

a herald of Christ's presence

THE DAWN

"I WILL SHAKE ALL
NATIONS, AND THE
DESIRE OF ALL
NATIONS SHALL
COME."

--Haggai 2:7

October 1964

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The End of the World

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—I John 2:15-17

"THE world passeth away," our text declares. This is one of the fundamental teachings of the Word of God. It is also clearly taught in the Bible that the end of the world is associated with the second coming of Christ. However, after the apostles fell asleep in death crude notions developed concerning both the second coming of Christ and the prophetic end of the world. These erroneous views failed to take into consideration the great basic truth of the Scriptures that the return of Christ was to usher in what the Apostle Peter described as "times of restitution of all things, which," he declared, "hath been spoken by the mouth of all his [God's] holy prophets since the world began."—Acts 3:19-21

The view developed that when Christ returned this literal planet upon which we live would be burned up; that faithful Christians living at the time would be taken to heaven, and the remainder of mankind consigned to an eternity of torture. Obviously, the horrors in terms of human suffering thus brought about would be a million times worse than man could possibly inflict upon himself through the misuse of hydrogen power. And yet professed Christian people tried to believe it and accept it as an evidence of God's wisdom and justice.

The teachers of most false theories pertaining to the doctrines of Christianity find something in the Bible by which

they attempt to prove their theories. So it was with this misconception of the prophecies pertaining to the end of the world. The Bible does teach that with the return and second presence of Christ there would be a great upheaval of human society. This is variously described as "a time of trouble," "great tribulation," and a time when there would be "distress of nations, with perplexity."—(Dan. 12:1; Matt 24:21, 22; Luke 21:25, 26) The Bible clearly teaches that this great "time of trouble" would result in the overthrow of all selfish human institutions, political, financial, and religious, and that in the process this would involve world-wide chaos, suffering, and loss of life.

The prophecies describe the ultimate and complete result of this holocaust as the "end of the world," for it will be the end of man's misrule over the earth. In the place of this selfish and sinful misrule comes the full establishment of the long-promised kingdom of the Messiah, which, in its thousand-year rulership over the people, will lead to the doing of God's will on earth, even as it is now done in heaven.—Matt. 6:10

One important fact lost sight of by those who perpetrated the Dark-Age misconception of the end of the world was that God had created this earth to be man's eternal home, and that his design was that man would live on it forever. Assurance is given us of this by the Lord, through the Prophet Isaiah. We quote: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45:18

Symbolic Language

The word "earth" is often used in the Bible in a symbolic or figurative sense to denote the association of people who inhabit the planet. Just a brief glance at some of the instances in which the word "earth" is thus used will suffice to prove this point. Take, for example, a statement found in Daniel 7:23. Here a great beast, which most students of the Bible understand as depicting the old Roman Empire, is said to "devour" the whole earth. Obviously no beast, symbolic, or otherwise, has ever, or ever will, devour the literal earth. The thought simply is that this unholy, beast-like kingdom appropriated to itself all the resources of the people to further its own selfish purposes.

Zephaniah 3:8 is another prophecy in which we are told that the earth is devoured, but the circumstances are quite different. We quote: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, "zeal"]."

Here again the earth is shown to be "devoured," not by a beast, but by the "fire" of Jehovah's jealousy, or zeal, as it is in the Hebrew text. In Isaiah 9:6, 7 this same Hebrew word is translated "zeal" in the statement, "The zeal of the Lord of hosts will perform this." In this prophecy we are told of the birth of Jesus, and that of the increase of his government and peace there would be no end. It is the establishment of this righteous government in the hands of the foretold Messiah that is said to be accomplished by the zeal of the Lord of hosts. In order for this to be done the "kingdoms of this world," symbolized in Zephaniah 3:8 by the "earth," must be destroyed; and appropriately, they are said to be "devoured," or destroyed by the "fire" of God's zeal, for it is in preparation for the establishment of the messianic kingdom.—Rev. 11:15

In the verse following this prophecy of the devouring of the symbolic earth, we are informed that then the Lord will turn to the people "a pure language," that they might all call upon him, to serve him with one consent. (vs. 9) This clearly shows that after the symbolic "earth" is "devoured" the people will still be living on the literal earth, and that they will be enlightened by the Lord and have the opportunity of serving him. It is not, then, the literal earth that is devoured; therefore this text shows again that the earth is sometimes used symbolically in the prophecies.

Another interesting instance is found in the 46th Psalm. Verses 2 and 3 read, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." When Jesus said that at the time of his second presence there would be "distress of nations with perplexity," he illustrated

the situation by likening it to the roaring of the sea and the waves.—Luke 21:25

In Isaiah 17:12, 13 a similar symbolism is used, and an explanation given. We quote: "Woe to the multitude [margin, or, **noise**] of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty [margin, or, **many**] waters. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing [margin, or, **thistledown**] before the whirlwind."

From this it is evident that the roaring of the sea and the waves is symbolic of the restless, chaotic state of the nations and people of the earth, which increases in intensity until the symbolic earth is removed in the great time of "tribulation." This thought is suggested in the 6th verse of Psalm 46, which reads, "The nations raged, the kingdoms were moved: he uttered his voice, the earth melted." (R. V.) Here, instead of "mountains" being carried into the midst of the symbolic sea, as in verse 2, it is the "kingdoms" that are removed. And instead of the "earth" being "removed," it is "melted."

But the literal earth is neither removed nor melted, for the conclusion of this wonderful prophecy reads, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (R. V.) Here the point to notice particularly is that after the symbolic earth is "removed," and "melted," the literal earth is still the scene of action, and God's name is exalted in it. This exalting of God's name throughout the earth will be the work of the messianic kingdom.

In the New Testament

In the New Testament one of the Greek words which is translated "world" is **aion**. The word **aion** simply means age, or period of time. It is this word that is used by the apostles, as quoted in Matthew 24:3 when they asked Jesus, "What shall be the

sign of thy coming, and of the end of the world [age]?" The sign which Jesus gave, therefore, in answer to this request, is not a sign that the burning up of the literal earth is near, but that we have reached the end of the present age. Outstanding among these signs is the "great tribulation" already referred to, and without doubt we are now witnessing the development of the foretold "distress of nations, with perplexity." Already, as Jesus foretold, the human race is threatening its own destruction.

What this means is that it is given to us to be living at a time when an age in the divine plan is coming to an end. It is a transition period, during which Satan's rule over the earth will finally be replaced by the authority and rulership of the kingdom of Christ. This is why, as Christians, we should not fear, at this time when the world is filled with fear, because we know that the Lord's plans are being carried out, and that soon the desire of all nations will come, and there will be peace, joy, and everlasting life for all who will avail themselves of them.—Haggai 2:7

Man's Social Order

The Greek word **kosmos** is also used in the prophecies pertaining to the end of the world. This word simply means order, or arrangement. It has nothing to do with the literal earth on which we live. It is this word that is translated "world" in our text, which assures us that the world is to pass away because of its selfish, sinful nature. Jesus said concerning this same humanly constituted social order, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33

In II Peter 3:5, 6 we are informed that a "world" passed away at the time of the Flood. The spiritual and material aspects of that pre-Flood world are symbolized as "heavens" and "earth." Much in God's material creation is used symbolically in the Bible. The sun, for example, is used to symbolize the health and life-giving powers of the Messiah, during the time of his reign for the blessing of the people. We read "the Sun of righteousness shall arise with healing in his wings." (Mal. 4:2) We read concerning Christ's true followers, the "wheat" in the Parable of the Wheat and the Tares," that they shall "shine forth as the sun in the kingdom of their Father."—Matt. 13:43

The literal heavens and earth bear a very vital relationship to each other. Life on the earth is largely subject to the influences of the heavens; that is, the sun, the moon, and the stars. The tides and seasons are thus controled. It is because of this relationship that the Lord uses them to symbolize a social order.

Throughout all human experience higher or spiritual powers have exerted more or less influence over the human race. Satan and the fallen angels, although invisible to mankind, nevertheless through deception have misdirected the people, particularly away from God. This unholy influence has been exercised mostly through false religious systems. These together constituted the "heavens" which ceased to rule at the time of the Flood. The "earth" of that time constituted the material arrangements of men whereby they lived and worked together. The Flood brought an end to these arrangements and, so far as that world was concerned, to most of the people, Noah and his family being the only exception.

The literal earth was not destroyed by the Flood, and soon after the Flood, Satan again began to exercise his influence in the affairs of men. The historical records of the Bible, and secular history as well, reveal the many forms of false worship which have lured the people away from the true worship of God, the great and loving Creator of the Bible. So there has been another symbolic heavens which, in myriads of unholy ways throughout the centuries, has influenced the minds of the people, and has had a bearing on their civil and political arrangements.

Peter, in his symbolic description of the ending of the present social order, describes it as the passing away of "the heavens and the earth which are now." We quote: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." (II Pet. 3:7) Verse 10 reads, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The "fire," the "great noise," and the "fervent heat" of this

prophecy are all symbolic. Some have suggested that since it was literal water that destroyed the first world, it is literal fire which will destroy "the heavens and the earth, which are now." But this does not necessarily follow. The more complete prophetic testimony on the point employs a number of other symbols, such as earthquakes, storms, whirlwinds, floods, etc. Besides, the mighty armies of the nations are shown to have a part in the destruction of the present kosmos, or social order. In nonsymbolic language that which brings about the end of the world is described by Daniel as "a time of trouble," and by Jesus as "great tribulation." (Dan. 12:1; Matt. 24:21, 22) To consider Peter's prophecy alone, and insist that it refers to literal fire, would be restricting our understanding of all that is involved.

God's New World

After describing the passing away of "the heavens and the earth, which are now," Peter continues: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) The reason the present world is passing away is because selfishness and evil are the predominating motives which largely influence most of its activities. But God has promised to establish a new world, "new heavens and a new earth, wherein dwelleth righteousness."

Peter says that it is according to God's promise, or because God has promised it, that we look for the new heavens and new earth. This promise is recorded by the Prophet Isaiah. We quote: "Behold, I [the Lord] create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man who hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit;

they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”—Isa. 65:17-22

It is important to notice in this prophecy that the creating of new heavens and a new earth is associated with the creating of a new Jerusalem. The Lord said, “Be glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.” (vs. 18) Many centuries later the Apostle John was given a vision of the fulfilment of this prophecy, and he also saw the new heavens and new earth associated with the new Jerusalem. John wrote, “And I saw a new heaven and a new earth: . . . and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”—Rev. 21:1,2

One of the “angels” used by the Lord to show John the wonderful symbolism of Revelation said to him, “Come higher, I will show thee the bride, the Lamb’s wife.” And then we read, “And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.” (Rev. 21:9,10) From this it is clear that the new Jerusalem is “the bride, the Lamb’s wife.” The “bride” of Christ is the church of Christ, made up of his faithful, sacrificing followers. We are informed also that the Lord God and the Lamb are the temple in this city, and that the glory of the Lord and the Lamb are the light thereof.—vss. 22, 23

Here, then, we have the new spiritual rulership of the messianic kingdom. It is the “Lamb” and his bride functioning by the authority of the true God of heaven and earth. This is the new “heaven” of promise. We are told that “the nations . . . shall walk in the light of it,” and that the kings of the earth will bring their glory into it; that is, they will yield up whatever supposed glory and authority they possessed, and become subject to this new authority.

The new “earth” will, to begin with, consist of the resurrected Ancient Worthies, as “princes in all the earth.” (Ps. 45:16) As the work of the new kingdom continues, eventually all mankind, except those who prove to be incorrigible, will become

a part of that new social order here on earth, functioning in accord with the divine will as it will emanate from the new "heaven," and be interpreted and administered by the "princes in all the earth." This new arrangement will mean that God is again favoring his human creatures; that he is, symbolically speaking, dwelling with them. Verse 3 of Revelation 21 mentions this: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God."

When, through the Prophet Isaiah, the Lord promised to create "new heavens and a new earth," assurance was given that there would come as a result a greatly increased life span for the people. "There shall be no more thence an infant of days," the Lord said, and one that dies at a hundred years of age, will be but as an infant. The Lord likened the days of his people at that time to the days of a tree, the reference being to the durability of the ancient cedars of Lebanon and other sturdy and long-living trees.

But when John, in vision, saw the fulfilment of this wonderful promise of the new heaven and new earth, human longevity was seen to take on a new dimension. Revelation 21:4 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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—vss. 4, 5

This wonderful new social order of tomorrow will in reality be the kingdom of Christ. It will have both its rulers and its subjects. Its great objective will be to establish divine righteousness throughout the earth, and to destroy sin and death. It is for this objective that we pray in those wonderful words of the Master, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Ere this prayer can be fully answered, the present world must come fully to an end. It is even now disintegrating, and because of this we look up, and lift up our heads, knowing that our redemption [deliverance] draweth nigh.—Luke 21:28

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Tuesdays and Thursdays, 1:00 p.m.
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Sundays, 3:30 p.m.

ARKANSAS

El Dorado KTVF-TV Channel 10
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Jonesboro KAIT-TV
Sundays, (Time and channel to be announced.)
Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KAIL-TV (Time and day to be announced.)
San Jose KNTV-TV
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FLORIDA

Orlando WESH-TV Channel 2
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St. Petersburg WSUN-TV Channel 38
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IOWA

Des Moines KRNT-TV Channel 8
Sundays, 8:30 a.m.
Ottumwa KTVO-TV Channel 3
Sundays, 7:30 a.m.

KANSAS

Salina KSLN-TV
Sundays, (Time and channel to be announced.)

KENTUCKY

Lexington WKYT-TV Channel 27
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LOUISIANA

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Springfield WHYN-TV Channel 40
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MICHIGAN

Grand Rapids WZZM-TV
Sundays, 10:30 a.m.
Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.
Kalamazoo WKZO-TV Channel 3
Sundays, 8:30 a.m.

MINNESOTA

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

MISSISSIPPI

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Tupelo WTUV-TV Channel 9
Mondays, 12:30 p.m.

MISSOURI

Kansas City WDAF-TV Channel 4
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Springfield KYTV
Sundays, (Time and channel to be announced.)

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NEVADA

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Oakhill WOAY-TV Channel 4

Sundays, 7:30 a.m.

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Sundays, 7:30 a.m.

WUHF-TV Channel 18

Sundays, 3:30 p.m.

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Sundays, 12:00 p.m.

Thompson, Man. CESM-TV

Sundays, 5:30 p.m.

ALABAMA					Indianapolis					WIBC 1070 10:30 a.m.				
Decatur	WMSL	1400	10:05	a.m.	Muncie	WLBC	1340	8:45	a.m.					
Haleyville	WJBB	1230	10:05	a.m.										
ARIZONA					IOWA									
Phoenix	KUEQ	740	8:30	a.m.	Clinton	KROS	1340	7:15	p.m.					
ARKANSAS					KANSAS									
Jonesboro	KBTM	12:30	10:05	a.m.	Goodland	KLOE	730	7:45	a.m.					
CALIFORNIA					KENTUCKY									
Chico	KPAY	1060	10:35	a.m.	Bowling Green	WLBJ	1410	10:05	a.m.					
El Centro	KICO	1490	10:30	a.m.	Louisville	WAVE	970	8:15	a.m.					
Los Angeles	KGLM	740	10:00	a.m.	Newport	WNOP	740	9:00	a.m.					
Los Angeles	K8IG(fm)	104.3	9:00	a.m.	Winchester	WWKY	1380	10:30	a.m.					
Napa	KVON	1440	10:35	a.m.										
Redding	KVCV	600	7:45	a.m.	MAINE									
San Diego	XER8	1090	9:45	a.m.	Bangor	WABI	910	12:00	noon					
San Francisco	KSAY	1010	9:45	a.m.										
Santa Clara	KGBA		10:35	a.m.	MASSACHUSETTS									
Tulare-Visalia	KCOK	1270	10:35	a.m.	Marlboro	WSRO	1470	12:05	p.m.					
COLORADO					New Bedford	WBSM	1420	10:45	p.m.					
Denver	KIMN	950	9:30	a.m.	Orange	WCAT	1390	9:15	a.m.					
Fort Collins	KZIX	600	10:05	a.m.										
Pueblo	KDZA	1230	10:05	a.m.	MICHIGAN									
DELAWARE					Detroit	CKLW	800	6:00	p.m.					
Wilmington	WTUX	1290	10:15	a.m.	Grand Rapids	WMAX	1490	9:00	a.m.					
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Washington	WOL	1450	11:00	a.m.	MINNESOTA									
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Tampa	WFLA	970	9:30	a.m.										
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ILLINOIS					Waynesboro	WABO	990	2:00	p.m.					
Chicago	WEAW	1330	10:00	a.m.	MISSOURI									
LaSalle	WLPO	1220	9:45	a.m.	Joplin	WMBH	1450	6:05	p.m.					
West Frankfort	WFRX	1300	9:15	a.m.	Farmington	KREI	800	9:00	a.m.					
INDIANA					Kansas City	KCMO	810	9:35	a.m.					
Gary-Hammond	WJOB	1230	8:30	a.m.	MONTANA									
					Miles City	KATL	1340	9:15	a.m.					

BROADCAST SCHEDULE

NEBRASKA

Grand Island KRGJ 1430 10:15 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 8:00 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KYMN 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:05 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGN 9:05 a.m.

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:15 p.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa CKLB 1350 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR OCTOBER

4—"The Seed of Blessing"

18—"The Last Days"

11—"Increasing Faith"

25—"A Rich Man in Hell"

LESSON FOR SUNDAY, OCTOBER 4

The Pastoral Epistles

GOLDEN TEXT: "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned."
—1 Timothy 1:5

I TIMOTHY 1:1-11

PAUL'S letters to Timothy and Titus are often referred to by scholars as "pastoral epistles." He speaks of both of these consecrated followers of the Master as his "sons" in the faith. They were, by comparison with Paul, young men, and doubtless he was hopeful that they would continue on with the ministry of the Gospel long after he had finished his course in death.

In the epistles Paul stresses the importance of sound doctrine, of preserving order in the church through the proper election of faithful servants, and of maintaining a high standard of righteousness among the brethren. These instructions are good for all the Lord's people, and especially important for those who are leaders and teachers in the church.

Paul mentions some very important points in this lesson. Timothy was to see to it that

those in Ephesus taught no other doctrine than the truth they had heard from Paul. This, of course, was the Gospel of Christ, which is "the power of God unto salvation." (Rom. 1:16) This was the message which Paul preached everywhere he went. The Gospel of Christ, properly and fully presented, includes a presentation of the wonderful prophecies and promises of the Old Testament concerning the coming of the Messiah, his miraculous birth, his ministry, his sacrifice for sin, his resurrection from the dead, and his return to establish his kingdom for the blessing of all the families of the earth.

All of these points—and there are more—constitute the sound doctrine of the Gospel, the glad tidings of great joy proclaimed by angels the night Jesus was born. Nor should a faithful servant of the Lord ever become weary of presenting such a satisfying and glorious message. They should be, as one of our hymns

states, delighted to "repeat the story o'er and o'er."

Paul told Timothy not to give heed "to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." There have been those in every part of the age who have associated with the Lord's people, apparently accepting the Gospel, yet whenever possible have endeavored to introduce "fables," or unproved theories, and other worthless ideas among the brethren. Any theories, speculations, or traditions which cannot be proved by a "thus saith the Lord" are unprofitable for discussion among the Lord's people.

In the Early Church one of the troublesome teachings was that Christians should practice the ordinances of the Law, such as circumcision, and to feel themselves still bound by the Law in other respects. It was difficult to combat teachings of this nature without appearing to be against the Law of God. But Paul uses a good approach by explaining that the Law was not made for righteous persons, but for sinners. One who loves God, and is dedicated to doing his will and to laying down his life in the service of others, does not need to be told that he must not commit murder and must not steal.

The Golden Text sums up the matter very nicely: "The end of the commandment is love out of

a pure heart, and of a good conscience, and of faith unfeigned." "The end of the commandment," that is, the result of the commandments, should be love—love for God and for man. Quoting from Moses, Jesus summed up the intent of all the commandments as being wholehearted love for God, and love for our neighbors as we love ourselves.

And Jesus carried the thought of love in the Christian life even further when he said, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) Jesus' love led him to lay down his life for us, and for the world also. And if we come under the control of the same love, it will cause us to lay down our lives for the brethren.

Thus we will be planted together with Jesus in his sacrificial death, and if faithful until death, will be in the likeness of his resurrection. The purpose of this is that we might live and reign with Christ for the blessing of all mankind. This great truth is a part of the Gospel of Christ.

QUESTIONS

Why are Paul's letters to Timothy and Titus called pastoral epistles?

What should always be the message proclaimed by God's servants?

Is there any value in speculation?

Are Christians under the Law?

Explain the Golden Text in the answer to the last question?

Salvation for Sinners

GOLDEN TEXT: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Timothy 1:15

I TIMOTHY 1:12-17; 2:1-7

THE Apostle Paul was ever grateful for the love and mercy of God which had been extended to him through Christ Jesus. He had always been a sincere servant of God, but prior to his miraculous conversion on the Damascus road he had been a bitter persecutor of the Lord's people. And while he had done this in ignorance, verily thinking he was doing God a service, he looked back upon this phase of his life with humiliation. In our lesson he refers to himself as the chief of sinners.

The Golden Text states that Jesus came into the world to save sinners. This is in agreement with what Jesus said to Nicodemus: "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already." (John 3:17, 18) All mankind is condemned to death through the transgression of our first parents. The only way to be released from

that condemnation is through belief in Christ, and obedience to the will of God as expressed through Christ.

Many have erroneously limited the grace of God through Christ in their insistence that the opportunity to believe is given only during the present short span of life. It is true that some do have their opportunity in this life; namely, those who are enlightened sufficiently to understand the issues involved, and the Lord is the one who decides who these are. The light came into the world with the first advent of Christ, but comparatively few have as yet been reached by it.

In the second section of our lesson we find Paul saying that it is God's will that all shall be saved and come to a knowledge of the truth. This is not eternal salvation. Eternal salvation can be obtained only after receiving a knowledge of the truth as it is expressed through Christ Jesus. But Paul refers to being "saved," and then receiving a knowledge of the truth. The reference is

simply to being saved from the sleep of death, and applies to all who have died in ignorance of the only name given under heaven or among men whereby we must be saved.

Paul explains that the truth of which all will be given a knowledge is that "there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." This is the great truth which will be testified to the world of mankind after they are awakened from the sleep of death.

Paul speaks of the era in which knowledge will reach the world as God's "due time." God has a due time for every feature of his plan. Christ came to die for mankind in due time. His second advent and presence are in God's due time, and it is during the thousand years of his second presence, and through the agencies of his kingdom, that the great truth of his ransom will be made known to the whole world. We are assured that then the knowledge of the Lord will fill the earth as the waters cover the sea, that it will then no longer be necessary for anyone to say to his neighbor, Know the Lord, for all shall know him from the "least of them unto the greatest of them."—Isa. 11:9; Jer. 31:31-34

Paul exhorts that we should pray for all men, "for kings, and for all that are in authority." Our prayers for all men, and for

rulers, is not that God will necessarily bless and guide them in their undertakings. Nor should we pray for their salvation, except, of course, as we pray for God's will to be done in earth as it is in heaven. A general prayer of this sort evinces our interest in the people for whom Christ died. Surely God loves these, and we should be grateful for our part in the plan which God is working out for their ultimate salvation and blessing!

Paul gives the principal motive for the prayers he suggests on behalf of all men, and kings and rulers. He says: "That we may lead a quiet and peaceable life in all godliness and honesty." This was particularly appropriate in the days of the Early Church, when the followers of the Master were subjected to the whims of the rulers more than they are today. The Lord's people are encouraged to face persecution when necessary, but the Lord knows that they need a measure of peace and tranquillity, that they may properly grow as new creatures in Christ Jesus.

QUESTIONS

What was the main purpose of Jesus' coming into the world at his first advent?

Is believing in Christ limited to the present life?

When will the truth be made known to all? Why should Christians pray for kings and rulers?

Church Officers

GOLDEN TEXT: "Let the elders that rule well be counted worthy of double honor, especially they that labor in the Word and doctrine."—1 Timothy 5:17

I TIMOTHY 3:1-13

THE Scriptures present two viewpoints of the church of Christ. One of these is of the church as a whole. Christ is the Head of the church. The Lord also appointed twelve apostles, who, through their personal ministry at the beginning of the age and their writings throughout the age, have been inspired servants of the church.

Then there is another view presented in the Bible in which each local congregation of dedicated believers is looked upon as the church. It is with this view that our lesson is concerned, for each local congregation has the privilege and responsibility of appointing its undershepherds, referred to as elders and deacons. (The term "elder" is preferred as a translation, rather than bishop. The Greek word translated "bishop" means "superintendent," or "overseer.")

Paul sets forth the qualifications of those chosen by the church as its servants: first, they

should have a blameless life. This does not imply perfection in the flesh, but it does call for vigilance in adhering to the standards of Christian character set forth in the Word of God. There should be nothing in the life of God's servants that the world could point to with scorn.

Those appointed as elders should have the ability to teach others. This implies a clear knowledge of the subject taught, which in this case is the truth. In his letter to Titus, Paul enlarged upon this point, saying that an elder should be "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus 1:9

In choosing elders a church cannot be too careful in making sure that those selected are sound in the truth. In any congregation of the Lord's people varying degrees of understanding will be found. Some may be new in the faith, others more mature. Some may have personal opinions, not

founded on the Word of God. But those who are selected to teach should know the truth well, and have no hobbies to ride, no personal theories to exploit, otherwise the congregation could become confused, and perhaps even discouraged.

A "novice" should not be elected to serve in the church as an elder. This simply means one who does not have sufficient experience, or is too immature in the faith. A novice might indeed know the truth quite well, and might be able to impart his understanding to others. But as Paul points out, to select such a one to serve in the church as an elder might injure him, in that his heart might be lifted up with pride. Only those with considerable experience in the narrow way realize that there is nothing in the privilege of teaching others that should make them proud. Pride manifests itself in various ways, often in being dictatorial in the church.

As Paul indicates, deacons should have essentially the same qualification as elders, with the exception that they do not necessarily need to have the ability to teach. The use of deacons first came into the church at a time when brethren were needed to wait on tables, and to administer other material affairs of the church. (Acts 6:1-6) Stephen was one appointed at that time,

and he became a very faithful and effective minister of the Gospel, and the first Christian martyr.

To be a deacon in the church is an honorable position. For those who have some ability to teach, service as deacon might well lead to eldership; that is, for those who serve faithfully as deacons. The proper spirit for all of the Lord's people should be to do with their might what their hands find to do, and in a spirit of rejoicing as unto the Lord.

Our Golden Text says that elders who rule well should be counted worthy of double honor. This is a generous attitude. On the other hand, elders or deacons who serve with the idea of being honored do not have the proper viewpoint. The main consideration of all the Lord's people should be to serve one another as best they can because of love for them, and because of a desire to be pleasing to the Lord.

QUESTIONS

What two viewpoints of the church are presented in the Bible?

What are the qualifications for elders?

What is implied in being "apt to teach"?

In what sense do deacons differ from elders?

Should any servants in the church seek for worldly honor?

Disciplined Christian Living

GOLDEN TEXT: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I Timothy 4:7, 8

I TIMOTHY 3:14-16

THE Emphatic Diaglott translation of verse 16 reads, "A pillar and foundation of the truth, and confessedly great, is the secret of piety; He who was manifested in the flesh, was justified in Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up to glory." This translation favors the thought that Christ is the pillar and foundation of the truth. He is the secret of the Christian's piety, godliness, or righteousness. His righteousness covers our imperfections, and his life of godliness is our example.

The Common Version translation gives the thought that the church is the "pillar and ground of the truth," and of course all faithful disciples of Christ do support the truth by contending earnestly for the faith. But it is appropriate that in all things Christ should have the pre-eminence. The church would be nothing apart from Christ.

The Common Version transla-

tion states that through Jesus God was manifested in the flesh. This is true, although it in no way implies that Jesus was God. When Adam was created perfect and in the image of God, he manifested God in the flesh. Jesus said, "He that hath seen me hath seen the Father." (John 14:9) This simply means that Jesus was God's representative on earth—a perfect human representative—saying and doing only those things commissioned by his Father. "My Father is greater than I," Jesus also said, which proves that he himself was not the Father.—John 14:28

I TIMOTHY 4:4-12, 16

Paul informed Timothy that there would arise in the church those who would forbid marriage, and command that the brethren abstain from meats. (vs. 3) He explains that God had created meat to be received with thanksgiving by those who know the truth: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified

by the Word of God and prayer."
—vss. 4, 5

Paul informs Timothy that if he put the brethren in remembrance of these things he would be a good minister of Jesus Christ, "nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (vs. 6) Clearly implied by these words is the fact that to be a good minister, Timothy would also need to feed the brethren with proper spiritual food, the "words of faith and of good doctrine."

But, as our Golden Text states, Timothy was to refuse to permit himself to be drawn into controversies over old wives' fables, and was to exercise himself unto godliness. "For bodily exercise profiteth little: but godliness is profitable unto all things."

Paul is not here implying that a Christian should not take any physical exercise. What he is emphasizing is that this should not be made an issue in the church. Those who wish to exercise should do so, and those who do not wish to exercise should not be coerced into doing so. After all, at best, there is but small benefit in exercise, and perhaps no spiritual good at all.

But the exercise of godliness, piety, reverence, along all lines set forth in the Bible is profitable to new creatures. It helps them to grow and to be strong while still in the flesh, and it helps to prepare them for the life to come,

when they hope to be worthy to live and reign with Christ. Paul referred to one phase of this spiritual exercise when he wrote, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:27

Verse 10 is a heartening one: "We both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." Millions worship a god who, as they see it, will save only a few, while the vast majority of humanity will be lost. But our God has provided salvation through Christ for all who lost life through Adam. Those who believe and obey will attain eternal life, and we thank God for the abundant opportunity he has provided for all to this end.

Timothy was exhorted to take heed to himself and to the doctrine. Thus he could attain the great salvation offered through Christ for the present age, and encourage others also to attain.

QUESTIONS

Who is the pillar and ground of the truth according to the Diaglott translation?

Does the church share in this?

How did Jesus in the flesh manifest God?

What is the relative value of physical and spiritual exercise?

How is God the Savior of all men?

The Exceeding Grace of God

IN SPEAKING of the grace of God toward his people it will be noticed that the New Testament writers often use the strongest adjectives they can find in order to describe this divine characteristic, its wonder, its infinite wisdom, and the loving concern on the part of the Creator for his creatures, both for their present and for their eternal welfare. It is very encouraging to note a few of these emphatic expressions of divine grace respecting those now being gathered out from the world and called with "the high calling of God in Christ Jesus." Among the very strong terms frequently used with reference to various phases of God's grace toward his people, especially by the Apostle Paul, are the words "exceeding" and "exceedingly."

For instance, Paul tells us that one reason the Law was given to Israel was that sin might become "exceeding sinful." (Rom. 7:7, 13) If no Law Covenant had been made with Israel, or if God had not revealed the perfect standards of his Law to any peo-

ple, the sense of sin in the human family would have become gradually lost, and man's natural impulses would have come to be regarded as the right and proper ones. Selfishness and self-gratification gaining full control would have been the unfortunate and sorry principles governing mankind.

But as the Apostle Paul states, "When the commandment came, sin revived, and I died." (Rom. 7:9) This reminds us how, since the fall, mankind had to a considerable extent lost sight of the fine principles of the divine law, the divine standards of righteousness and good conduct, and that many things were being said and done, even by Abraham's natural seed, which were transgressions of the divine law. But because of having no perfect standards before them these transgressions were not realised as such, until through the Mosaic law the divine principles of righteousness and truth were again set before them, even as these principles had been at the beginning put before God's perfect creature Adam by being written in his heart.

As soon as the Israelites saw these perfect standards they realised they were much greater sinners than they had previously

thought they were; and Paul says, "Sin revived, and I died." Israel of old lost the hope of life and divine favor they thought was coming to them under the Abrahamic Covenant. God's people of spiritual Israel of the Gospel Age have been similarly affected. Many of these, before coming to the Lord, had long wandered in in ways of the world, where the great principles of right and wrong were but dimly appreciated by the fallen mind.

Then there came a time of mental and moral awakening through coming under Christian influence—the influence of God's holy Word, and we began to see something of the divine law, and the divine requirements, and sin—the transgression of the law—and its ruinous nature, is seen to be exceeding sinful. In other words, sin is seen to be very terrible, the source of all the suffering and misery which are the present lot of mankind.

The result of this enlightenment is to cause one here and one there to strive against unrighteousness, for "all unrighteousness is sin," and there are endeavours to measure up to the divine standards. These soon realise, however, that they are not able to do the things that they would in their own strength; and learning the next step to be taken, they come to the Lord in full consecration, and their sins are covered by the merit of Jesus' sacrifice. Thus they experience

deliverance from divine condemnation into a condition of justification by faith. Then they realise that it is only in the heart that one can live up to the perfect standard of the divine requirements, while Christ's merit covers all the unwilling shortcomings and imperfections of the fallen flesh.

Sin therefore becomes "exceeding" sinful as the result of the revelation God gives his people, because it enables them to see that it has been through sin that all the deceptions and trouble, pain and death, have come into the world. They see that it has cost the Father a stupendous sacrifice in order to provide a Saviour, even his well-beloved Son, the One able and willing to carry out God's loving plan for human salvation and for the removal of sin and its awful results.

Grace Abundant

THIS similarly strong word "exceedingly" is used in I Timothy 1:14, R. V. Paul has reminded Timothy (vs. 13) that at one time he himself had been a "blasphemer" and a "persecutor" of God's people, and "injurious" to the cause of truth, and how in spite of his past sinfulness "the grace of our Lord abounded exceedingly" on account of the faith and love Paul was able to exercise in Christ Jesus.

Although "all have sinned and come short of the glory of God," some have drifted much farther

from the paths of righteousness than others, and in many cases some of these have been much more responsible for their condition than others. "But where sin abounded, grace did much more abound"; and the grace of our Lord which is to take away the sin of the world can indeed be described as grace, or favor, that is abounding exceedingly toward those who come to God in true penitence and consecration, and also in the heart attitude necessary for forgiveness and justification to life.—Rom. 5:20, 21

And when we think how, throughout what may be a long life, the child of God may daily come to his Heavenly Father to receive forgiveness for his many sins and shortcomings, such a gracious arrangement for God's favor to continue toward those who have hearts that are right and pure toward him may indeed be thought of as "grace that abounds exceedingly." Weymouth renders the verse, "The grace of our Lord was more than abundant, evoking the faith and the love which centres in Christ Jesus."

Growth in Faith

Paul says in II Thessalonians 1:3, R. V., "We are bound to give thanks to God always for you, brethren, . . . for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth."

The Scriptures intimate that in

many cases the faith of the Lord's people at first is small; that while in our early days in the way of the Lord we see something of Christ's salvation and the divine plan as a whole, there is not a great deal of ability to step out by faith upon the Lord's promises, and trust him where we cannot trace him. Hence almost all need to pray, "Lord, increase our faith." And we see from Paul's words that as a result of the Lord's providences, his wise dealings with us, our faith and confidence in him increases—faith in his goodness, his love, his great wisdom and power, whereby he is able to make all things work together for our highest good as new creatures in Christ Jesus.

The expression, "Your faith groweth exceedingly," certainly suggests that as a result of the Lord's kind providences a great deal of progress can be made in this matter of faith. And if this could be true of the Thessalonian brethren with their comparatively few advantages, after the departure from their midst of their beloved teacher Paul, how much more should it be true of the church at the end of the age. For this is a time when the light of past dispensations is shining upon the divine plan, and we are able to review so clearly the stately steppings of our God in ages past, as well as see with similar clearness all the wonderful arrangements of the harvest

time for our blessing and guidance. Surely it should be possible for it to be said of us, "Your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth."

Glory Exceeding and Eternal

In view of the course the Lord's people are called to take, described by the Master as the "narrow" way to life, they must of necessity meet many trials and other tests of faith as they seek to take up their cross and follow in the footsteps of Jesus. The apostle, in referring to these experiences, tells how in his own case he thought of them as "light afflictions," which endure for a moment, but "worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:17

It is indeed a great aid in enduring the trials of the narrow way patiently, to remember that they will soon be over; that the period during which they are being experienced is very short, especially if we take into consideration the eternity of blessing to follow. How thankful we are to be assisted by the Lord's promised grace! This makes our trials very light when compared with the eternal weight of glory to be bestowed upon those who shall be rightly exercised by them to the full, and become partakers of the divine nature.

Our tests of faith are also light in proportion as we are able by faith to cast our burden upon the

Lord, and to keep continually before us the great honor to be bestowed upon the faithful, that ere long we are to be privileged to reign with Christ for the blessing and restoration of all the families of the earth. Our burden is light, too, because we have taken upon us our Lord's yoke, and he has promised that no trial shall come upon us greater than we are able to bear.

Think of These Things

Not only is it well to keep in mind how short and how soon over is our probation compared with the eternal blessings to follow, but our Master assures us that to think much of our calling, the conditions to be fulfilled, and the eternal blessings to follow, is a powerful aid in enduring the experiences which come to us and to all of the Lord's followers. As the eyes of our understanding open, our appreciation of the reality of the hope set before us also gradually increases.

In support of this thought, note how Paul prays for the church, that "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe." (Eph. 1:15-20) That frequent meditation upon the hope set before us will increase our present blessing and rejoicing is also emphasised by

the Master himself. He says, addressing his faithful followers, "Rejoice, and be exceeding glad: for great is your reward in heaven."—Matt. 5:12

To have some experiences similar to those which came to the Lord Jesus is indeed a great privilege, and brings deep joy of heart as we consider that "as he was, so are we in this world," and that such experiences are a prelude to a share with him in his kingdom. His own words, "That ye may eat and drink at my table in my kingdom," suggest the closest possible association with our dear Redeemer in this wonderful time to come.—Luke 22:30

The Apostle Paul, who realised as few others have done the greatness of the calling where-with he was called, exhorted his fellow runners in the heavenly race, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4) He would have the Corinthian brethren know—in spite of some disappointing experiences he had in connection with his efforts to serve them—"Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation."—II Cor. 7:4

Exceeding Liberality

"While they themselves also [the poor saints at Jerusalem], with supplication on your behalf, long after you by reason of the exceeding grace of God in you."

(II Cor. 9:14, R. V.) The manifestation of unselfishness or generosity in a child of God, a willingness to share with others that which we have, is surely a manifestation of the grace of God in the heart. Some of the Corinthian brethren, it would seem, had gone to exceptional lengths in helping their brethren, "the poor saints which are at Jerusalem." (Rom. 15:26) This the apostle describes as a manifestation of "the exceeding grace of God" in their hearts.

The question may be asked, why should the poor saints at Jerusalem be singled out for financial help from these Gentile brethren? Paul records for our information, "And their debtors they are." (Rom. 15:27) To find a reason for this we must go back to the early days after Pentecost and note the sacrifices made by the Jerusalem church in order that the divine purpose might be fulfilled, that the glad tidings of salvation might go eventually to "the uttermost part of the earth."—Acts 1:8

We read how these Jewish brethren sold their houses and lands, and brought the money and laid it at the apostles' feet, that the financial sinews might be such that their work might go smoothly forward. (Acts 4:34, 35) And it would seem that such efforts resulted in there being "poor saints at Jerusalem" deserving the help of their better-off Gentile brethren. If, other

circumstances being equal, one gives much in the way of service, it is surely because one loves much, the result of "the exceeding grace of God" in the heart.

In Power and in Word

In Ephesians 1:19 Paul says he would have us know "the exceeding greatness of his power to us-ward who believe," whether it be in the way of assistance toward measuring up to the standard of character set by the Master, or in the way of power to overcome in other directions. All vital progress results from "the exceeding greatness of his power" operating in the mind and heart; and further, it is a power upon which we can place no limit. None of the called ones, therefore, can possibly say, "I cannot be an overcomer and attain a place in the little flock," for this would be tantamount to saying that the great power of God is insufficient to accomplish that to which he has set his hand.

Rather, we must admit that any failure on our part means that we have not been laying hold of and responding sufficiently to the grace and strength promised in such abundant measure. Paul, in calling our attention to God's power operating for the development and exaltation of the church to the divine nature, tells us that it is the same power that was sufficient to raise Jesus from the dead and set him at God's right hand in heaven.

In connection with this exercise of power, we may say in all reverence that the limit of the power of Jehovah would be to bring into being another creature, the express image of himself. And so for our encouragement the apostle would remind us that this same great power is being used in connection with the calling and exaltation of the church. What, therefore, could possibly hinder the successful accomplishment of the work, apart from failure on our part to make use of the means of grace placed within our reach?

Paul further tells us that this exceeding richness of God's grace, or favor, that we have begun to experience is to be continued—may we venture to say, continued increasingly—into the ages to come—yes, into the countless ages of eternity—"that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."—Eph. 2:7, R. V.

Again, speaking of the grace of God operating in the calling of the church, Paul would remind us that God is prepared to strengthen us to endure and overcome to such a degree that it is possible for Christ's likeness to be developed in us to the extent that we may be described as "rooted and grounded in love," and knowing experimentally its fulness. (Eph. 3:17) For our Heavenly Father "is able to do exceed-

ing abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 3:20) Hence if at any time we feel discouraged or cast down, let us remember how God has promised to do for us "exceeding abundantly"—in an exceedingly abundant measure—through the various channels by means of which he operates to encourage his people, and that the power by which he is pleased to help us is not only exceedingly abundant, but also exactly suited to our needs, and is being exercised according to his infinite wisdom.

The apostle, having frequently spoken throughout his writings of God's superlative exercise of his power and grace to help and encourage his people and bring them off conquerors, emphasizing it by the use of the words "exceeding" and "exceedingly," speaks in this same way of his own deep love for the brethren and of his desire to help them (I Thess. 3:10) O, that our own prayers and efforts to serve the brethren might be described in the same way! Doubtless, too, Paul prayed exceedingly for his own progress and growth in grace, and especially because such progress would make him more useful to others.

The final reference we would notice in keeping with our subject is Jude 24. Here we are told that when the members of the church have apprehended that

for which they have been apprehended by Christ Jesus, and have reached the presence of his glory, they also will have reached a state of "exceeding joy." And what lengths, breadths, heights, and depths of joy will be the portion of the overcomers suggested by the vast infinities of the divine nature!

Words are very imperfect vehicles of thought when we attempt to describe the portion of those set before the presence of his glory on the divine plane. It was not only of the Master that the Psalmist spoke prophetically, but also of the church when he said, "I shall be satisfied, when I awake, with thy likeness." (Ps. 17:15) "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11

And as we have seen, it was the Spirit's revelations to Paul that constrained him to make such frequent use of the words "exceeding" and "exceedingly" in his endeavor to express for our learning and encouragement the exceeding riches of God's grace provided for us in Christ Jesus. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:9, 10

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Sunday, October 18

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NOVEMBER TOPIC: On Sunday, November 15, "Frank and Ernest" will discuss the topic, "The World on Fire." With world conditions as they are this should be a topic of great interest to many, and it should be well advertised. As usual special circulars will be available for announcing this program, and all are encouraged to send for as many as they can use. There is no charge. Send your request for these radio circulars to The Dawn, East Rutherford, New Jersey, and as early as you can.

The 1964 General Convention

**"Sanctify them through Thy truth: Thy Word is truth."—
John 17:17**

IT WAS a happy group of the Lord's consecrated people who assembled in Bloomington, Indiana, for the 1964 General Convention of Bible Students. The convention dates were August 15 through August 20, making six days during which those present rejoiced in their fellowship in the Gospel, and were strengthened by the many reassurances brought to their attention of the firm foundation for our faith which is contained in the Word of God. Every truth-enlightened student of the Bible today realizes that the great fountain source of present truth is the precious Word of God, and to have this fact as the theme of the convention highlighted its importance in our lives as we endeavor to be sanctified by the truth of the Word of God, as indicated in the theme text.

"Blessed Bible," the theme hymn of the convention, was sung many times, and always with a keen awareness of the fact that aside from God's own dear Son the precious Word of truth is indeed the "choicest gift from heaven." "Search we may for many years, still some new, rich gem appears" in the Bible, the hymn reminds us. We are not to expect new basic truths of the divine plan to appear from time to time, but there are rich gems of thought in connection with the great fundamentals which shine out to reward the earnest searcher of the Word. Individual texts of the Bible become more meaningful as we continue to study the precious Word, and thus the more firmly to establish our faith in present truth. The brethren at the convention rejoiced as they were reminded of this, and we are sure were encouraged to be more earnest in their study of the Bible, God's Word of truth.

The opening hymn of the convention was No. 154 in "Hymns of Dawn"—"Light of the World." This hymn is in reality a prayer; a prayer that was abundantly answered in the experience of the brethren during the six days of the convention. A part of the first stanza says, "While we meet to learn thy truth, be thou our teacher, Lord." Another stanza reads, "Help us each other to assist; thy Spirit now impart; keep humble, but with love inspire, to thee and thine, each heart." The closing stanza of the hymn is a prayer that God's Word may become dearer to us all the time, and studied more each day. And then the purpose of it all is mentioned; namely, that the Word may dwell richly within us, and transform us into the Lord's likeness.

Address of Welcome

The address of welcome likened the convention just beginning to a spiritual banquet of the year in contrast to the smaller spiritual feasts enjoyed at our local conventions and class meetings. He said that we should anticipate the blessings of the convention, and participate in them in the sense that all should endeavor to be as helpful to one another as possible. Not only should this be true at the convention, but at all times.

It would be through meditation that we would be able to realize the blessings of the convention to the fullest extent. The brethren who are privileged to speak from the platform give much thought and study to their preparation, and we should give serious thought to what they say, and thus attain the greatest realization of the blessings which the Lord has prepared for his people during the six days of the convention. Also important is the proper application in our own lives of all that we hear. This, too, is the purpose of our various studies and fellowship. It is only through the application of the truth that we are sanctified by it.

The General Theme

We will not attempt to report the convention session by session, as space in The Dawn will not allow for this. Rather, we will try to recapture in our own words what to us seemed to be many of the important thoughts emphasized from the platform, and in the general fellowship of the brethren. First in this

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DAWN PUBLICATIONS

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The Church—Identifies the true church, and explains how to become a member.

Born of the Spirit—Shows the difference between Spirit begetting and Spirit birth.

What Can a Man Believe?—Calls attention to the testimony of all God's Holy prophets.

The Blood of Atonement—Shows that there is no salvation outside of Christ.

The Day of Judgment—Presents hope for the unsaved dead.

Reincarnation Versus Resurrection—Shows that the dead will return in the resurrection, not as other people, but as themselves, and will know one another.

Your Adversary the Devil—Answers the questions, Who is the Devil, and Who created him?

Divine Healing—Gives assurance that eventually all the sick will be healed.

Spiritualism—Answers the question, Can the living talk with the dead?

Peace Through Christ's Kingdom—Points out from the Bible the world's only hope of lasting peace.

Father, Son, and Holy Spirit—An understandable presentation, and scriptural.

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Hope for a Fear-filled World—Reveals the "silver lining" to present dark "clouds."

Informative and Devotional

GOD'S PROMISES COME TRUE

This is a book for children. It contains forty-eight Bible stories, with illustrations. Among the stories are, "The First Ship-builder," "A King Who Ate Grass," and "The Most Important Baby." Cloth bound, \$2.00.

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This book contains a compilation of articles and sermons by Pastor Charles Taze Russell—seventy-four articles and eleven sermons. It contains more than seven hundred pages, and is cloth bound. Price, \$2.00.

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Various booklets and books are available in the following foreign languages: German; Italian; French; Lithuanian; Greek; Danish; Polish; Roumanian; Hungarian; Hebrew; Slovak; Finnish; Spanish; Dutch; and Swedish. Details concerning literature available in any of these languages will be furnished upon request.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

respect is the prominence given to the Bible. This is what should be expected, since the theme text displayed above the platform was, "Thy Word is truth."

But it is not merely an occasional reference to the theme text that we have in mind, but the fact that seven sessions of the convention were devoted to presentations of truths directly related to the Bible. Two of these were round-table discussions; four were one-hour periods, during which four brethren presented such truths as, "History in the Word," "Prophecy in the Word," "Doctrine in the Word," and "Devotion in the Word." Then, of course, there was the theme address of the convention.

One of the round-table discussions dealt with the general topic of the manner in which the Bible has reached us in its present form; with some time devoted to the way in which archeology is substantiating the authenticity of the Bible. The great Creator is, of course, the Author of the Bible, but he used many penmen, over a period of sixteen hundred years, to present his Word to us. These he inspired by his Holy Spirit. In a word, this is the way the Bible reached us.

But the panel reminded the brethren that originally the various books of the Bible were written in languages other than English. The Old Testament books were written in the Hebrew and Chaldaic languages, and for the most part the New Testament was written in the Greek language, although it is thought now by some scholars that the Book of Matthew, and possibly other portions of the New Testament, were originally written in the Aramaic language. Many centuries passed after Pentecost before the Bible was translated into the English language, and many times the translators were severely persecuted, some of them being burned at the stake.

Rightly Dividing the Word

The basis of another round-table discussion on the Bible were the words of Paul to Timothy, "Study to show thyself approved unto God, . . . rightly dividing the Word of truth." (II Tim. 2,15) The brethren on the panel pointed out that there were a number of ways in which we should endeavor to rightly divide the Word of truth if we are to understand and appreciate its won-

derful harmony. First we should realize that there are important time divisions in the plan of God, and that what the Bible says about one of these periods of time might not be true of another time.

During this "present evil world" Satan is the ruler. During the world to come Jesus will be the King, and righteousness will become triumphant. If we try to apply to the future time of righteousness those texts of Scripture which describe the present time of evil, we will have confusion. This is merely one example of the great importance of rightly dividing the Word of truth from the standpoint of time.

Then there is the matter of the rewards the Lord has promised to those who serve him faithfully. God's people of ancient times were promised restoration to perfection of life as humans here on earth. The followers of Christ are promised "glory and honor and immortality," the divine nature, when they are brought forth from death in the first resurrection. (Rom. 2:7) Obviously the promises of God relative to these different rewards would be contradictory should we apply them all to one class.

Peter speaks of the promises of the Old Testament pertaining to earthly blessings of the next age as being descriptive of "times of restitution of all things," and the same apostle in his first epistle wrote concerning the church's reward, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, **for us**]."—Acts 3:21; I Pet. 1:3, 4

It is also necessary to observe the Bible's use of literal and symbolic language if we are to appreciate the harmony of the Word. This is particularly true with respect to the prophecies of the Bible. The Bible assures us in literal language that the Lord has established the earth; that it was not created in vain, but formed to be inhabited. (Isa. 45:18) On the other hand, the Bible uses the earth as a symbol of man's social order, and forecasts its destruction. The symbolic earth is to be removed and melted, the prophets foretold, and yet the literal earth

remains, and God's name is exalted in it. See Psalm 46 and Isaiah 24:19, 20

Helps to Bible Study

The brethren who discussed the topic, "Rightly Dividing the Word of Truth," also presented some timely thoughts with respect to Bible study helps. They mentioned "Studies in the Scriptures" as being of first importance among these helps, reminding the brethren that it is because of the orderly, topical presentation of the doctrines of the Bible in these volumes that we have been enabled to understand the divine plan of the ages. The brethren on the panel reminded those at the convention of that which all Bible Students know; namely, that the Bible alone is the inspired Word of God, and that all helps to Bible study are merely helps, and do not speak with inspirational authority as does the Bible.

In addition to the writings of "that servant," the convention delegates were also reminded of other valuable aids to Bible study, such as the Hebrew and Greek concordances which the Lord in his providence has provided in this end of the age. It is through the information contained in these concordances that the Lord's faithful watchers have become aware of Christ's second presence. This is due to a correct understanding of the Greek word **parousia**, which the Bible uses in a number of references to Christ's second visit to earth. This word does not mean "coming," as it is usually mistranslated in our Common Version Bibles, but "presence." The prophecies in which it is used do not refer to the time of Christ's arrival, but to the period of his presence.

It is through the Hebrew and Greek concordances that the truth concerning hell was brought to light. And what a blessing it is to realize that our loving Heavenly Father is not a god of torture as the creeds of the Dark Ages presented him. Truly the Lord has been good to his people in this "time of the end." (Dan. 11:40; 12:1, 4) And while knowledge in general has been greatly increased, and continues to be increased during this period, the true knowledge of God and of his divine plan of the ages has continued to expand in the minds and hearts of the Lord's people.

The Spirit's Ministry

One of the vital truths emphasized throughout the convention was the importance of the Holy Spirit's ministry in the lives of God's people. As already noted, this ministry has provided us with the Bible itself, and through the continued ministry of the Holy Spirit we are enabled to understand the deep things of God contained in the Bible. The holy prophets of old were guided by the Holy Spirit in what they wrote concerning the plans and purposes of God. They did not understand much of what they wrote. The understanding of the Old Testament Scriptures was first of all given to Jesus, at the time of his baptism. It was then that, through the revealing power of the Holy Spirit, the "heavens" were opened to the Master, and he was able to grasp the true meaning of what had been written by those holy men of old. Through this understanding Jesus realized that his mission in coming to earth was to suffer and die for the sins of the world; and how faithfully he carried out that mission!

Through Jesus' ministry, by word of mouth, by example, and by means of his miracles, he continued to set forth the truths of the divine plan as they had previously been recorded. But at first Jesus' disciples were able to comprehend the meaning of his teachings only in part. Jesus knew this, and he promised to send the Holy Spirit to enlighten their minds, and to call to their remembrance the many things which he had said, and which they could not at the time understand. The fulfilment of this promise occurred at Pentecost.

And what a marvelous change was made in the outlook of the apostles when the Holy Spirit came upon them! Peter, for example, who endeavored to prevent the crucifixion of Jesus, was able on the Day of Pentecost to stand up before the people and quote prophecies which foretold the death and resurrection of his Master. He did not understand these prophecies when he was opposing the sacrificial death of Jesus, else he would not have endeavored to prevent it.

Now the apostles—which later included Paul, who also was specially enlightened by the Holy Spirit—were able in their sermons and in their writings to further clarify the teachings of both Jesus and the prophets. What they said and wrote was

miraculously inspired, even as it was in the case of Jesus and the prophets. It was through the ministry of the apostles that the precious Word of God was completed. From then on it remained only for the Lord's people diligently to study that Word with whatever assistance the Lord in his providence deemed wise to provide from time to time throughout the age.

Ephesians 4:11-15 reads: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ."

The inspired Word of God has been provided by the Holy Spirit through the testimony of God's holy prophets and apostles, and the teachings of Jesus. In addition, the Lord has provided helpers, identified by Paul as evangelists, pastors, and teachers. All at the convention rejoiced in the rich blessing brought into their lives through the ministry of the pastor our Lord raised up in this end of the age. All also were happy to realize that in the Lord's providences, and through their local ecclesias, the Lord is providing other servants to aid in an ever-increasing knowledge of the truth of the Word.

And all of the Lord's people have a responsibility to their brethren along this line. This thought was emphasized over and over again, and very successfully practiced at the convention. The fellowship of the brethren was inspiring. The testimony meetings were a great source of blessing, both to those who participated and to those who listened. Many who would be unable to speak publicly from the platform can, nevertheless, be of great spiritual assistance and encouragement to their brethren through a more personal ministry of the truth. A comment in a study meeting, or a faltering testimony, often greatly stirs the hearts of those present. So let us continue to speak the truth in love, and thus assist one another to grow up into Christ in all things.

Knowledge and Love

One of the early discourses of the convention was on the subject of love, and the theme of divine love as it should be manifested in the lives of believers was maintained throughout the convention. And it was encouraging also to note that various speakers made clear that the exercise of true Christian love is dependent upon a knowledge of the divine plan; that it is through the plan that we are able to know and appreciate the love of God, and to sense the importance of being filled and controlled by this principle of unselfishness.

One of the texts quoted to emphasize this viewpoint was Jeremiah 9:23, 24, which reads: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." It is only through a knowledge of the divine plan that we can know our Heavenly Father as a loving God who delights to exercise loving-kindness in the earth.

Another passage quoted to emphasize the importance of the knowledge of God as we receive it through his inspired Word was Proverbs 2:1-11, which reads: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee."

To seek the knowledge of God as mentioned in this passage means earnest study of the Word, for it is in his Word that we

find the knowledge of him. Prayer must be associated with our study of the Word, as indicated in the expression, "If thou lift up thy voice with understanding." We are assured that if we search for knowledge as for hid treasures, we shall understand "the fear [reverence] of the Lord, and find the knowledge of God."

We are to grow in both grace and knowledge. We cannot enjoy the true knowledge of God and maintain it in our hearts unless we endeavor to be like God in love, and otherwise. Growth in grace and in knowledge does not imply a revision of the great fundamentals of the divine plan of the ages. These remain fixed and unalterable. But our appreciation and clearer understanding of the fundamentals should grow. There are a great many texts in the Bible related to one or another of the great fundamentals of present truth. One short lifetime is not enough to become familiar with all of these, and to note the beautiful way in which they substantiate the truth. Each time we earnestly search the Scriptures there may well appear one or more of those "new, rich gems" mentioned in our hymn—not a new doctrine, but a clearer insight into the manner in which a certain text supports the doctrines.

We need the help which the Lord has provided to understand the divine plan, but we should make each precious doctrine of the truth our own by familiarizing ourselves with the manner in which the plan is set forth in the Bible. The Bible itself speaks of this as being able to give a reason for the hope which is within us, and that reason should not be that so-and-so said so, but "thus saith the Lord." This is the basis upon which we are sanctified by the truth, the truth which is contained in the Word of God.

The Apostle Peter wrote that divine power has given us "all things that pertain unto life and godliness, through the knowledge of him that hath called us to [margin, or, **by**] glory and virtue." (II Pet. 1:3) The Holy Spirit of God is divine power, and through the Word it has indeed provided the Christian with all things which pertain to life and godliness. Through the Word of God, the man of God is "thoroughly furnished unto all good [words and] works."—II Tim. 3:16, 17

As the convention progressed from day to day it seemed that

the "all things" provided in the Word were brought beautifully to the attention of those in attendance. Prophecy is an important part of the sanctifying truth of the Bible, and one of the early discourses of the convention set forth the fulfilment of a number of the important prophecies relating to our day, this time of the Lord's second presence. It was a clear reminder that "the time is short," and that all the Lord's people should be giving all "diligence" to make their "calling and election sure."—II Pet. 1:10, 11

By the time the convention was over all the various doctrines of the divine plan had been presented to the brethren in one context or another. This is as it should be. Let us never become weary of hearing the "old, old story" presented over and over again. (Hymn 116) The devotional truths of the Bible were also well presented, the brethren being encouraged over and over again to "abound" in love and "more and more in knowledge and in all judgment; that ye may approve [margin, or, try] things that are excellent [margin, or, differ]; that ye may be sincere and without offense till the day of Christ."—Phil. 1:9, 10

A number of the speakers took the opportunity to encourage the brethren to continued diligence in bearing witness to the truth. While it is true that today the people as a whole are less inclined to give serious attention to religious things, there are those—one here and there—who are searching for the truth. And what a privilege it is to be able to convey the message to these; either through personal contact, or by means of the printed page, the radio, the television, or public meetings. No greater honor has ever been given to any of God's intelligent creatures than to serve as his representatives and ambassadors of Christ.

Our Glorious Hope

While many aspects of the Christian's present joys and blessings were touched upon by those who served the convention from the platform, this was not to the neglect of a liberal consideration of our future inheritance. The deterioration of man-made institutions in the rapidly developing "time of trouble such as never was since there was a nation" gives the Lord's consecrated people a sense of the shortness of time that remains in which to make their calling and election sure. This

naturally and properly leads to a consideration of that glorious and permanent abode with our Lord beyond the veil. It is a glorious hope, for we know that we shall be like him, and shall see him as he is.

But are we now demonstrating our love for the Lord by making proper use of our present opportunities? One very important aspect of our present inheritance is the privilege we have of laying down our lives in sacrifice, and only as we do this faithfully even unto death can we expect to enter into the future inheritance of glory and honor and immortality. It is only if we are faithful unto death that we can hope to inherit the crown of life.

In the matter of sacrificing, are we really placing our best on the altar? We should all decide what constitutes our best, and then sacrifice that to the Lord and his service. It is a simple matter to make a consecration. The real test is whether or not the spirit of consecration is leading to sacrifice, or whether, on the contrary, we continue leading our lives in a way that is essentially no different from what we did before we made a consecration.

Are we offering to the Lord our full strength, or merely a tired body worn out by pursuing the ways of the world and the flesh? Are we offering to the Lord some of our valued material means, or do we bring to the altar the leftovers of an abundant life? Our conscience should guide us in this, but it is well, too, to examine our conscience to make sure that it is in harmony with the will of God as revealed through his Word.

How blessed we are to have been called out of the world, and to have an opportunity to make a consecration, and to be sanctified! When the object of this is recognized by the eye of faith, no price is too high for its attainment. To become a partaker of the divine nature and a joint-heir with Christ is a reward far beyond comparison with any self-denials which we could possibly make.

Established in Present Truth

Over and over again the speakers at the convention emphasized the importance of being established in present truth. We were reminded that to continue in the truths set forth in the

inspired writings of the Bible we must study them, meditate upon them, and trust them implicitly. We will also need to conform our characters to the truths of the Word.

A proper study of the truth means to prove every doctrine "by the law and by the testimony" of the Word. By doing this we have become convinced that our "most holy faith" is a true faith. Being firmly established in present truth is a most blessed condition. It brings a peace and a joy which the world can neither give nor take away. Those who are established in present truth will want to fellowship, study, and worship together. This unity will often be assailed by doubts and fears, and sometimes by false accusations of those who would draw disciples unto themselves.

We should make progress in the truth as well as be established in the truth. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) As one of the speakers brought out, progress in the truth does not mean changing the doctrines of the truth. Our progress is a result of our individual efforts to understand the various doctrines of the truth more clearly, and to apply the principles of the truth in our daily lives. After all, the truth is of little value to us unless we are sanctified by its holy influence in our lives.

Conventions, class meetings, and personal study should all contribute to an increasing understanding of the precious doctrines of present truth. One of the speakers suggested that the fundamental doctrines of the truth are those which can be definitely proved by a "thus saith the Lord," and which have a bearing on the manner in which we live our consecrated lives. It makes an interesting study to apply these tests to the basic doctrines of present truth. When we do, they become even more precious to us.

Keeping the Heart

Much was said during the convention on the important topic of keeping the heart. One of the discourses on the text, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Basically important as it is to attain and retain a good knowledge of the truth, this knowledge will be of little

benefit as a sanctifying power in our lives unless we maintain a purity of heart.

A pure heart is a heart free from animosity toward others. It is so easy to allow seeds of bitterness to enter our hearts and take root and grow. When this occurs our judgment becomes warped, and oftentimes good appears evil, and evil appears to be good. We see our brethren in a wrong light, and find it next to impossible to love them as the Scriptures exhort us to do.

Hatred, envy and jealousy can well become roots of bitterness to poison the Christian's heart. Among the remedies for the ills caused by these poisons is earnestness in prayer. If we imagine that someone has endeavored to injure us—and even if he has—we should pray for him, and pray for ourselves that we might have wisdom and love in dealing with him.

We need sincerity and humility of heart before the Lord in order to get the full benefit of the precious messages which he has recorded for us in his Word. We need to maintain purity of heart in order to render acceptable service to the Lord. We cannot properly proclaim the love and the glory of the Lord if our hearts are filled with bitterness and jealousies, or impurities of any kind. We cannot always control our tongues, but we can and should, keep our hearts.

The Last Discourse

The closing talk of the convention emphasized the importance of judging the blessings of the convention with an honest and pure heart. Anyone with a faultfinding spirit could find much to criticize simply because all who participated in any way in the arrangements and services of the convention are imperfect. But those who looked for the good, as the Lord does, would be sure, he said, to take back a very helpful and wonderful report to those who could not attend.

Indeed, a wonderfully wholesome spirit of co-operation and understanding was manifested throughout the convention on the part of all who attended. This was particularly evident in the testimony meetings, of which there were six. The brethren testified freely of the rich blessings the Lord was pouring out upon them. Some told of how they came into the truth, others of experiences they are enjoying in witnessing for the truth; others

of their trials, and of the wonderful manner in which the Lord is giving them strength for their every time of need. The testimonies were given by brethren from all parts of the country. It was good to hear them.

The Public Meeting

The Sunday evening session of the convention was devoted to a public witness for the truth. An advertisement of this meeting had been inserted in the local Saturday paper, and a goodly number of circulars had been distributed by the convention brethren. A new color film was used to give the witness—the newest of The Bible Answers television films. About one hundred of the public attended the meeting, and thirty left their names for the booklet, “Life After Death.” Nearly a hundred wrote for the booklet as a result of receiving and reading one of the advertising circulars.

The title of this new color film was, “Life After Death.” The format is quite different from any of the other Bible Answers films, in that there is no panel discussion of the truth, the message being presented through the experiences of a church worker who calls on various ones who do not have long to live, with a view to giving them a message of comfort. Through these efforts the man realizes that there is something faulty with his understanding of death, and of what lies beyond the grave. As his experiences continue, he comes in contact with the booklet, “Life After Death,” and finds the solution to his problems. In his testimony to his family the next morning there is a clear presentation of the glorious resurrection hope set forth in the divine plan. Both the friends and the public seemed greatly pleased with what they saw and heard.

The Baptismal Service

The baptismal service always is one of the highlights of the General Convention. Indeed, this is true of any convention. The baptismal discourse presented clearly the old, old story of discipleship, and what it means; namely, taking up our cross and following the Master into sacrificial death.

We were reminded that water immersion is merely the symbol of death baptism into Christ. As Paul states it, we are “planted together” in the likeness of Christ’s death; and if

faithful in this, we will be in the likeness of his resurrection, which is indeed a glorious hope. We were all reminded of the trials and tests which come upon those who are walking in the Master's footsteps in the narrow way, and also were assured that our Heavenly Father is always ready to give his people guidance and strength in their every time of need, and will do so if they remain faithful and continue to put their trust in him.

Six brethren were immersed. One of these first heard of the truth through the "Frank and Ernest" programs, and since the last General Convention. Another became interested by reading a tract which he picked up from a seat in a bus. These are indications that the Lord is blessing the witness work of his people, in that one here and one there is responding to the message, and thus they are presenting themselves in full consecration to the Lord.

A Brief Report

A brief report of harvest-work activities was presented to the convention. The report indicated that at the present time there are in the vicinity of one hundred radio stations carrying the "Frank and Ernest" programs. While the mail response to these broadcasts is much smaller now than it was before the advent of television, the programs continue to stimulate new interest in the truth, and are also still being blessed by the Lord in locating old-timers in the truth who for one reason or another have lost contact with their brethren.

At the present time nearly fifty television stations are using The Bible Answers films. Since the television work started, approximately one hundred and fifty stations have carried the programs, which is about one-third of all the stations in the country. Station for station, the television programs draw a much larger mail response than does the radio. And the Lord is also using this method of disseminating the message to stimulate new interest in the truth. In this we rejoice.

It was reported that fifty-six half-hour films have now been produced, and are available for use on TV stations. Twenty of these are in color. With this many films available, it means that when a station accepts the program it is possible to keep it on the air once a week for more than a year. Besides, a num-

ber of the stations have repeated the films, some several times.

The report also disclosed that The Dawn expects to continue producing films. Changes are being made in the format, and the plan now is to use whatever style of presentation seems best suited to the subject matter in hand. This will make for variety, and we hope it will result in a wider acceptance of the films by the television stations, although we feel that the co-operation of the stations thus far has been wonderful—far in excess of what we had thought possible in the beginning. We wish to emphasize again that the TV stations are presenting our films without charge.

In the brief report given at the convention, mention also was made of The Dawn's exhibit at the World's Fair. At the time of the convention, considerably more than twenty thousand requests for literature had been received. The report also included the use of national magazines as mediums in which to advertise truth literature. This aspect of the work is being richly blessed by the Lord.

After hearing the report the convention voted appreciation, and the desire of the brethren to continue the support of the work as it is being conducted by the Dawn Bible Students Association.

Songs of Praise

One of the special features of every General Convention, and one which seemed to be especially enjoyed this year, was the evening vesper services. The building used for housing the brethren this year contains an especially large, and beautifully furnished air-conditioned lounge. Here many of the brethren gathered each evening after the other meetings of the day were concluded, and sang their favorite hymns.

Each evening a special program of music was arranged, which included congregational singing as well as special singing by groups and soloists. On the final evening of the convention this special service was moved to the main auditorium, and was scheduled immediately preceding the closing discourse. It helped greatly to make a fitting closing to the convention.

And then, after the closing discourse by Brother Morehouse,

there followed the usual "love feast," in which the whole convention filed past the brethren who served from the platform, and those who had symbolized their consecration the night before, to shake hands and to wish one another the Lord's rich blessing as they returned to their homes and to the everyday affairs of life. This was an occasion never to be forgotten by those who participated.

Next Year

After hearing a cordial invitation from the university, the convention voted to return to Bloomington for the 1965 General Convention. The date next year will be July 31 through August 5. It is not too early, even now, to begin planning for the 1965 General Convention.

Greetings to the Convention

It was a source of great encouragement to those at the convention to realize that their brethren in many parts of the world were thinking of and praying for them that the Lord might richly bless their fellowship in him. Messages from a number of brethren overseas were particularly appreciated, and we desire to submit these as a part of the convention report. Many of the friends will remember Brother E. G. Robert's pilgrim visit to this country last year, and his presence at the General Convention. He wrote the following letter of greetings to the convention:

"To the very dear ones of like precious faith with whom I was privileged to meet and fellowship during my visit to America in 1963: 'Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you.' (Phil. 1:2, 3) How I would love to be with you all once again in General Convention at Bloomington, but on this occasion it must be in spirit only, and through the channel of those precious memories which I brought with me as a legacy of love from each and every one of the Lord's people who welcomed me so wonderfully into their homes and fellowshiped with me last summer.

"It seems so short a time since I was with you, and I con-

tinually think of the dear ones into whose homes I was received with such warmth and kindness; also those whom I was privileged to visit in hospitals and in isolated areas. What an experience it was to join with so many in your grand conventions at Los Angeles, New York, and, of course, Bloomington. How strong and precious is 'the tie that binds our hearts in Christian love.' Truly 'we know that we have passed from death unto life because we love the brethren.'

"To all I would send warm and very sincere greetings in and through the precious name of our Lord and Savior Jesus Christ. May your gathering together be richly blessed by the outpouring of the Holy Spirit, and may you have a full realization of the divine presence in your midst. I am, at the time of writing, staying with very dear friends in the Buckinghamshire countryside, and from this lovely spot in the heart of England we send our warmest Christian love to you all, assuring you of our earnest prayers on your behalf always. We rejoice with you at the marked evidence of our Heavenly Father's blessing upon the great work you are doing at the World's Fair, and elsewhere in your vast country. May you continue to be guided by his hand and sustained by his love until these earthly labours are ended and we all, if faithful, see him face to face."

The British Dawn Committee sent this following message to the convention: "Once again we are glad to send our warm Christian love and greetings to all the Lord's people gathered in convention at Bloomington. May our loving Heavenly Father richly bless your fellowship together so that you may be strengthened and encouraged for all the experiences in the days to come. Psalm 125:1, 2; 126:3."

Brother Giuseppe Tammuzzo, who is engaged in the pilgrim service in Italy, wrote to the convention as follows:

"My Dear Brethren: Many greetings of Christian love in the name of Jesus Christ, our present King, from the Italian brethren, and from my family. With joy I remember Psalm 133, which reads, 'Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of

Zion: for there the Lord commanded the blessing, even life for evermore."

"I pray that the Lord will richly bless you all during the days of the convention, and I know he will. You will be interested to know that Brother I. N. Comparato of Rochester, N. Y., is visiting the Italian brethren during the month of August, and that we have arranged several conventions at which he will serve. We know that the Lord will bless us in these conventions, even as he blesses you dear ones in America. May we continue to lift up our voices together in declaring the truth of the divine plan, and continue to proclaim that the Lord is here. Your brother and servant by his grace."

Last year Brother and Sister Georg Ulrich, of Germany, attended the General Convention. Remembering the blessings received, Brother Ulrich wrote as follows:

"Dear Brethren: Christian love and greetings to you and all the dear ones in the name of our Lord and Master Jesus Christ! It is our heart's desire to be connected with you in thought during your week-long General Convention, which Sister Christiane and I had the privilege of attending last year. It was a wonderful and blessed privilege for us to meet you and to become better acquainted with so many of the brethren in your wonderful and richly blessed country. We are still enjoying the rich feast of spiritual food which we received together with you during those days of joint-worship and praise.

"It is a wonderful feeling to know that the Lord has given us so many brethren all over the world, and that we are not standing alone in this time of great tribulation and darkness upon the world. And even if we do not have the privilege of personal fellowship with all our brethren, we have the joy of praying for one another, and thus of mingling our hearts and voices at the throne of heavenly grace. May our Heavenly Father and dear Redeemer continue to bless all our joint efforts in the harvest work, preaching the Gospel to all who have hearing ears. May he specially bless the public witness at the convention, and all the work which has to be done in connection with it. May the Lord give us the strength to be faithful and true to him until we reach the end of the narrow way."

The brethren in Copenhagen, Denmark, wrote to the convention as follows, Brothers T. H. Hasselgaard and Herman Larsen, writing for the ecclesia:

"Dear Brethren: We wish the grace and peace of God for you all. Our little group in Copenhagen convey our most loving greetings to you, and pray that our Heavenly Father will extend to you his richest blessing during your convention. We wish sincerely that the Spirit of our Lord Jesus Christ may fill your hearts, causing you to rejoice and to be encouraged as you continue to follow in his footsteps. With loving regards and hearty wishes."

Brother Alvin Raffel, who at the time of the convention was visiting the ecclesia in Athens, Greece, sent the following message: "Dearly beloved, Greetings with much Christian love in our mutual faith from the Athens Ecclesia and myself. Best wishes for your spiritual prosperity in Christ."

The brethren in the German Dawn office cabled their greetings and best wishes. Sister Margaret Schoenburg, who translates The Dawn into French, was personally present at the convention and presented greetings from the brethren in Germany, France, and Switzerland. Here is Sister Schoenburg's message:

"Dear Brethren in Christ: It is a very great privilege and a very great joy for me to be with you, and to share with you the spiritual joys of this convention. Thanks be to our kind Heavenly Father for all his benefits. All the brethren who knew about my trip to the General Convention asked me to express to you their brotherly love and greetings. First are the brethren of my home ecclesia, and my mother. Then there are the brethren of Freiburg, Germany, where the German Dawn office is located—especially Sister Kreckler, whom many of you know personally. These send their greetings with Isaiah 26:4: 'Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.'

"Sister Dollinger, of Magdeburg, Germany, would have liked to have come with me, but it was not possible, for she is behind the iron curtain. She sends you her personal greetings, and the greetings of all the brethren with whom she is associated, with

Titus 3:15: 'All that are with me salute thee. Greet them that love us in the faith. Grace be with you all.' The Polish French brethren also send their Christian love and greetings. In giving me this message Brother Pilarski observed: 'If each one of us made just one improvement of our character each day, by now how much we would have changed and resembled the Lord's glorious character.' Brethren in Switzerland also send their Christian love to the convention.

"As has been mentioned in the English Dawn, an advertisement of the booklet, 'Hope Beyond the Grave,' was placed in the French edition of The Reader's Digest. This advertisement proved to be very successful. At the time I left France to come to the General Convention, we had received 1,688 requests for the booklet, and the requests are still coming in, although it is now seven months since the advertisement appeared. The request for the booklet, 'Hope Beyond the Grave,' came from thirty different countries, including Israel and Lebanon. Already fifty-two of those who received the booklet have shown further interest by asking for more literature, a number of them having subscribed to the French Dawn for a year. One of these lives in the Dahomey, one in Madagascar, one in the Isle of Reunion, one in the Senegal, and one in the Togo.

"These are wonderful blessings from the Lord, and we are grateful and happy to serve him and the brethren the best we can, and as long as it is his will. We are also thankful to you, dear brethren, especially to those who are working at The Dawn. We appreciate very much your precious help. I rejoice very much in the great kindness that has been shown to me here at the convention. May the dear Lord bless you all."

While the convention officially came to an end with the never-to-be-forgotten "love feast" on Thursday evening, it will continue in the minds and hearts of the brethren for a long time to come. Besides, about fifty tape recorders recorded all the discourses, testimonies, and hymns of praise, and these will be played over and over again by the brethren in many parts of the country. We suggest that it is not too soon to begin planning for the 1965 General Convention.



Beginning the Thirty-third Year

THE DAWN has now been published for thirty-two years, and this issue marks the beginning of the thirty-third year. These years have been filled with blessings, many of them in the form of trials which the Heavenly Father knows are a necessity in helping to prepare his people for joint-heirship with Christ in his kingdom now so near. The Dawn was started because it was believed there was a need among many of the Lord's people for a present-truth publication which would, in the spirit of tolerance and good will toward all, "contend earnestly for the faith once delivered to the saints," and also promote general activity in the promulgation of the Gospel of the kingdom.

Developments throughout the years have proved that our conclusions were correct. The early years of publication were particularly difficult financially inasmuch as those were the years of "the great depression." There were not nearly as many ecclesias then as there are now, and most of them were smaller. The brethren who desired to support the work were, for the most part, hard pressed to support themselves and their families, so there was little in the way of financial assistance which they could render.

But despite these difficulties the Lord took care of his work. The faith of his people was severely tested; but by the Lord's kind provision that faith was rewarded, and the work continued and expanded as the Lord opened doors of opportunity and made it possible to enter them. We have endeavored to wait on the Lord at all times. Essentially every phase of the work has been undertaken as the result of suggestions, and often urgings, by the brethren generally. Thus we have felt that the Lord has been directing his work through the consecrated minds and hearts of his people, and his blessing has been manifested all along the way.

The work of *The Dawn* was the outgrowth of a short series of "Frank and Ernest" broadcasts over a powerful New York radio station in 1931. These programs were on the air only for a few months when it was found financially impossible to continue them. Since at that time there was no suitable truth literature which could be offered free to radio listeners, the brethren decided to publish a weekly four-page tract, which was known as "The Radio Echo." Even though it became impossible to continue broadcasting, we continued to publish "The Radio Echo."

The radio programs attracted a large degree of interest among brethren in the New York area who were not at the time affiliated with any ecclesia. In other ways, directed we believe by the Lord, this small effort came to the attention of thousands of brethren throughout the English-speaking world, and many began to write, asking for literature and other help in making known the glad tidings of the kingdom. It was in response to this widespread desire that it was decided to enlarge "The Radio Echo" tract into a monthly magazine, and thus *The Dawn* was initiated, the first issue being dated October 1932.

Perhaps if the brethren had known in advance all the difficulties that would be involved they would not have had the courage to launch such an undertaking. But the Lord is wise in his dealings with his people. He knew all about the difficulties, and he also knew that he could provide grace to help in every time of need. And he has done this so abundantly that now we can look back and praise the way in which he has led us into one aspect and another of all the various activities in which we are privileged to co-operate with our brethren today.

The first issue of *The Dawn* was composed mostly of the old original "Hell" booklet. The second issue contained the complete book, "The Divine Plan of the Ages." Shortly thereafter "God and Reason" was published in book form with a hard cover. But soon it became apparent that much would be gained if this publication were made available in booklet form, which was done. It has been widely used ever since, and by directing the reader to the more detailed presentation of the truth as presented in "The Divine Plan of the Ages," has been instrumental in leading many into a knowledge of present truth.

While the publishing of *The Dawn* and other literature continued from 1932, it was not financially possible to broadcast the message over the radio. But in 1939, and increasingly so in 1940, the brethren began to suggest that a radio effort be made. Some even made special donations to cover the cost of recording a series of "Frank and Ernest" dialogs. The suggestion was that these recordings be made and offered to the ecclesias for use over their local radio stations.

We were glad to try, but it was with little hope that the effort would get much beyond making the recordings. But the Lord knew otherwise. Soon after announcing the availability of these recordings one ecclesia after another purchased time on their local radio stations, and in a matter of months the message was going out over more than half a hundred stations. And it has continued ever since. Many ecclesias bore the entire cost of their own broadcasts; others asked the co-operation of *The Dawn*. In important areas not reached by the programs sponsored by the brethren, *The Dawn* arranged to a limited degree for time on stations.

Through these radio programs much new interest was engendered, and many old-time Bible Students were reached. The subscription list of *The Dawn* increased, and the demand for literature mounted. When the radio work was renewed in 1940, *The Dawn* occupied small quarters in Brooklyn, New York. But this space soon became overcrowded and we were forced to look for larger quarters, which we found in East Rutherford, New Jersey, where *The Dawn* is still being published.

In 1949 the opportunity presented itself of placing the "Frank and Ernest" programs on the nation-wide American Broadcasting Company's radio network. At first it seemed impossible to accept this opportunity because of the tremendous increase in cost. It meant the use of about three times the number of stations for which the brethren were then paying. However, at the General Convention that year in Bowling Green, Ohio, the brethren discussed the possibility, and "Good Hopes" were taken to determine what the Lord's will might be. To our surprise the "Good Hopes" at the convention were so encouraging that it was decided to write to all the classes sponsoring their

own broadcasts to ask if they would like to pool their efforts with this larger witness in the event it became possible.

There was a wonderful response to this inquiry, and it was decided to begin network broadcasting. That first year was really a severe test of faith, but the Lord was with us, and the next year the brethren voted to contract for another year, but on the Mutual Network, because it could furnish us with a larger number of stations with no additional cost. We are still broadcasting over the Mutual Radio Network, although the number of stations has been greatly reduced, due largely to the fact that so many individual stations connected with the network do not accept paid religious programs.

We believe that it has been in the Lord's providence that the number of radio stations broadcasting the "Frank and Ernest" programs has now been reduced. Due to the advent of television, radio has lost much of the large audience it once enjoyed. But again, in the Lord's providence, the Lord has opened up the way for the brethren to use this newest medium of mass communication. The production of "The Bible Answers" films for use on television is expensive, but as we have explained before, many TV stations are willing to televise these films without charge, as a public service. At the present time about fifty stations are using "The Bible Answers" films. While some stations repeat the series we are able to provide, others do not. The total number of stations which have broadcast one or more of our films is over a hundred and fifty. We feel that this could not have occurred but for the overruling providences of the Lord.

As an outgrowth of the television witness has come the use of these same films for public meeting purposes. The brethren themselves use the films quite widely in this way. Besides, through a film-distributing agency in New York, "The Unknown God" film has been shown in considerably more than three thousand churches, clubs, and schools. This has also been a great encouragement. According to the reports sent to us by the film agency, well over one hundred and twenty-five thousand people have been witnessed to by this method.

The Lord's Goodness

We are not mentioning these matters to impress the thought

that "a great work" is being accomplished. We are still living in the day of small things, and will be, until in the first resurrection we are united with our Lord in filling the whole earth with a knowledge of his glory. We have reviewed briefly the growth of The Dawn work in order that those who are unacquainted with these developments might rejoice with us in the goodness of the Lord in directing and blessing the co-operative efforts of his people.

And it has truly been a co-operative effort. From the beginning we have continued to emphasize that The Dawn has no jurisdiction, nor does it desire any, over the affairs of any of the local ecclesias. We are ready to help by supplying literature and other services when requested to do so. We endeavor to keep the brethren informed concerning any new and encouraging activities in which we welcome the co-operation of any ecclesias that wish to participate.

This principle applies with respect to all the activities of The Dawn. We have mentioned particularly the radio, television, and film work. There has also been the pilgrim service throughout the years. And in more recent years the personal visits of the pilgrim brethren have been supplemented by the recorded lecture service. In this also the Lord's hand has been clearly manifested, and we greatly rejoice.

Thirty-two years ago we announced that the message of The Dawn would be the fundamental doctrines of present truth, the harvest message; and as the brethren know, there has been no change in our desire to adhere to these doctrines. They are dear to us, and precious. They satisfy the longings of the Lord's truth-enlightened people everywhere. It is in keeping with the desire to promote present truth that "Studies in the Scriptures" were republished, and will continue to be available to the brethren. A number of the other former truth publications have also been republished.

Overseas Also

Shortly after the close of the second World War we began to make contact with our brethren overseas. A Dawn Committee has been functioning in Great Britain for eighteen years, and it has been a joy to work with these brethren. This committee

arranges the British speakers' appointments, receives and fills orders for all the various Dawn publications; keeps The Dawn subscription list for the British Isles up to date; fills requests for literature received from radio and through magazine advertising, as well as the requests which are received as a result of tract and kingdom card distribution. In addition, the British Committee also furnishes the material for The British Section of The Dawn.

We found a need for literature in other countries, and through the co-operation of the brethren on both sides of the Atlantic, we have been able to furnish literature in the Swedish, Danish, Finnish, German, French, Italian, Spanish, and Greek languages. The Dawn is now being published in Denmark, Germany, and France; and it is being printed in our own plant here in America in the Greek and Italian languages, and mailed to Greece and Italy. Our representatives in all these various countries are devoted followers of the Master, sound in the doctrines of present truth, and it is a pleasure to work with them.

In India

There is considerable harvest activity in India. We send a large amount of truth literature to India in the English language, and we have also been able to print many thousands of booklets for the brethren in India in their own language. There is a committee of brethren in the Northwest states, and Western Canada, which helps out considerably with the work in India, particularly in keeping certain brethren in the field as pilgrim-colporteurs.

The World's Fair

The latest activity of The Dawn is to maintain an exhibit at the New York World's Fair. We think of this as a major activity because it involves the services of about six friends each day for a total period of a year—six months in 1964 and six months in 1965. We are not here reporting on this effort, but merely mentioning it as one of the outlets for the truth which the Lord has given us the opportunity of using. Here again we were encouraged to undertake this effort by the urgings of many brethren in various parts of the country. We are thankful to the Lord that we responded to these urgings.

Still Small

As we have noted, The Dawn work is still small and insignificant, as compared with the activities of many other groups, even though it has expanded far beyond anything we could have visualized thirty-two years ago. We do not know what the Lord's leadings will be during the months and years to come. We are confident that the full end of the age is very near, but this fact should not deter the Lord's people from doing with their might what their hands find to do in his service. By the Lord's grace we desire to maintain the present activities to the extent that the Lord makes it possible. We will endeavor to be on the alert for new avenues of service, and will appreciate any suggestions which the brethren may wish to send to us.

There are still those who are responding to the Gospel of the kingdom and going on to make a full consecration of themselves to the Lord. What a privilege it is to have a share in reaching these with the message while the opportunity for running for the prize of the high calling is still open! There are still the brethren this side of the veil for whom we have the privilege of laying down our lives. Let us ever be on the alert to bear one another's burdens, and so fulfil the law of Christ. There is still the privilege of witnessing the truth to all whom we can reach, and we know that in all our witness work it is the Lord who directs the results. So, may we do with our might what our hands find to do!

Throughout the thirty-two years since the first issue of The Dawn was published we have experienced the truthfulness of those well-known words in the 133rd Psalm, "How good and how pleasant it is for brethren to dwell together in unity." The prayers of the brethren for the work and for the workers have availed much. As difficulties have arisen, it has been a blessed comfort to realize that the brethren everywhere are praying that the Lord may direct and bless the proclamation of his truth, and the service of his people, according to the good pleasure of his will. And always we have had the evidence that the Lord hears and favorably answers these earnest prayers of his people.

So, brethren, as we continue on together in the Lord's service,

may it be with the deep conviction that he is with and blesses all those who put their trust in him, and who are zealously endeavoring to do his will in witnessing for present truth, and laying down their lives for one another. We are confident that the Lord will continue to bless all his people, and we will be thankful for whatever privileges we may have of working together with them in these closing days of the harvest.

LETTERS OF APPRECIATION

Film Appreciated

"Dear Friends: Christian greetings to all of you! I wish to thank you for the use of the film, 'The Beginning and End of Death.' We have shown it three times to friends here in Lake Charles. My nephew wants to show it to the Wesley Foundation, a Protestant organization at McNeese College, which he attends. We have been rejoicing in the truth, and the film has been a wonderful witness. It is a great privilege and blessing to be given an insight into the wonderful promises of the Lord for the blessing of all mankind. We are certainly seeing the culmination of an evil age, and we rejoice, knowing that the Lord's kingdom is not far off when all shall know him from the least to the greatest. May the Lord bless you as you continue in his service."—Louisiana

Wants to Know More

"Dear 'Frank and Ernest': Please send me your booklet on the judgment day. We hear you over KMO. I have just finished reading 'The Divine Plan of the Ages.' It has left me with a deep desire to know

more, and to spend many hours in a more intense study of each reference. I want to search the Scriptures for the proof."—Washington

Now Fully Consecrated

"Dear 'Frank and Ernest': My family and I very much enjoy your weekly broadcasts. Two months ago I fully consecrated myself to the Lord, and I am longing to know more and more about him. Will you kindly assist me by sending me any books you have, including 'God's Plan.' Please remember me and my family in your prayers.—South Africa

Helped

"Dear Friends: When I lost my dear son three months ago I received from you a booklet entitled 'Hope.' It has done me a world of good. It has helped me very much. Now I realize that my dear boy is only 'sleeping,' awaiting the resurrection. I thank you very much indeed for your kindness. Please send me your book, 'God and Reason.' Yours very gratefully."—England

Interested Through TV

"Dear Friends in Christ: First I want to let you know how very much I appreciate The Bible Answers TV programs. I never was interested in churches. When I began to watch your programs I really got interested in the Bible, and began to study. I have read 'The Divine Plan of the Ages,' and 'The Atonement between God and Man,' and now I wish to get the other volumes. I have been taking The Dawn Magazine for three years. I really want to learn the will of God."—Arkansas

The Truth a Blessing

"Gentlemen: Please send me the complete set of 'Studies in the Scriptures.' I have known about the Dawn Bible Students and 'The Divine Plan of the Ages' for several years. In April my wife was killed in an automobile accident, and I don't believe I could carry on if it were not for the knowledge con-

tained in 'The Divine Plan of the Ages.' This gives me concrete assurance that I will see her again in a much better world. God bless you and all your work."—Ohio

Profiting

"Dear Christian Friends: I have been listening to your television programs for some time now, and not only enjoying them, but profiting from them. I do not know if your offer of books applies in Canada, but if it does, may I ask for 'Science and Creation,' and 'Prophecy.'"—Canada

Charmed

"Dear 'Francisco and Ernesto': Please send me the booklet you offer. I am charmed with your program. I listen to it every Sunday. May God give you a long life so that you can continue teaching the truth to many more."—Mexico

WEEKLY PRAYER MEETING TEXTS

OCTOBER 22—"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22 (Z. '04-138, 139 Hymn 279)

OCTOBER 29—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus."—II Corinthians 4:8-10 (Z. '01-55 Hymn 126)

OCTOBER 15—"Have faith in God."—Mark 11:22 (Z. '04-49 Hymn 197)

OCTOBER 1—"I will take heed unto my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me."—Psalm 39:1 (Z. '97-156 Hymn 183)

OCTOBER 8—"Be not deceived, . . . he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:7,8 (Z. '04-57 Hymn 192)

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.

H. E. ANDERSON

Paterson, N. J. Oct. 18

OTIS R. BARRALL

Allentown, Pa. Oct. 11

JENS COPELAND

Piqua, Ohio Oct. 1, 2

Columbus, Ohio 4

Steubenville, Ohio 5-7

Pittsburgh, Pa. 8

West Newton, Pa. 9-11

L. PAUL DAVIS

Paterson, N. J. Oct. 1

Sayville, N. Y. 4

Baltimore, Md. 10, 11

Washington, D. C. 13

Richmond, Va. 14

Norfolk, Va. 18

Greensboro, N. C. 20

Charlotte, N. C. 21

Memphis, Tenn. 24, 25

Fayetteville, Ark. 28

Oklahoma City, Okla.

31-Nov. 1

O. D. DEIFER

Philadelphia, Pa. Oct. 18

EARL L. FOWLER

Fresno, Calif. Oct. 1

Bakersfield, Calif. 2

Tehachapi, Calif. 3

LEVI JACOBS

Bridgeport, Conn. Oct. 4

Wallingford, Conn. 4

L. P. LOOMIS

Catawissa, Pa. Oct. 18

J. Y. MAC AULAY

Seattle, Wash. Sept. 27

Tacoma, Wash. 28, 29

Bremerton, Wash. 30

Onalaska, Wash. Oct. 1

Portland, Ore. 4

The Dalles, Ore. 6

Salem, Ore. 8, 9

Albany, Ore. 11

Redding, Calif. 14

Chico, Calif. 16-18

Sacramento, Calif. 20, 21

Stockton, Calif. 22

Antioch, Calif. 23

San Francisco, Calif. 25

San Jose, Calif. 28, 29

Fresno, Calif. Nov. 1

M. C. MITCHELL

New Haven, Conn. Oct. 11

Waterbury, Conn. 11

EVERETT MURRAY

St. Louis, Mo. Oct. 3, 4

H. W. PRICE

Moose Jaw, Sask.

Sept. 29, 30

Regina, Sask. Oct. 1

Canora, Sask. 2, 3

Tarnopol, Sask. 1

St. Brieux, Sask. 5

Middle Lake, Sask. 6

Tarnopol, Sask. 7, 8

Prince Albert, Sask. 9

Steep Creek, Sask. 10

Saskatoon, Sask. 11

Luseland, Sask. 12-14

Havre, Montana 16, 17

Spokane, Wash. 19, 20

Clarkston, Wash. 21

The Dalles, Ore. 22, 23

Portland, Ore. 24, 25

Salem, Ore. 26, 27

Albany, Ore. 28

Redding, Calif. 29, 30

Chico, Calif. 31-Nov. 1

F. S. WASSMANN

Gettysburg, Pa. Oct. 24

York, Pa. 25

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

MIKE BALKO Toledo, Ohio Oct. 18	JOSEPH FENCHAK, JR. Connellsville, Pa. Oct. 4	HARRY PASSIOS Piqua, Ohio Oct. 4 Connellsville, Pa. 18
JOHN BARACOS Monessen, Pa. Oct. 25	BRUNO HACK Milwaukee, Wis. Oct. 11	R. A. RAWSON Flint, Mich. Oct. 4 Chatham, Ont. 18
NICK BARACOS Washington, Pa. Oct. 18	JOHN G. HULL, JR. Whittier, Calif. Oct. 25	WM. W. RYBA San Diego, Calif. Oct. 11
JULIUS BEDNARZ LaSalle, Ill. Oct. 4	GEORGE O. JEUCK Miami, Fla. Oct. 11	R. S. SEKLEMIAN Antioch, Calif. Oct. 18
J. BURTON BROWN Whittier, Calif. Oct. 18	EDMUND M. JEZUIT Gary, Ind. Oct. 18	GEORGE TABAC St. Louis, Mo. Oct. 18
DAVID A. BRUCE Fresno, Calif. Oct. 18	LEONARD JEZUIT Minneapolis, Minn. (Fillmore St.) Oct. 4	J. I. VAN HORNE Duquesne, Pa. Oct. 4
C. M. CHUPA Adrian, Mich. Oct. 18	EDWARD G. LORENZ Fullerton, Calif. Oct. 25	HOWARD K. YOUNG East Liverpool, Ohio Oct. 11
EDWARD E. FAY Stockton, Calif. Oct. 3 Sacramento, Calif. 4	N. MOLENAAR Whittier, Calif. Oct. 11 Riverside, Calif. 18 Ontario, Calif. 18	L. W. ZBIK London, Ont. Oct. 11
THOS. C. FAY Whittier, Calif. Oct. 4		

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

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

PERU

Lima Radio America 7:00 p.m.

URUGUAY

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

CALIFORNIA

Los Angeles KWKW 1300 8:15 a.m.
San Diego XERB 1090 9:00 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUKA 1250 10:00 a.m.

CONVENTIONS

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

BUFFALO, N. Y., Oct. 3, 4—Sweet Home Masonic Hall, 641 Sweet Home Rd. Mr. Stanley Koszka, 670 Union Road, West Seneca, N. Y. 14224.

***ST. LOUIS, MO., Oct. 3, 4**—Statler Hilton Hotel, Ninth and Washington Ave. Mr. W. A. Pardue, 6829 St. Charles Rd.

AGAWAM, MASS., Oct. 4—Benjamin Phelps School, Corner of Main and School Streets. Mrs. Alex Gonzewski, 145 N. Grand St., West Suffield, Conn.

MINNEAPOLIS, MINN., Oct. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PIQUA, OHIO, Oct. 4—Mrs. I. J. Peddemors, 222 Walker Street.

GRAND RAPIDS, MICH., Oct. 10, 11—Pantlind Hotel, 187 Monroe N. W. Mrs. Bernard Fuerst, 804 Conger St. N. E.

SAN LUIS OBISPO, Oct. 10, 11—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 2467 Parkland Terrace.

COLUMBUS, OHIO, Oct. 11—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue

MINNEAPOLIS, MINN., Oct. 11—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

SAGINAW, MICH., Oct. 11—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

STATEN ISLAND, N. Y., Oct. 11—I.O.O.F. Hall, 27 Harrison Ave., Port Richmond, S. I., N. Y. Mrs. Frank Shalieu, 103 W. Erie St., Blauvelt, N. Y.

CINCINNATI, OHIO, Oct. 17, 18—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. W. N. Poe, 1 W. Ridge Place, Newport, Ky.

NEW LONDON, CONN., Oct. 18—Union Hall. Mrs. Joseph Panucci, 61 Ledyard Ave., Groton, Conn.

SALEM, ORE., Oct. 18—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St. S.

TOLEDO, OHIO, Oct. 18—Seventh Day Adventist School, 540 Independence Rd. Mrs. Roger Brandle, 4472 288th St.

CHICAGO, ILL., Oct. 25—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 West Cortez St.

DETROIT, MICH., Oct. 25—McGregor Memorial Bldg., Second Blvd. & W. Ferry. Mr. Walter Blicharz, 19300 Braile.

ORLANDO, FLA., Oct. 25—Colonialtown Woman's Club, 1204 N. Fern Creek Ave. Mrs. S. W. Jeuck, 1910 Hillcrest.

MILWAUKEE, WIS., Oct. 31—YWCA, 610 N. Jackson St. Mrs. Violet Pazucha, 1955 N. 29th St.

NEW HAVEN, CONN., Nov. 8

STOCKTON, CALIF., Nov. 14, 15

WACO, TEXAS, Nov. 14, 15

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clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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