daily remember not only that this is our reasonable service, but also that it is made acceptable to God through the merit of the ransom for all.

Another of the fundamental doctrines of the divine plan is our high calling of God in Christ Jesus; our calling to follow in the footsteps of Jesus, suffering and dying with him, that we might have the privilege of living and reigning with him in that glorious kingdom which is designed to restore the world of mankind to life on the earth. If we properly appreciate our heavenly calling we will endeavor day by day to set our affection on things above rather than on the things of the earth. How fundamental indeed is the glorious doctrine pertaining to our heavenly calling!

Space will not permit our mention of all the precious

doctrines of the divine plan which have a direct bearing on the way we live our consecrated lives, but we do want to mention the second presence of Christ, and the time and work of harvest. As we know, the Bible mentions a number of things scheduled in the divine plan to be accomplished during the second presence of Christ, and one of them is the work of harvest—the harvest which is the end of the age. Jesus is the Chief Reaper in that harvest, and we are his fellow reapers.

Failure to recognize the presence of Christ as the Chief Reaper in the harvest work of the present time means that we do not fully appreciate that work. Some, indeed, have supposed that their activity in proclaiming the Gospel of Christ was directly related to the conversion of the world instead of being designed particularly to call out from the world—especially the religious world—those whom the Lord is inviting to run for the prize of the high calling of God in Christ Jesus. How important, then, that we understand the great truth of the Lord's presence, and the harvest, which is the end of the age!

Scriptural

Another test of fundamental doctrines is whether or not they are clearly supported by the Word of God. The first of these is God's purpose in the creation of man. Man was not created to spend eternity in heaven, but to live on the earth forever. All Bible Students know that this is one of the clearly-stated truths of our infallible Guidebook. In discussing it with others we do not need to say that it is reasonable to conclude that this is God's plan for man, for the clear teachings of the Bible on this point are emphatic.

The truth concerning the divine penalty for sin is also clearly stated in the Bible. We do not need to say that it seems reasonable to suppose that "the wages of sin is death," for we know that the Bible clearly and emphatically teaches this basic truth.

The ransom sacrifice of Jesus Christ heads the list of these fundamental truths which are clearly set forth in the Word of God. This precious doctrine is the basis of our hope of life for ourselves and for the whole world of mankind. The resurrection of the dead—the spiritual and the earthly resurrection—is another basic truth of God's Word, as is also the work of restitution which has been spoken by the mouth of all God's holy prophets since the world began.

And how clearly is the hope of the heavenly calling and the work of the Gospel Age set forth in the Bible! No surmisings or deductions are needed here. How glad we are that we have such a firm foundation for our faith, our conviction, that if we are faithful unto death we will receive a crown of life, and be associated with Christ in the work of restoring mankind in general to life on the earth.

It is these fundamental truths which make up that "old, old, story" which we have loved and served so long. Satan, no doubt, would like us to lose our enthusiasm for these precious truths of the divine plan. If he accomplishes this, the next step is to discourage us from proclaiming the Gospel of Christ as a witness to the world. It is these precious truths which stir us to action in the work of the harvest.

One of the great reasons for this is that we know that they are clearly set forth in our infallible Guidebook. And may we continue, as in the past, to give the precious Word of God its proper place in our minds and hearts. When the Apostle John described those who would live and reign with Christ a thousand years, he said that these are the ones who are "beheaded for the witness of Jesus, and for the word of God." Let us, then, continue to lay down our lives in the service of the Lord and his truth; proclaiming it to the world as a witness, and as an encouragement to our brethren to continue making their calling and election sure. It is to this blessed work that The Dawn is dedicated.

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BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL
Dewsbury
Latchford

Oct. 21
Nov. 4 Latchford

W. F. READER
Oct. 1

Vineyard Echoes

Waters of Refreshing At Bowling Green

THE General Convention recently concluded at Bowling Green, Kentucky, was one of great spiritual refreshment for the Lord's people. The happy time spent there from July 15-20 was like that of a caravan of weary and thirsty pilgrims which has stopped awhile at a desert oasis, drinking up strength to carry them further along the way. From the very first moment of arrival at the superb facilities of the Western Kentucky University campus to the final farewell at the love feast in the closing hour, the convention moved with quiet, seemingly effortless smoothness, so that the great majority of the 700 or so friends in attendance could devote their time and attention single-mindedly and wholeheartedly for six days to the complete enjoyment of the discourses and the fellowship.

The easy facility with which the operation was conducted, however, belied the vast amount of work that preceded and produced it—for a convention of that size and duration does not just happen. It is the result of much careful and prayerful planning, and the cheerful, sacrificial labors of many brethren, headed by the convention committee of five brethren who are chosen by the delegates at the annual business meeting. This committee meets several times during the year to consider convention sites, to draw up

the convention program, and to assign various responsibilities to others of the brethren. They also keep a constant watch on the proceedings while the convention is in session.

It seemed to come to our attention more than ever before how many brethren there are working behind the scenes to make a convention run smoothly. Some of the smallest details—from seeing that a fresh glass of water is put out for each speaker, to assigning brethren to try to move the love feast line along without too much delay—are all being thought of and taken care of by brethren especially designated to these responsibilities. So this, year, instead of reporting on the many helpful discourses of the brethren from the platform, we thought it might be interesting and profitable to dwell more particularly on some of the other aspects of the convention, perhaps revealing, in the process, a few of the many details that go to make up a spiritually successful gathering.

Physical Setting

Perhaps our first observation should relate to the physical plant and its setting. The Western Kentucky University is located in the pleasant little town of Bowling Green, which lies in the lovely, rolling, wooded hills of southwestern Kentucky, where agriculture appears to be the chief means of livelihood. Most of the university buildings are new and well-appointed. The friends were delighted with their accommodations, and the arrangement of the facilities given over to our sole use could hardly be improved on.

The auditorium seated about 750, and was just the right size to give the brethren the warm feeling of being really together in convention. This was, no doubt, a factor also in the unusually fervent congregational singing. As each entered the hall, he was greeted by the theme text, "Remembering without ceasing your work of faith, and labor

of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (I Thess. 1:3) The seats were comfortable, the acoustics good, and the hall air-conditioned, as were all the other buildings.

The room accommodations were modern and clean, and the dining room spic and span. What particularly pleased the brethren was the fact that the auditorium, the dormitories, and the dining room were adjacent to one another, with a large lobby in the center where the friends gathered for fellowship between meetings. And the parking areas, so often a real problem, were ample, and close by.

Tape Recorder Room

One of the most interesting spots at the Bible Students General Convention is the tape recorder room. If you have never been in this room during a session of the convention, you will be fascinated by even a brief visit there, watching the silently turning reels of the tightly spaced machines as they grind along, each attended by its owner, precisely recording every word, every nuance, of the speaker on the platform. There seems, somehow, to be a special camaraderie between these tenders of the tape machines.

This year at Bowling Green there were 64 tape recorders and about as many brethren crowded into a small room high above the auditorium. As a result, the talks of the convention will travel far and wide, bringing comfort, encouragement and instruction to brethren in far places; to the sick and the isolated, and to others unable to attend the convention in person.

In fact, the thoughts of the brethren were turned often to those not present, and they were mindful of their privilege of sharing some of the convention blessings with these absent ones. Many brethren were to be seen during the intermissions writing greetings to brethren at home,

using a table thoughtfully set up in the lobby for that purpose. By the close of the week each card was filled with greetings which would bring much joy and blessing to those who received them.

Dawn Recorded Lecture Service

In addition to the recording of talks by the many individual brethren, The Dawn has undertaken to record the convention discourses for use in its Recorded Lecture Department. For this purpose, professional recording equipment was taken to the convention from The Dawn, and was manned in part by volunteers from among the brethren, under the direction of those from The Dawn. Members of this little group were busy at all times behind the stage overseeing the machines that were recording the talks.

These tapes are available in both reel-to-reel tapes, or in cassette form. The brethren are invited to avail themselves of these and other recorded lectures, which will be supplied gladly by The Dawn on request, without charge, on a loan basis.

The public address system used in the auditorium for the platform speakers, the panel discussions, and the testimony meetings was also manned by our own brethren. The various demands placed on the public address system required expert handling, and all the brethren involved performed their tasks well.

Arrangements for the Young

Of very special concern to the brethren was their keen desire to make the stay of the young people as spiritually profitable and enjoyable as possible. To make it possible for more of them to attend, the room charge for children aged 3 through 18 was absorbed by the convention. This year some 107 children were so accommodated.

A great deal of effort went into the planning and preparation of the programs for the young. The program for each age group was arranged to provide interesting lessons at their own level, to encourage them to study on their own, and to acquaint them with other truth young people with whom they could feel a closeness and a bond of fellowship.

Many brethren took part in this phase of the convention. Lessons for all age groups were assigned ahead to capable brethren, who spent much time and thought in the preparation of their particular study, and in material which they passed on to their class for further study by the young people.

All Work, and No Play . . . ?

The foregoing study programs for the young people were wisely interspersed with supervised recreation and special activities, and the facilities available at Downing Center could not be surpassed so far as meeting the needs of the children was concerned.

Thus, the young people who attended the convention were at all times profitably engaged in study or supervised recreation. At the same time, their parents were able more fully to enjoy the sessions of the convention, secure in the knowledge that their children were under the watchful eyes and competent instruction of the brethren.

Worthy of special note was the fact that the aim was not to "separate" the young people from the adults; rather, their programs were interwoven to as large an extent as possible into the main convention program, and many of the sessions of the main convention were included as part of the children's programs. There were many expressions of appreciation, especially by the parents, for all the efforts made on behalf of the children, and expressions also concerning the importance of these efforts. The attendance at

the children's meetings and the interest manifested by the children themselves was very gratifying to all who had to do with this phase of the convention.

Work of the C. O. Committee

The brethren also manifested their love and concern for the welfare of the younger people in another vital aspect of their Christian lives. A meeting of utmost importance to those younger members of our fellowship who are affected by the Selective Service System (the draft) was held, as in previous years, during the convention.

Both the number of conscientious objectors and the agencies affecting them have greatly increased in the last few years. However, the position of the Association of Bible Students as it relates to conscientious objection to taking part in war is a historic one, dating from the First World War. Moreover, our claims are based on our religious beliefs, rather than on political, philosophic, or solely moral grounds, so that our position is fully recognized in the provisions of the law itself as passed by the Congress of the United States.

Taking part in the C. O. meeting on July 16 were four members of the Bible Students National Committee who were attending the convention, with a sit-in for the one absent member. Each member present took a few minutes in the program. Perhaps one of the most important items was the outlining of changes that have been made in the Selective Service Law since General Hershey left as Director.

Twenty-one of the teenagers present signed a paper giving their name and address, which the BSNC will keep as evidence of their attendance and interest in the C. O. position. Parents of registrants and sons approaching draft age were welcome, and many were present. One mother who attended with her teenage son for the first time (also

her first General Convention) was so touched with the compassion manifested by one of the brethren who spoke to the group, that she said it was as if he had reached out and put his arms around each one there, and that tears ran down the faces of some of the young people.

As long as conscription is operative in this nation, the work of the BSNC is vital to those affected. It is very important that informed, up-to-date advice be followed, and this is available. The brethren serving on the BSNC would like to assure the young people and their parents that they are most anxious to help them, and urge them to keep in close touch with the committee, whose address is: Bible Students National Committee, 37 Wilson Avenue, Rutherford, N. J. 07070.

"Let Your Light So Shine Before Men . . .

No General Convention would ever be complete without a public meeting. One of the greatest joys of the Lord's people is the privilege of telling those who walk in darkness and are without hope in this world the good news of the kingdom of God. This being true, the committee scheduled a showing of The Bible Answers color film "Life After Death" for Sunday evening.

As thrilling as it was for us to be reminded of the precious truths of God's Word that were brought out in this film, it was even more thrilling to realize that there were 157 of the public there who, chances are, had never heard this wonderful message before. A godly number of these were so impressed with what they had seen and heard that they left their names and addresses so they could receive a copy of the booklet, "Life After Death," just as did the church worker in the film, which became his stepping-stone to the truth.

As is true of all other aspects of a convention, there is more to putting on a public meeting than meets the eye.

It was no accident that so many attended this film showing. Much prayer and work had to go on beforehand if even one of the public could be expected to attend. Seventeen thousand letters of invitation were printed and folded at The Dawn months before this meeting took place. A like number of tracts advertising the meeting were also printed, as well as thirty-four thousand admission tickets. These were then shipped to various ecclesias throughout the country. The members of these ecclesias had previously begun to address envelopes with names supplied them from a Bowling Green, Kentucky area telephone book. After receiving this literature the brethren inserted it into their addressed envelopes, and then mailed them. In addition to this, a newspaper advertisement was arranged for by the committee. It was this co-operative effort on the part of the Lord's people that resulted in such an encouraging attendance at our public meeting.

In addition to those witnessed to through the film there were many who, while they could not attend the meeting, sent in for a copy of the "Life After Death" booklet, using the postcard attached to the tract which advertised the meeting. There were also a few who responded to the newspaper advertisement by requesting a copy of the booklet. So through this single effort many seeds of truth were scattered in the Bowling Green area, and now we must all wait on the Lord to give the increase.

We were reminded in one of the discourses at this blessed convention that the spirit of co-operation is the spirit of the Lord. Our public meeting was an evidence of how true this is. Another thing we were reminded of by one of our speakers was that the Lord's people are pictured in the Bible as watchmen. At this public meeting it was the privilege of us all, as watchmen of the Lord to proclaim loudly and clearly the glorious Gospel of Christ. How thankful we were for this session of the convention!

... That They May See Your Good Works"

The brethren also had the opportunity of letting their light shine all week to those who were employed at the university. It must have been an unusual sight to those who helped to check the brethren in upon their arrival to observe the joy and love with which the brethren greeted one another. As the week passed, it was noted by many how pleasant the employees were to us, greeting us with warm smiles, and being helpful and considerate. The warmth and love of the brethren must have "rubbed off," as on the last morning some of the employees expressed how happy they had been to get acquainted with us, and hoped we would return. Another girl in the cafeteria embraced and kissed several of the sisters, bidding them goodbye. Thus the brethren, as they came into contact with the university personnel were a living witness.

How glad it makes us to realize that we had aroused in others the spirit of love and kindness—surely they will be blessed for the many "cups of cold water" that they gave to the Lord's little ones during this convention!

Elders' Meeting, and Convention Business Meeting

Tuesday evening was set aside for the meeting of the elders, of whom seventy-one were present. At this meeting the convention treasurer presented a financial report for the past year, and a budget for the current year. A general report on the harvest work was given, and the C. O. Committee also rendered a report of its work for the year past.

The convention committee submitted its findings relative to possible convention sites for the 1973 convention. Unfortunately, we learned that we will not be able to return to Western Kentucky next year.

The following morning the annual business meeting was held, attended by all at the convention. The treasurer gave

his financial summary to this larger group, and the convention also received a report of the general work and the various methods of disseminating the truth. The delegates at large were informed of the possible sites for next year's convention, and after discussion voted to leave to the convention committee the matter of deciding the location. They also re-elected the present convention committee to serve for another year.

Both of these meetings are very important to those concerned, as they provide an opportunity for any in attendance to offer helpful suggestions or to give expression to their views, and otherwise to take active part in the proceedings of the convention.

"Yield Yourselves unto God!"

If it can be said that there is a particular event which could be designated the high point of any such gathering of the Lord's people, it would surely have to be the immersion service, at which the newly consecrated symbolize the dedication of their lives to the Lord. On Wednesday evening the baptismal talk was given in the main auditorium, and then the entire convention moved across the street to the recreation building, in the swimming pool of which the immersion service was conducted.

As the brethren who were gathered about raised their hearts and voices in songs of praise and dedication to the Lord, one sister and two brethren were immersed, thus giving public witness to the fact that they had given themselves wholly to the Lord, henceforth to follow in the sacrificial steps of the Master. What a marvelous moment this is in the lives of these dear ones! And as each of these thus symbolized their consecration to be dead with Christ, that they might be made alive with him, many of those watching silently renewed their own consecration to the Lord.

Thus, in this simple ceremony, a few more were welcomed into the happy family of God, to become prospective members of that little flock who shall ultimately be joined with their Lord in kingdom glory.

Greetings to the Convention

The brethren at the convention were richly blessed by the many messages of greetings which were sent from various parts of the world. Certainly this gave the feeling that many besides those in actual attendance were lifting up their hearts and voices in prayer to our Heavenly Father on behalf of the convention. Many of these mentioned that through the program printed in *The Dawn* they were following the various sessions, and joining in them in spirit. These messages of greetings reached the brethren at the convention from:

The British Isles; France; Germany; Italy; India; Greece; Australia; New Zealand; Canada; and from individuals and ecclesias all over the United States. This truly increased our bond of fellowship with those of like precious faith and kindred minds. It helped to make the convention the feast of joy which it truly was.

"Come Before His Presence with Singing"

Music was an important part of this year's convention. The opening discourse mentioned how the sentiments of hymn number 253 were especially fitting as the brethren met together, particularly with a few changes:

"Safely through another year
God has brought us on our way,
Let us now a blessing hear,
Waiting in his courts today.
Week of all the year the best,
Emblem of eternal rest.
Week of all the year the best,
Emblem of eternal rest."

That spirit of gratefulness continued throughout the week, and was reflected in the music of the convention.

As observed earlier, the auditorium at Bowling Green was particularly well-constructed acoustically, and the friends responded with enthusiastic singing. The evening vesper services were held in a convenient and comfortable location, and many unusual and well-performed special numbers were provided by the brethren from all over the United States and Canada. These evening vespers were well attended, as many of the brethren chose these services as a pleasant and relaxing way to end each day of blessing.

The participants in the vespers ranged from a group of children, aged 5-7, through groups of adults, with every age group represented. There were solos, duets, trios, quartets, large choral groups, and informal groups of our young brethren that sang to the accompaniment of guitars. There were violin solos, psalms read and sung. All were efforts to praise the Lord.

The music of the convention perhaps reached its zenith in a special half-hour program just before the closing discourse. The program traced the progress of music as it developed during the Gospel Age. The progression began with a song as it would have been sung by the apostles in our Lord's day. Then came an old Italian hymn sung and played as a trio of voice and instruments from the middle of the age, a duet of violin and voice performing Bach's "Jesu, Joy of Man's Desiring," and a group of young adults singing a song of a hundred years ago.

The program was intended to draw us closer to our brethren as they lived and served the Lord throughout the entire Gospel Age. And it did just that. This special program ended with the entire convention standing and singing together "How Great Thou Art." The blessed sound of those voices was an indication of the joy that was in each

heart. It was our prayer that the Lord would accept our singing and music as an offering of praise and thanksgiving.

Plans for a General Convention, 1973

Many brethren put forth much effort to attend the 1972 General Convention at Bowling Green. While for some, stepping into an air-conditioned car at their doorstep and traveling super-highways had indeed replaced the weary feet along the dusty road to Emmaus, still for many it was not quite so easy. One 92-year-old brother rode for two days and two nights without sleep to attend. Another encountered delays and inconveniences in his plane trip which added many hours to his travel, to be just one day at the convention.

Some from farms had to make special preparation for the care of their crops and animals during their absence. One brother had to get "the hay put up" before he could leave. Some brethren traveled for ten days from the easternmost tip of Newfoundland. No wonder that one of them implored at a testimony meeting to be remembered at the throne of grace "when you crumble your incense." But whatever the inconveniences encountered, the consensus of opinion was undoubtedly summed up in another testimony, "It wasn't too far, and it didn't cost too much to come to this convention!"

Since returning home, we have learned that arrangements have been made to hold the 1973 General Convention at Calvin College in Grand Rapids, Michigan, July 28-August 2. Why not start now making plans to attend, to receive and to give a blessing? □

"Scene" at the Convention

The brother installing the special equipment in the auditorium that he brought along for the use of the hard of hearing.

—oOo—

The small child peacefully sleeping on her mother's shoulder during the discourse.

—oOo—

Little groups of the friends sitting or standing in small circles with open Bibles—talking, listening, discussing.

—oOo—

An 87 year-old sister from California in happy, animated discussion between sessions.

—oOo—

The rapt attention of the brethren as they listen intently to the speakers in the large auditorium.

—oOo—

During one of the talks—a little girl peeking shyly through the stage curtain!

—oOo—

The surprised joy on the faces of the parents of the sister who made a last-minute decision to symbolize her consecration.

—oOo—

Happy little children in twos or sixes, hurrying about the halls, the lobby—but especially toward the dining room.

—oOo—

Brethren seated at the lobby tables, writing messages of love and encouragement to the absent ones.

The quietly happy crowd anticipating the evening musical programs at the vesper services.

—oOo—

People with trays laden with food, victors over the “scramble” system, stopping happily to chat.

—oOo—

The girls, no less, defeating the boys at basketball (19 players on each side!)

—oOo—

There was the gathering of several “clans”—numbering from eighteen on down—a good evidence of faithful witnessing in the home.

—oOo—

Fifty-two happy children scampering madly into the labyrinths of the Mammoth Cave for a “self-guided tour.” Surprisingly, all found their way out!

—oOo—

The “old-time” brother who had consecrated in 1904.

—oOo—

The three-year-old who sang “Jesus Loves Me” at a testimony meeting.

—oOo—

The Canadian brother who explained, when stopped by a U. S. border guard, that he was going to attend a Bible Students Convention, and received the reply: “‘Frank and Ernest’? Oh, yes, I listen to them—have a nice trip and enjoy the convention.”

—oOo—

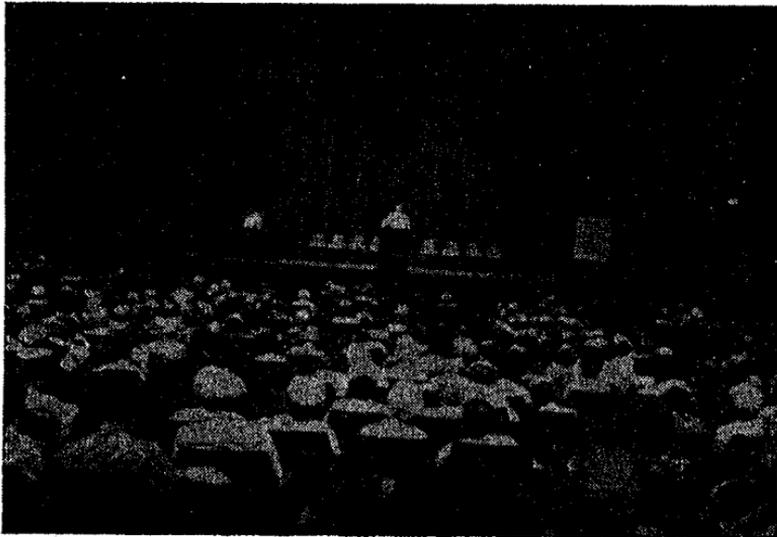
The brother who testified that “the Truth is DYNAMITE!”

—oOo—

And the sister who said her trials have drawn her closer to the Lord, and to the brethren.

—oOo—

Happy people!



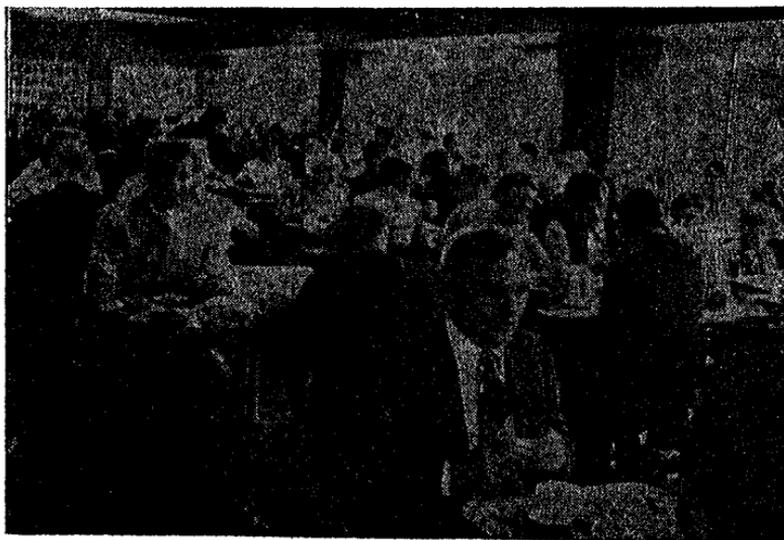
Two Views of the Auditorium



Two Vesper Service Scenes



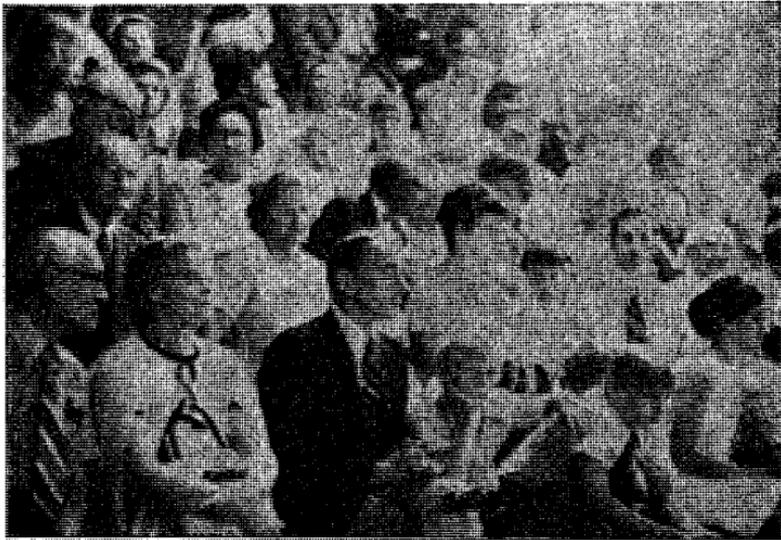
Some Children—Singing and at Class



Two Scenes at the Cafeteria



The Book Table and More Children



Scenes at the Immersion Service

Encouraging Letters

From Greece

Dear Brethren of the Dawn: Greetings in our Redeemer's name! By the Lord's grace we stand fast in the faith once delivered unto the saints. From Brother Hatgis we received your check for printing the booklet, "God Has a Plan." We appreciate greatly your labor of love, and pray that the Lord may bless and use you as "Vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (II Tim. 2:21) We are having a blessed time with Brother Hatgis. Occasionally an elder accompanies him in visiting classes and isolated brethren. We greatly appreciate the labor of the American visiting pilgrims, and we thank our Heavenly Father for the spirit of sacrifice in crossing oceans to help the body members of Christ grow in grace and to

stand fast, especially in this crucial time through which we are going. Our class voted to send you our Christian love, and we express our appreciation for your co-operation in heralding the good tidings to the groaning creation. The letters we receive from every strata of life shows that the common people love the truth, but the fetters of the creeds hold them in slavery of mind. Our hearts earnestly pray for the kingdom to liberate the people so they can know and serve the true and living God, through Christ the Redeemer and Savior. We pray that our co-operation and our mutual love in the kingdom message may redound to honor and glorify our Heavenly Father's name. Yours in the blessed hope.—The Athens Ecclesia, by the elders D. Kastanis; H. Gonos; M. Ferizis.

Weekly Prayer Meeting Texts

OCTOBER 5—"Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Hebrews 12:3 (Z. '04-38 Hymn 167)

OCTOBER 12—"Consider the lilies of the field, how they

grow."—Matthew 6:28 (Z. '04-37, 38 Hymn 233)

OCTOBER 19—"Freely ye have received, freely give."—Matthew 10:8 (Z. '04-78 Hymn 225)

OCTOBER 26—"Casting all your care upon Him; for He careth for you."—I Peter 5:7 (Z. '04-237 Hymn 104)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

BURTON BROWN			
Minneapolis, Minn.	Oct. 3		
Winnipeg, Man.	5		
Prince Albert, Sask.	7, 8		
Porcupine Plain, Sask.	10		
Melfort, Sask.	11		
TUNIS GERY			
Sacramento, Calif.	Oct. 4		
Boise, Ido.	6		
Clarkston, Wash.	10		
Spokane, Wash.	13		
Wenatchee, Wash.	17		
Seattle, Wash.	19		
Tacoma, Wash.	21		
Bremerton, Wash.	23		
Salem, Ore.	25		
Chico, Calif.	27		
GEORGE M. JEUCK			
Sayville, N. Y.	Oct. 1		
A. H. KRUMPOLT			
Buffalo, N. Y.	Oct. 1		
Cotawissa, Pa.	15		
R. J. KRUPA			
Pottstown, Pa.	Oct. 1		
Cincinnati, Ohio	14, 15		
Milwaukee, Wis.	21, 22		
M. C. MITCHELL			
New London, Conn.	Oct. 15		
K. M. NAIL			
Minneapolis, Minn.	Oct. 3		
Winnipeg, Man.	5		
Prince Albert, Sask.	7, 8		
Porcupine Plain, Sask.	10		
Melfort, Sask.	11		
GEORGE PASSIOS			
Pottstown, Pa.	Oct. 1		
HARRY PASSIOS			
Milwaukee, Wis.	Oct. 1		
Wausau, Wis.	2		
Withee, Wis.	3		
Minneapolis, Minn.	4		
St. Joseph, Mo.	6		
Kansas City, Mo.	8		
Muskogee, Okla.	9		
Muldrow, Okla.	10		
Fayetteville, Ark.	11		
Cincinnati, Ohio	14, 15		
Lynchburg, Va.	18		
Richmond, Va.	19		
Norfolk, Va.	20		
Baltimore, Md.	22		
Washington, D. C.	23		
Pottstown, Pa.	24		
Yark, Pa.	25		
Allentown, Pa.	26		
New York, N. Y.	29		
E. K. PENROSE			
West Newton, Pa.	Sept. 27		
Cotawissa, Pa.	28		
Springfield, Mass.	Oct. 1		
North Brookfield, Mass.	3		
Hartford, Conn.	4		
New Haven, Conn.	5		
New Bedford, Mass.	6		
Boston, Mass.	8		
Portland, Me.	9		
Toronto, Ont.	11		
Chatham, Ont.	12		
Bay City, Mich.	13		
Detroit, Mich.	15		

Pontiac, Mich.	16	Ft. Lauderdale, Fla.	30
Nashville, Tenn.	23	Miami, Fla.	31
Birmingham, Ala.	24	H. J. TIEMEYER	
Louisville, Ala.	25	Philadelphia, Pa.	Oct. 8
St. Petersburg, Fla.	27	F. S. WASSMANN	
Orlando, Fla.	29	Allentown, Pa.	Oct. 8

1972 CONVENTION ON TAPE

The Dawn Recorded Lecture Service now has various sessions of the 1972 General Convention available, on tape, for distribution on a loan basis. The tapes are either reel-to-reel or cassettes. If you would like to subscribe to this free service write to us. Two tapes are sent initially; when these are returned two additional tapes are automatically sent. This continues until it is requested that the service be discontinued. The tapes may also be purchased. Reel-to-reel are \$4.00 each, cassettes are \$3.00 each.

1973 GENERAL CONVENTION—DATE AND PLACE

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

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

NOVEMBER SPECIAL: On Sunday, November 19, "Frank and Ernest" will discuss "Our Day in Prophecy." This subject should be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Conventions

ANTIOCH, CALIF., Sept. 30-Oct. 1—Sun Valley Shopping Center, Concord. Mrs. Rose Knockaert, 18 Bergum Ct., Pleasant Hill, Calif. 94523

BUFFALO, N. Y., Sept. 30-Oct. 1—Unity Temple Lodge, 1940 Niagra St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

GRAND RAPIDS, MICH., Sept. 30-Oct. 1—Walker Junior High School, 4252 3 Mile Road, N. W., Mrs. Bernard Fuerst, 804 Conger N. E., 49505

MINNEAPOLIS, MINN., Oct. 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 2601 Fillmore St., N. E., 55418

PIQUA, OHIO, Oct. 1—YWCA Building, 418 N. Wayne. Mrs. I. J. Peddemors, 222 Walker St., 45356

POTTSTOWN, PA., Oct. 1—YWCA Building, 315 King St. Mr. Byron S. Van Horn, 1101 North Evans St., 19464

SPRINGFIELD, MASS., Oct. 1—East-field Mall, Boston Road, Route 20. Mrs. Gladys Zielinski, 232 Shoemaker Lane, Agawam, Mass. 01001

PRINCE ALBERT, SASK., Oct. 7, 8—Parkland Hall. Mrs. Janet Jinjoe, 428 13th Street, East.

CINCINNATI, OHIO, Oct. 14, 15—Masonic Temple, Social Room 3, 317 E. Fifth St. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374

SAN LUIS OBISPO, CALIF., Oct. 14, 15—100F Holl, 520 Dana St. Mrs. Elmer Nard, 1235 Peach St., No. B, 93401

CLEVELAND, OHIO, Oct. 15—Masonic Temple, 3615 Euclid Ave. Mrs. I. M. Cipperley, 911 Roanoke Rd. 44121

NEW LONDON, CONN., Oct. 15—(New Address) Mohegan Community College, Mahan Dr., Norwich, Conn. Mrs. Mary Morrison, 28 Denisan Ave., Groton, Conn. 06340

PONTIAC, MICH., Oct. 15—YWCA Building, 269 W. Huron St. Mrs. Ora Lockwood, 110 South Blvd., W. Rochester, Mich. 48063

MILWAUKEE, WISC., Oct. 21, 22—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14th Street 53221

WACO, TEX., Oct. 21, 22—Holiday Inn, 4909 West Waco Drive. Mrs. J. B. Hillhouse, Rt. 1, Box 81-K, China Spring, Tex. 76633

CHICAGO, ILL., Oct. 22—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

BUFFALO, N. Y., Oct. 29—Unity Temple Lodge, 1940 Niagra St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

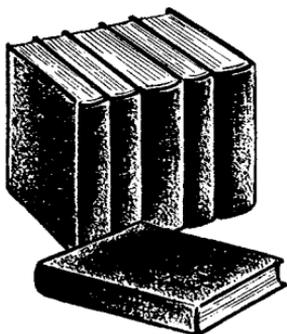
DETROIT, MICH., Oct. 29—Northwest Branch YWCA, 25940 Grand River. Mr. Daniel Kaziak, 17559 Annchester Rd. 48219

ORLANDO, FLA., Oct. 29—American Federal Savings and Loan Building, 455 S. Orange Ave. Mrs. S. W. Jeuck, 1910 Hillcrest St. 32803

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

PHOENIX, ARIZ., Dec. 30, 31

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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