

The Dawn

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Highlights of DAWN

The Edge of Anarchy

SO PREVALENT has cheating become throughout our social structure that U. S. News & World Report magazine recently prepared a special report on the situation under the heading, "How People Cheat Uncle Sam Out of Billions" (July 11, 1977). "Bribery, theft, kickbacks, phony billings. These and other tricks are being used every day to siphon off the taxpayers' money," said the subtitle. The article then went on to discuss in detail some of the various areas of thievery, corruption, and lawlessness: federal housing assistance, veterans' programs, medicaid, food programs, farm goods, bilking the pentagon, etc.

The nation's welfare system was devised, and properly so, to assist those who are unable to help themselves. It is also an area subject to some of the most flagrant and widespread abuse. One national weekly recited the case of a woman who has finally "been convicted of drawing public assistance under two names at once, to the total of 23 monthly checks. According to the evidence and the prosecutors, she also got or applied for food stamps, free medical aid, rent subsidies, child care and housekeeper expenses . . . under a number of aliases."

What particularly appalled the reporter was the fact that it took 2-½ years to bring this woman to justice. The same writer asked, "What has become of old-fashioned honesty? One answer is that the Government is running a school for cheaters."

Another fertile field for cheating is the medicaid program. U. S. News & World Report (March 22, 1976) says, "The

methods of abuse are endless: . . . billing for services not rendered, billing more than once for the same service, providing unnecessary treatment, altering bills, ordering unusual tests, charging excessively for services." Official estimates of the total dollar loss run into the billions.

Shoplifting by customers of supermarkets is on the increase and amounts presently to some \$600,000,000 per year. The most popular items are cigarettes and meat. And this form of stealing is not restricted to professional thieves, for it is believed that most such stealing is done by amateurs. Another fruitful area for stealing is in the field of charity organizations. One such organization was found to have collected over 20 million dollars in contributions, with only about 1.5 million dollars actually finding its way into charitable purposes.

Even our college graduates resort to highly questionable practices. When one student who had obtained large loans to finance his college education pleaded bankruptcy, thus freeing him of obligation to repay some \$10,000, he said, "I feel no stigma whatsoever. . . . This bankruptcy thing doesn't bother me. They were institutions who lost, not people. None of my friends has said anything to me. I'm no social outcast."

Another student had borrowed \$2,400 from the federal government to help him through college, to be repaid after graduation. "When the bill for the first quarterly payment arrived," says Newsweek (March 7, 1977), "Brown [the graduate] was furious. 'There was my university telling me to start paying \$240 a year. . . . For what? To pay off a degree they gave me so I could sell refrigerators?'" As many as 10 per cent of student borrowers are defaulting on their loans, with the defaults presently amounting to \$190 million.

Nor are the very young immune from the epidemic of lawlessness. And they can be neither effectively punished nor rehabilitated. Newsweek Magazine tells the story of one child who was 9 when arrested for shoplifting. Three months later he had graduated to burglary and was again released with a

warning. By the time he was 12 he had been arrested sixteen times and was given his first jail term at a Youth Authority Camp, from which he escaped four times. A few days after his release at age 14, he killed a man. He has been charged with 26 crimes. But now, at 18, he is a free man.

“The statistics on child criminals are awesome,” says Newsweek. “Juvenile crime has risen by 1,600 per cent in twenty years. More crimes are committed by children under 15 than by adults over 25—indeed, some authorities calculate that half of all crimes in the nation are committed by juveniles. Phoenix school psychologist William Hall has said, “Society seems to be flying apart. The kids just feel the vibrations much more than adults.”

Even the presumed law enforcers have themselves become lawbreakers. In a dispute with the City of New York over wages and hours, the police took to the streets, screaming and blowing whistles all night outside the Mayor’s mansion, disturbing patients in a nearby hospital and disrupting mid-town traffic by parading through traffic-clogged streets. They created so much chaos that teenage gangs and pickpockets were able to run rampant. “Police officers have a right to picket,” said Mayor Beame, “but they have no right to act in a lawless manner.”

The breakdown in morality is not restricted to the poor, the unfortunate, and the illiterate. It is permeating and rotting the entire social fabric. U. S. News & World Report (Jan. 10, 1977) says that at least 4 million offenses are committed against corporations each year, many of them “inside jobs. The bill: a whopping 40 billion dollars—and going up about 10 per cent a year.” The report continues, “The losses result from such things as burglaries, shoplifting, bad checks, arson, employee theft, kickbacks, bribery and fraud.”

The behavior of the people during the recent blackout in New York City well illustrates the deplorable depths to which man can fall when greed breaks through the thin restraints of authority and decency. The lights of the city were hardly

dimmed when thousands of looters surged through the streets, breaking glass and ransacking stores at random. More than 3,400 persons were arrested.

Time magazine headed their blackout story as a "Night of Terror" and said it was "the kind of event that brings out the best and the worst in people. . . . What shocked the city, and much of the world, was that tens of thousands . . . poured from the tenements and barrios . . . to produce an orgy of looting. Bands of men and women, and even children, tore steel guard grilles from store fronts with crowbars, stealing all they could carry, and destroying what they could not."

The following day, in broad daylight, looters continued to batter down store doors and windows and haul off whatever they could lay their hands on. Even a store of prayer shawls and Bibles was cleaned out.

These people were not prompted to steal by hunger. Photographs of the chaotic scene showed simply garbed but well-fed people, young and old, madly dismantling retail stores and carrying away TV sets, stereos, jewelry, bedroom dressers, sporting goods, pictures, and drugs. The brief reign of anarchy was not induced by need. Indeed, even while greedily snatching merchandise from one another's grasp, a holiday mood prevailed. "It's Christmas in summer," some shouted. One shudders to contemplate the horrors that would accompany a similar blackout if the people were really hungry!

U. S. News & World Report carried an article (August 1, 1977), "New York's Looters: Budding Anarchy?" The subheading followed up the ominous theme with the statement that "Americans are waking up to the fact that the world's richest nation may be living on the outskirts of anarchy." The writer continued, "Ripping off—bluntly, stealing—is regarded as a tolerable pursuit and even a noble one if the victim happens to own a few more dollars than the thief does."

It was stated by some that the looting was excusable if the poverty of the looters was considered. However, a study by the city showed that income among the 2,706 adult defendant looters averaged about the same as New York's population in general. The plea of poverty is invalid, the Washington Star pointed out, when the targets seemed not to be necessities but, for the most part, cars, television sets, and liquor.

As disdain for authority and the lives and property rights of others increases, one must wonder if we may not even now be looking at a miniature preview of the anarchy that shall characterize the Bible Armageddon.

Significant to the times in which we are living, the looting seemed to be marked by an utter lack of any sense of wrongdoing. One reporter wrote, "There was a carnival atmosphere. Downtown they were getting drunk and directing traffic. Uptown they were getting drunk and shopping without money." Another said, "It was a tragedy in one act."

Commenting on the plunder, Time magazine remarked (July 25, 1977), "Respect for law and authority has declined: thieves often go unpunished; crime and violence stalk the slums." Said U. N. Ambassador Andrew Young, "If you turn the lights out, folks will steal." A Miami mother of six went even further. "Pretty soon the lights won't have to go out for trouble to start," she said.

We are constantly reminded these days of the thinness of the veneer of culture that overlies so-called civilized man. It came to light again a few months back when the Beverly Hills Supper Club in Southgate, Kentucky, was destroyed by fire and some 400 merrymakers lost their lives. This was a tragic and sobering event, indeed. Yet, "A short distance away," reports Time magazine, "police stood watch over the parking lots—looters had gone to work even before the flames were out, stripping valuables from cars and even from the bodies of victims that had been laid out on the manicured lawn which surrounds the doomed club."

So widespread has cheating of all kinds become that a whole new phraseology has become part of our vocabulary. The expression "rip-off" has not yet taken its place in many dictionaries; but it has indeed found its way into general conversation and our daily lives. Rip-offs cover a wide variety of dishonest dealings.

U. S. News & World Report lately interpreted some of this new phraseology under the heading, "A Catalogue of Swindles—and How They Work" (July 11, 1977). "Disaster Chasers," says the report, specialize in defrauding potential beneficiaries of local disasters. "Tea Housing" describes the practice of contractors who get together to agree illegally in advance on bids for military contracts.

"Ping Ponging," according to this report, is what occurs when a patient visits a medical clinic and, whether he needs treatment or not, is shuttled from one doctor to another, each of whom submits a bill to be paid by medicaid. "Family Ganging" is another way of gouging the medicaid program. A clinic insists on examining **all** the children of a family when only one is sick. The physician submits a bill for each child. "Crime by Wire" describes what happens when someone gains illegal access to a computer and manipulates inventory, payroll accounts, and other computer data to his own benefit. Stealing, to be sure, on a highly sophisticated level!

Assessing the moral climate of the world in which we presently live, U. S. News & World Report recently remarked, "As masses of people gain more voice and bigger aspirations in all parts of the world, nations trying to keep the course of events on an even keel will become more vulnerable to dissidence and disorder." In Winnipeg, British educator Sir Eric Ashby recently told a symposium of scholars, "The gyroscope of law which has kept society steady for generations is now wobbling under the influence of the urban guerrilla, the hijacker, the bomb planter. . . . The dilemma is that never before has so much self-discipline been needed from the public; and at the same time never before has the capacity to enforce discipline been so weak."

Cheating, looting, and stealing of every description, by those in high places and low, are the visible evidences of the growing disregard for law that is infecting present-day society. They present but one aspect of the overspreading and many-faceted malady of selfishness that is eating away at the very foundations of world stability and that will eventually bring about its final destruction.

This callous and well-nigh universal disregard for law marks our place on the stream of time. It tells us Christ's kingdom is near, for our Lord foretold that these evil conditions would prevail at the time of his second advent and would signify the end of the age. He said that at that time "iniquity shall abound." (Matt. 24:3,12) The New English Bible renders this passage "lawlessness spreads," and Rotherham puts it as "lawlessness being brought to the full."

Writing to Timothy, the Apostle Paul said: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."— II Tim. 3:1-4

Indeed, it is because iniquity and lawlessness will have come to the full that the Heavenly Father will bring about the destruction of this present evil world in the day of his wrath, the day of the Lord [Jehovah]. The Prophet Isaiah wrote: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity."— Isa. 13:9,11

The Prophet Zephaniah foretells the same things. He writes: "The great day of the Lord [Jehovah] is near, it is near, and hasteth greatly, even the voice of the day of the

Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.”—Zeph. 1:14,15,17

But the world in general has no ears to hear the rumblings of the time of trouble, no hearts to recognize and appreciate the joys and blessings of truth and righteousness. As “the world that then was” perished in the Flood because “God saw that the wickedness of man was great in the earth,” and they “knew not until the Flood came,” so also does this present evil world approach its dissolution because of iniquity, with its inhabitants likewise “eating and drinking, marrying and giving in marriage,” while totally unaware of the gathering storm.—II Pet. 3:6; Gen. 6:5; Matt. 24:37,39

The psalmist wrote, “The dull man cannot know . . . that, though the wicked sprout like grass and all evildoers flourish, they are doomed to destruction for ever; but thou, O Lord, art on high for ever, for lo, thy enemies, O Lord, for, lo, thy enemies shall perish; all evildoers shall be scattered.”—Ps. 92:6-9, RSV

He then goes on to describe the blessedness of the righteous in the coming Kingdom of Christ—that “new heavens and . . . new earth” wherein righteousness shall reign supreme. He says, “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing: to show that the Lord is upright; he is my rock, and there is no unrighteousness in him.—II Pet. 3:13; Ps. 92:12-15

This wonderful new world of love and peace and everlasting life will be the glorious result of Christ’s sacrifice on behalf of the whole human race, all of whom shall come forth from

their graves to have a full opportunity to gain everlasting life here on earth. In those days, the Lord says, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor: and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34

The Prophet Isaiah likens this coming new world, with its offer of life to the resurrected world of mankind, to a highway from which all obstacles of prejudice and ignorance and false teachings have been removed. "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there." In that new world, evil and evildoers will have no place. Satan is the god of this present evil world, and he has blinded the minds of the people. (II Cor. 4:4) Today, he goes about "as a roaring lion, . . . seeking whom he may devour." (I Pet. 5:8) But in that coming new world Satan will be bound, "that he should deceive the nations no more."—Rev. 20:3

"Nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return [to the family of God], and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:8-10

For the coming of that long-promised time of blessing upon a long-suffering world we continue earnestly to pray!

**"I will shake all nations,
and the desire of all nations
shall come."**

—Haggai 2:7

“Come Unto Me and Drink”

BEFORE anyone can come to the Lord, he must thirst; he must have an appreciation of that which the Lord has to give—the water, the refreshment, of eternal life. This means that he must learn that he is a sinner and under sentence of death, and that there is no hope for a future life except through Christ. The coming to the Lord is the approach of faith. Our thirst is our desire. We drink, or appropriate to ourselves, the divine message. “Sanctify them through thy truth: thy Word is truth,” (John 17:17) and water is the symbol of the truth. The promise of a blessing to those who “hunger and thirst after righteousness” is in full accordance with this. And the promise is, “They shall be filled.” This is in harmony with our Lord’s statement, “Whosoever drinketh of the water that I shall give him shall never thirst.”

In the present time our thirst is in one sense of the word insatiable—we are never satisfied—in the sense that the Lord’s blessings are so great and so good that we can never in the present day and in present conditions have enough of them. We shall be satisfied thoroughly when we awake in his likeness (Ps. 17:15)—when the “change” of the first resurrection shall have completed our transformation as new creatures into our Lord’s likeness—“from glory to glory.” (II Cor. 3:18) Nevertheless, there is a measure of satisfaction to our drinking, even in the present time, just as with a thirsty one at a fountain—he drinks with relish, with appreciation, with satisfaction, only to take more and more. So with those who are the Lord’s. He pours into their cup blessings rich and satisfying, and fills the cup repeatedly, even while they are in their present tabernacle.

Let us appreciate more and more the truth, the water of life, and let us see to it that we get it pure from the fountain, and that we recognize no other fountain than the Lord Jesus, however much we may appreciate the channels through which the supply may have come to us. □

Bible Study

LESSON FOR OCTOBER 2

Judging and Forgiving

MEMORY SELECTION: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."—Luke 6:37

SELECTED SCRIPTURE: John 8:3-7; Luke 6:37-42

WHEN the Lord called us he did not do so because of our works, our righteousness, or our stature, but because we loved him and offered our hearts to him. We recognized that we were sinners and were in no sense acceptable, except that the Lord was willing to justify us by the application of the blood of Christ. And if we are realistic, we are aware that our flesh is never capable of performing perfectly. This, of course, is true also of our brethren.

In view of this common deficiency and realizing the only source of our reckoned righteousness, surely none of us has any reason to judge another.

The Apostle Paul in Romans 14:4 states: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

The apostle states that in the world we would not judge another man's servant, for we do not know what his master requires of him. It is the master who has the right to judge the performance of his servant. In like manner we are individually responsible to the Heavenly Father. He has called us and accepted us as his servants. It is, then, only God who has the right to judge our performance. In fact, if God so desires, he can strengthen any of us and cause us to stand in spite of any of the shortcomings of the flesh.

In Luke 6:36, the verse preceeding our memory selection, our Lord states, "Be ye therefore merciful, as your Father also is merciful." The dictionary defines mercy as compassion or forbearance shown to an offender. We are constant recipients of the Father's mercy and forbearance,

and the thought is that we should be so grateful that we will be more than willing to extend the same consideration to our brethren.

In II Corinthians 5:16,17 the Apostle Paul describes the attitude of mind that should be in all who are endeavoring to walk in the footsteps of Jesus: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

In this text the apostle reminds us that when we gave our hearts to the Lord and made a consecration, we agreed that the things of the flesh were figuratively dead and that henceforth our minds were to be turned exclusively toward spiritual things. This transaction was pictured in our baptism. When we were lowered into the water it symbolized our determination to be dead to the things of the flesh, and as we were raised up out of the water it pictured our being raised to newness of life; that is, our minds are to be directed to the things of the spirit.

We should recognize this same transformation in our

brethren, and therefore we should endeavor to see in them the things that the Lord sees in them: their zeal in the service of the truth, their faithfulness, their love for the Heavenly Father, and their love for the brethren. If we look for these things, we will overlook the shortcomings and weaknesses of the flesh, which are already accounted as dead.

While we are not to judge the individual because of his weaknesses, we must as consecrated Christians pass judgment on some things. For example, if one or more brethren start an activity that we believe to be detrimental to the spiritual interests of the brethren or to the general interests of the Harvest Work, we have a responsibility to pass judgment and take a stand against such an activity. The apostle in Acts 20:30,31 states: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears."

We have the example of the Apostle Paul, who saw a condition developing among the brethren, and he made a judgment and took a strong stand. □

Hearing and Doing

MEMORY SELECTION: "Be ye doers of the Word, and not hearers only, deceiving your own selves."—James 1:22

SELECTED SCRIPTURE: Luke 6:43-49; Luke 8:19-21

THE words of Jesus as recorded in John 6:44,45 are as follows: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

This text tells us that many will be exposed to a message concerning the Heavenly Father and his arrangements. Those whom the Lord calls are permitted to "hear" or understand something of God and his plans and purposes. And when they hear they come to Jesus as the divinely provided access to the Heavenly Father.

Then, in Matthew 13:16, 17 we read another statement by Jesus: "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see,

and have not seen them; and to hear those things which ye hear, and have not heard them." These words were directed to his disciples and apostles, indicating that seeing and hearing the secrets of God is a privilege that is granted only to those whom the Heavenly Father selects.

The Apostle Paul, in I Corinthians 2:10, speaking of the mysteries and hidden wisdom of God, states, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

This enlightenment of mind is given to those whom the Lord has called and who have dedicated themselves to God and have therefore agreed to walk in the footsteps of Jesus. This special revelation of God's secrets is for a purpose. It is the Heavenly Father's design that this consecrated enlightened group will find in his Word the instructions and guidelines

necessary to lead them in the path of righteousness and instruct them as to their privileges and responsibilities in the Lord's service.

The cluster of texts surrounding our memory text carries the thought of our lesson. "Of his own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:18-25

We believe that the illustration used by the Apostle James of a

man looking in a mirror and beholding himself, and then straightway forgetting what manner of man he was, pictures most clearly the hearer of the Word only. The learning process operates best when there is both hearing and doing. And as the illustration suggests, it is only by doing that a lasting impression is made.

The purpose of our calling and enlightenment is that we are, through experiences, to be conformed to the characterlikeness of Jesus. We receive these experiences when we are in the process of doing the Word.

In the 4th chapter, verses 12-14, of I Peter, the apostle describes these experiences as follows: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." Suffering, as used here, means being submissive in the experiences, endeavoring to be rightly exercised and to develop a Christlike character. □

Love Overcomes Barriers

MEMORY SELECTION: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—I John 4:20

SELECTED SCRIPTURE: Luke 10:25-27; I John 4:20

WE HAVE been given the most wonderful example of the power of love over obstacles by our Heavenly Father. The Apostle Paul in Romans 5:6-8 states: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The thought is that the sentence of death that was pronounced upon Adam was a just sentence. God's justice was satisfied, and therefore he was under no legal or moral obligation to change the condemnation pronounced upon Adam and his offspring. But Jesus states in John 3:16,17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When we realize that Adam, and all who received life through him, were destined to return to the dust of the earth with no hope except that the love and mercy of God was extended toward them, then and only then can we fully appreciate the magnitude of the gift of his Son and the love that prompted the gift.

This same love was manifested by Jesus, who even after his terrible ordeal at the hands of the Jews and the cruel Roman soldiers was able to endure the cross, despising the shame, looking forward to the joy of bringing blessings and life to the world through the kingdom—yes, blessings even to those who were responsible for his agony. Behind our Lord's willingness to suffer and die was the full realization of the fallen state of mankind. Having been

subject to the prince of this world, Satan, for many centuries, they could not help but reflect much of his character and attitude of mind. But our Lord was able to visualize what these same people will be like in the kingdom, when under very favorable circumstances they will be brought back to a condition of perfection under the kingdom arrangement. It was this vision of humanity in its perfection that motivated Jesus to lay his life down for the now depraved and fallen human race.

It is because of this background of information and knowledge that we are admonished to hate the sin but to love the sinner. This applies to our relationship with our brethren and with the world also.

In the case of our brethren we realize that from God's standpoint the fallen flesh is covered by the robe of Christ's righteousness and that God does not hold us responsible for acts that have their roots in the imperfections which came through adamic condemnation. This means that we must, as sincere followers of Christ, endeavor to overlook the frailties of the flesh, especially in our brethren, and see in their stead the purity, the love, and the zeal of the new creature.

Thus we can love our brethren in spite of the barrier of the flesh.

In I John 3:10-13 we read: "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you."

In this text the Apostle John is showing us that the people of the world are inhabitants of darkness, and darkness is a symbol of Satan's domain. Therefore we are not to be unaware of the fact that the darkness hateth the light, which is a symbol of the people of God. It is from the inhabitants of darkness that we, as those walking in the light, can expect to receive most of our trials. In spite of this, however, we are admonished, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:44 □

Discovering True Security

MEMORY SELECTION: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—I Timothy 6:17

SELECTED SCRIPTURE: Luke 12:16-31

THERE is nothing morally wrong in being rich, provided the wealth was obtained in a legal and moral way. The danger, as our text suggests, is when the consecrated child of the Lord has riches. Wealth is sometimes a stumbling block to those whom the Lord calls, because of the ever present temptation to put the things of the world ahead of the things of the Lord.

We think of our Lord's experience with the rich young ruler, recorded in Mark 10:17-22. The young man was apparently a sincere young Jew who was under the Law. The Law promised life to any who could keep its precepts perfectly. But even with his best efforts it was evident that he was not gaining life. So he asked the Master, "What shall I do that I may inherit eternal life?" (vs. 17) The Master replied, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give

to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."—vs. 21

The young man was unwilling to dispose of his worldly possessions, realizing that he would be left without the security of the wealth that he had known and enjoyed for so long. Jesus then spoke to his disciples saying, "How hardly shall they that have riches enter into the kingdom of God!"—vs. 23

What Jesus asked the young man to do is essentially what is required of everyone who makes a full and unreserved consecration to the Heavenly Father. The Lord requires that, first, we give him our heart. This implies that nothing will supplant God as the foremost interest in our lives. Also, to demonstrate the singleness of mind and purpose, the Lord requires that we surrender our all—our minds, our strength, our talents, and our worldly possessions. It is

true the Lord does not require us actually to dispose of our worldly possessions as he did with the rich young ruler, but the spirit of divestment must be there. In other words, we must be in the attitude of mind that we would be willing to dispose of them if we were asked to.

When we give our hearts to the Lord, he expects that we will rely completely on him for our security and for all of our needs. Our relationship with the Heavenly Father is that of a son with his father, and what father would withhold from his son those things that are needful for his development and growth, especially when our Father is the great Creator of the universe?

Our Lord expresses the peculiar position of the consecrated child of God with respect to the watchcare and the provision of the necessities of life thus: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . But seek ye first

the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6:24, 25, 33, 34

Part of our selected scripture deals with a parable uttered by our Lord. It describes a rich man whose lands brought forth abundantly. He was unable to store his great abundance properly and so he determined to tear down his present barns and replace them with a very great facility. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21

There is only one real source of security to the child of the Lord, and that is our Heavenly Father, who has promised to provide for and care for his children in every way during their Christian walk. And if they are faithful to their covenant, he will provide an abundant entrance into the kingdom. □

Personally Accountable to God

MEMORY SELECTION: "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."—Luke 12:48

SELECTED SCRIPTURE: Luke 12:41-48; James 5:1-6

IN ROMANS 2:5-11 we read: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."

We believe that this is a statement of a general principle of judgment as administered by the Heavenly Father. Those who

by patient continuance in well doing seek for glory, honor, and immortality are the footstep followers of Jesus during the Gospel Age. These have their judgment now.

In I Peter 4:16,17 we read: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?"

The prospective members of the church are in a very special way responsible to the Heavenly Father. He has called them to the high calling of God in Christ Jesus. They have answered the call and have made an unreserved consecration to do his will. The Scriptures inform these called-out ones that it is God's will that they follow in the footsteps of Jesus, suffering the

opposition of the world and laying their lives down in sacrifice serving the interests of the truth and the brethren.

If they are faithful in this, they will attain to the crowning life, immortality, and have a place in the heavenly kingdom with all that this implies. The Apostle Paul in Romans 8:17 states: "And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him**, that we may be also glorified together." This is the judgment that the Heavenly Father makes with each of the footstep followers of Jesus. Only those who are "more than overcomers" will be found qualified to be partakers of the high calling.

The Apostle Peter admonishes, however, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (1 Peter 4:19) In other words, God is just, and he will see to it that each receives a just recompense of reward.

The rest of mankind, which is the vast majority who are not called to the high calling, are responsible to God also. (Ezek. 18:2,3) In Romans 2:9,10, which has been previously quoted, the apostle indicates that sinners

will suffer tribulation and anguish. But to everyone who "worketh good" there will be glory, honor, and peace. The word peace, according to Professor Strong, means to "set at one again." The psalmist, when describing the perfection of Adam before the fall in the Garden of Eden, states, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"—Ps. 8:5-9

But man's judgment and the time when he will be directly responsible for his actions will be during the millennial reign of Christ. It is during this time when Satan will be bound and a full opportunity will be given through the Christ for every man to be brought back to the perfection originally enjoyed by Adam. Those who are incorrigible will suffer wrath and destruction. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XIII
II SAMUEL; I CHRONICLES

David—King, Prophet, Psalmist



IN OUR last study we became acquainted with David, the shepherd boy and youngest son of Jesse, of Bethlehem, whom the Lord directed Samuel to anoint king of Israel in place of Saul, the first king over God's chosen people. We saw David's bravery manifested in the slaying of the giant Goliath of the Philistines and noted the foiled attempts of Saul to slay this shepherd boy and harp player because his jealousy was aroused against him.

It was following the death of Saul that David began to reign as king. His kingship was first recognized by the tribe of Judah, over which the initial part of his reign lasted seven years and six months. During this time he lived at Hebron, and here he was formally anointed by the people of Judah.—II Sam. 2:1-5; 5:4, 5

Gradually David's power increased, and finally the united voice of all Israel called him to be king. Then, and for the third time, he was anointed king, and there was a festival of three days to celebrate the happy event. (I Chron. 12:38, 39) One of David's first acts after becoming king was to secure Jerusalem, which he seized from the Jebusites, and there he established his royal residence. Thenceforth Jerusalem became known as the "city of David."—II Sam. 5:9; I Chron. 11:7

The establishing of Jerusalem as the capital of the nation introduced a new era in David's life and in the history of the

kingdom of Israel. He became a king on the elaborate scale of the great oriental sovereigns of Egypt and Persia, with a regular ministration and organization of court and camp. He also founded a dominion which for the first time embraced the entire prophetic bounds of the "seed of Abraham."—Gen. 15:18-21

During the succeeding ten years, the Gentile nations surrounding Israel caused David considerable trouble; but for the most part he was victorious in his battles with them and reduced to a state of permanent subjection the Philistines on the west, the Moabites on the east, the Syrians on the north-east as far as the Euphrates, the Edomites on the southeast, and finally the Ammonites.—II Sam. 8:1-6,14; 10:1-19; 12:26-31

David's reign was marked not only by conflicts with outside nations, but also by rebellion within his own household. The revolt of his beloved son, Absalom, brought on a crisis which sent him forth a wanderer as in the days when he fled from the jealous Saul. The final battle of Absalom's rebellion was fought in the forest of Ephraim and terminated in the accident which led to the rebellious son's death. After this David reigned for a time in comparative peace.—II Sam. 18; 20:1-22

The "Sure Mercies of David"

God spoke of David as being a man after his own heart. This was not because he never yielded to the weaknesses of his flesh, but because at heart he was loyal to God and desired above everything else to please the Lord. Saul's great sin was his flagrant and willful disobedience of God's commands, while David's was simply a failure to control his passions; therefore the two men were judged differently by the Lord.

Because of Saul's sin the kingdom was removed from his family, and David, a member of another family, was anointed in his stead. This was not the way God dealt with David. Indeed, God made a covenant with David that under no cir-

cumstances would the kingdom be wrested even from his descendants. This covenant is referred to as the "sure mercies of David," the "mercies" of David because mercy would need to be extended in order to carry it out. (Isa. 55:3) The original statement of this covenant is recorded in II Samuel, chapter 7.

David, when finally gaining a measure of peace, decided that he would like to build a "house" for the Lord. He said to Nathan, a prophet of the Lord, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." Nathan said to David, "Go, do all that is in thine heart; for the Lord is with thee." (vss. 2, 3) Nathan encouraged David in his laudable ambition without seeking instructions from the Lord. That night the Lord spoke to Nathan and instructed him to inform David that he would not have the privilege of building him a house. Doubtless the king was greatly disappointed over this, but the Lord gave him a compensating portion, for it was in this connection that he made a special covenant with him, which we quote in part:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his [Solomon's] kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men. . . . But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—vss. 12-16

God had not shown mercy to Saul, but he had to David. Despite David's sin, God had exalted the kingdom of Israel in his hands and had made him a great king. And now God had covenanted to preserve the kingdom within David's family "forever," even though his descendants, including his son Solomon, who would succeed him on the throne, would trans-

gress his laws. David was greatly impressed by this, and replied to the Lord:

“Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come. And is this the manner of man, O Lord God?”—vss. 18, 19

Reference is made in the 89th Psalm to God’s covenant with David. Verses 2-4 read: “I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations.” Verses 28 and 29 read: “My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.”

The full understanding of this covenant with David is possible only through recognition of the fact that David’s throne was typical of the messianic kingdom throne, on which Jesus sits as King. However, God’s providences in protecting the typical throne in the hands of David’s natural descendants are remarkable, as will be seen by a study of the experiences of the Davidic kings down to the overthrow of the last one, Zedekiah, when the nation was taken captive to Babylon.

This was in the year 606 B.C. It was then that the Prophet Ezekiel wrote concerning Zedekiah: “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

Here the typical kingdom of David ceased, but God's covenant was not broken. Ezekiel did not say merely that the kingdom should be "no more," for this would have implied a broken covenant. Instead he explained that it would be no more "until **he come** whose right it is." In other words, the active operation of the covenant was merely suspended until the rightful King appeared.

Note the prophecy of the birth of this One "whose right it is" to occupy forever the throne of David: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6,7

In the annunciation to Mary, the angel said concerning the child who would be miraculously conceived: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32,33

Thus we see that Jesus came as the rightful King to sit on the antitypical throne of David. However, Jesus' enemies put him to death, and the antitypical ruling house of David seemed doomed, even as had the typical throne on many occasions. But just as in the past, so again, God intervened. He raised the King—his King—from the dead.

Paul associates the miracle of Jesus' resurrection with the "sure mercies of David." In a synagogue in Antioch he said: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he hath raised him up from the dead, now no more to return to

corruption, he said on this wise, I will give you the sure mercies of David.”—Acts 13:32-34

Thus we see that David was very honorably used by the Lord in being constituted a type of the King of glory. It will be through this antitypical house of David that God’s promised blessings will flow to “all the families of the earth.” Concerning the purpose of Christ’s second coming, James states: “After this I will return, and will build again the tabernacle of David, which is fallen down; . . . that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord.”—Acts 15:16,17

David was not permitted to build a house or temple for the Lord; but under his rulership much of the material for the temple, which was later built by Solomon, was prepared and assembled. David was thankful for this, and “blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”—I Chron. 29:10,11

David recognized that as king of Israel he was merely a representative of the Lord, who was the real Ruler. He sat on the “throne of the Lord,” not on his own throne. (I Chron. 29:23) Thus the kingdom of Israel was typical of the messianic government, in which the representative of Jehovah will be his beloved Son, Christ Jesus, and associated with him his footstep followers of the Gospel Age.

David reigned, in all, forty years—seven years in Hebron, and thirty-three years in Jerusalem. “He died in a good old age, full of days, riches and honor: and Solomon his son reigned in his stead.” (I Chron. 29:27,28) His life had consisted of some failures, but many victories. To exalt the name of his God, the God of Israel and the world, the Creator of heaven and earth, was his dominating ambition. Whether

strumming sweet melodies on his harp, writing psalms of trust in God and praise to his holy name, or driving back the enemies of his people in battle, the law of his God was his principal meditation and his greatest delight.

David the Prophet

In addition to being Israel's outstanding king, David was also greatly used by God as one of his "holy prophets." His prophecies are found in the Book of Psalms. They pertain largely to the sufferings and death of Jesus, his resurrection, the future glories of his kingdom, and the blessings which it will shower upon the people of all nations. The church's association with Jesus, in suffering and in glory, is also foretold by David.

Psalm 16 prophesies the death and resurrection of Jesus and the supreme confidence he would have in the promises of his God to deliver and exalt him to his own right hand, where there would be pleasures forevermore.

In Psalm 22 is a prophecy by David foretelling Jesus' experience while hanging on the cross. Jesus is represented as saying, "They part my garments among them, and cast lots upon my vesture." (vs. 18) Hanging on the cross, and watching the Roman soldiers divide his clothing among themselves and then cast lots for his costly outer garment, Jesus recognized the fulfillment of this entire prophecy, and, mustering what he could of his ebbing strength, he began to quote the psalm, "My God, my God, why hast thou forsaken me?"—vs. 1

The Second Psalm prophesies the triumphant victory of Jesus, as King, at his second advent, when he subdues the nations under him and rules them "with a rod of iron." In the 96th and 98th Psalms we have additional prophecies concerning the kingdom, showing that it will also be a time of righteous judgment: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees

of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”—Ps. 96:11-13

David the Psalmist

As a writer David is referred to more often as a psalmist than a prophet, although he is only once thus described in the Bible. The text is II Samuel 23:1, and here he is referred to as “the anointed of the God of Jacob, and the sweet psalmist of Israel.” It is in his psalms that the true and sterling character of David is revealed, and in reading them we understand better why the Lord referred to him as a man after his own heart.

Many of David’s psalms abound with praise to God—“I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together.” (Ps. 34:1-3) Again: “O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth.”—Ps. 108:1-5

Many of David’s psalms reflect the stormy periods of his reign as king and his struggles to hold his enemies at bay. The 9th Psalm reads: “I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever.”—vss. 1-5

When victory over his enemies was delayed, David's faith was tested; and these heart-searching experiences he also reveals by psalm: "How long wilt thou forget me, O Lord? forever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?"—Ps. 13:1, 2

When his son Absalom rebelled against him, David was forced to flee. Although his throne was temporarily wrested from him, David continued to trust in the Lord, and wrote: "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be that say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about."—Ps. 3:1-6

David's earlier experiences in life as a tender of his father's sheep also lend richness and depth to his writings. How wonderfully his shepherd psalm has contributed to the comfort of the Lord's people through the centuries—"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Ps. 23

Because David's heart was right in the Lord's sight, goodness and mercy did "follow" him all the days of his life. His writings, expressive of his own deep meditations, and

beautifully poetic, are also inspired by the Lord. As we have noted, many of them are prophetic. His shepherd psalm has a grand fulfillment in the lives of the antitypical David class throughout the Gospel Age. These, more than David, can say, "I will dwell in the house of the Lord forever."

Who but a godly king whose desire was to rule righteously that his subjects might be blessed, could have foretold so eloquently the rulership of the Messiah of Israel, as did David, when he wrote: "He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:2, 4, 7, 8

The description of Messiah's kingdom and its blessings, which the Holy Spirit inspired David to describe in this psalm, made him feel, seemingly, that there could be nothing more he need ask of God; so he wrote: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen! The prayers of David the son of Jesse are ended."—vss. 18-20



Weekly Prayer Meeting Texts

OCTOBER 6—Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.—Luke 9:55,56 (Z. '04-43 Hymn 297)

OCTOBER 13—I will show thee my faith by my works.—James 2:18 (Z. '04-45 Hymn 309)

OCTOBER 20—Be ye . . . wise as serpents, and harmless as doves.—Matthew 10:16 (Z. '04-91 Hymn 225)

OCTOBER 27—My times are in Thy hand.—Psalm 31:15 (Z. '04-237 Hymn 106)

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NEBRASKA

Lincoln CATV

NEVADA

Las Vegas KLAS

NEW YORK

Binghamton WICZ

Television Schedule

Levittown	CATV			TEXAS			
New York	Tele-Mine			Amarillo	CATV		
Rochester	WHEC			Austin	KLRN		
Watertown	CATV			Beaumont	KFDM		
NORTH CAROLINA				Dallas	WFAA		
Greenville-Washington	WCTI			Mission	CATV		
Hickory	WHKY			Temple	KNCT KOEN		
OHIO				UTAH			
Cincinnati	WCPO-TV	Channel 9		Salt Lake City	KUTV KSL		
Zanesville	WHIZ			VIRGINIA			
OKLAHOMA				Roanoke	WDBJ		
Ardmore	KXII			WASHINGTON			
Duncan	KATV			Tacoma	KTVW CATV		
Tulsa	KTUL	CATV		WASHINGTON DC	WHFV		
PENNSYLVANIA				WEST VIRGINIA			
Dunmore N.E.PA.	CATV			Bridgeport	WBTW		
Indiana	CATV			Charleston	WCHS		
Palmerton	Blue Ridge	CATV		Morgantown	CATV		
Philadelphia	WPVI			Oak Hill	WOAY-TV	Channel 4	
Pittsburgh	WTAE			Parkersburg	WTAP		
Vandergrift	CATV			WISCONSIN			
SOUTH CAROLINA				Beloit	CATV		
Anderson	WAIM-TV	Channel 40		Eau Claire	WEAV	Channel 13	
Ashville	WANC			Janesville	CATV		
N. Charleston	CATV			Rhineland	WAEO		
SOUTH DAKOTA				CANADA			
Rapid City	KOTA			Sault Ste. Marie, Ont.	CATV		
TENNESSEE				Toronto, Ont.	CATV		
Chattanooga	WTVC			WEST INDIES			
Kingsport	CATV			St. Kitts	ZIZ-TV	Channel 5	

Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.

—Matthew 11:28-30

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.	Saginaw	WSGW 790	8:45 a.m.
ARIZONA			MINNESOTA		
Phoenix (Sat.)	KHCS	11:30 a.m.	Bemidji	KBUN	10:45 a.m.
Tucson	KFMM	5:45 p.m.	Minneapolis	KTCR	9:45 a.m.
CALIFORNIA			MISSOURI		
Bakersfield	KPMC	10:00 a.m.	Farmington	KREI 800	9:00 a.m.
El Centro	KICO 1490	10:30 a.m.	St. Louis	KSTL	7:30 a.m.
Los Angeles	KBRT 740	9:00 a.m.	MONTANA		
Petaluma	KTOB	9:45 a.m.	Baker	KFLN 960	8:00 a.m.
Redding	KVCV 600	7:45 a.m.	Great Falls	KEIN 1310	8:06 a.m.
Sacramento	KEWT-FM	6:45 a.m.	Kalispell	KGEZ	9:30 p.m.
San Francisco	KNEW 910	8:30 a.m.	Miles City	KATL 1340	10:15 a.m.
COLORADO			NEW JERSEY		
Englewood	KQXI	3:15 p.m.	Hackensack	WWDJ	10:30 a.m.
DELAWARE			Salem	WJIC 1510	9:45 a.m.
Wilmington	WTUX 1290	10:15 a.m.	NEW YORK		
FLORIDA			Buffalo-Niagara Falls		
Orlando	WGTO	7:30 a.m.		WHLD 1270	12:00 noon
Tampa	WFLA 970	9:30 a.m.	Mineola (Sat.)	WTHE 1520	9:00 a.m.
GEORGIA			Rochester	WBBF 950	8:15 a.m.
Albany	WALG	7:30 p.m.	NORTH CAROLINA		
IDAHO			Beaufort	WBMA 1400	9:00 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.	Mt. Airy (Sat.)	WPAQ	11:00 a.m.
Sandpoint	KSPT 1400	10:15 a.m.	OHIO		
ILLINOIS			Zanesville	WHIZ 1240	6:40 a.m.
Chicago	WEFM	10:30 a.m.	OKLAHOMA		
Granite City	WGNU	9:45 a.m.	Norman	KNOR	7:30 a.m.
La Salle	WLPO 1220	9:45 a.m.	OREGON		
Peoria	WPEO 1020	9:30 a.m.	Portland	KYXI 1290	9:30 a.m.
Rockford	WRRR 1330	6:15 a.m.	PENNSYLVANIA		
West Frankfort	WFRX 1300	9:15 a.m.	Allentown	WHOL 1600	10:45 a.m.
INDIANA			Pittsburgh	WYJZ	11:00 a.m.
Gary-Hammond	WJOB 1230	8:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Muncie	WLBC 1340	7:00 a.m.	PUERTO RICO		
KANSAS			Aguadilla (Fri.)	WABA	8:00 p.m.
Goodland	KLOE 730	9:15 a.m.	SOUTH CAROLINA		
KENTUCKY			Hemingway	WKYB	
Bowling Green	WLBJ 1410	8:00 a.m.	TEXAS		
Louisville	WHAS	10:30 a.m.	Borger	KQTY 1490	8:00 a.m.
Newport	WNOP	8:00 a.m.	Hamilton	KCLW	10:00 a.m.
Winchester	WWKY 1380	10:30 a.m.	Lubbock	KDAV 580	9:45 a.m.
MAINE			Pleasanton	KBOP 1380	7:30 a.m.
Caribou	WDHP 96.9 FM	9:30 a.m.	Shamrock	KBYP 1580	10:15 a.m.
MICHIGAN			UTAH		
Detroit	CKLW 800	7:45 a.m.	Salt Lake City	KWHO	9:00 a.m.
Grand Haven	WGHN	8:30 a.m.			

Radio Broadcast Schedule

VIRGINIA			ISLE OF MAN - GREAT BRITAIN		
Richmond	WIKI	7:45 a.m.	Manx Radio		1545
WASHINGTON			MALDIVE ISLANDS		
Bellingham	KPUG 1170	9:15 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
Clarkston	KCLK	10:45 a.m.	NEW ZEALAND		
Seattle	KAYO 1150	7:15 a.m.	Auckland	1XI	10:45 p.m.
Spokane	KUDY 1280	9:30 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Tacoma	KMO 1360	9:45 a.m.	NIGERIA		
Yakima	KUTI 980	7:15 a.m.	Ondo State (Wed.)	OSBC	2245
WISCONSIN			Oyo State (Wed.)	BCOS	2245
Milwaukee	WZUU-FM	9:00 a.m.	PANAMA		
Neillsville	WCCN 1370	9:15 a.m.	Panama City	HOQ 1250	10:30 a.m.
WYOMING			SOUTH AFRICA		
Sheridan	KWYO 1410	12:00 noon	Joubert Park	SWAZI Music Radio	
CANADA			(Wed.)		11:30 a.m.
Edmonton, Alta.	CJOI	12:45 p.m.	VIRGIN ISLANDS		
Vancouver, B.C.	CJJC	7:15 a.m.	St. Croix	WSTX 970	9:00 p.m.
Winnipeg, Man.	CKJS	9:00 a.m.	<hr/>		
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	SPANISH RADIO BROADCASTS		
Deer Lake, Nfld.	CFDL-FM		ARIZONA		
Port au Choix, Nfld.	CFNW 10:30	a.m.	Nogales	XEHF	9:00 a.m.
Port aux Basques, Nfld.			CALIFORNIA		
	CFGN 910	10:30 a.m.	Fresno	KXEX 1550	10:45 a.m.
St. Andrews, Nfld.	CFCV-FM		Los Angeles	XEGM	7:45 a.m.
St. Anthony, Nfld.	CFNN-FM		San Jose	KAZA 1290	8:45 a.m.
Stephenville, Nfld.	CFSX		FLORIDA		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	Coral Gables	WRHC	8:45 a.m.
St. Thomas, Ont.			ILLINOIS		
	CHLO 1570	10:45 a.m.	Chicago (Sat.)	WOJO	12:45 p.m.
Montreal, P.Q.	CFMB	5:15 p.m.	TEXAS		
Prince Albert, Sask.			Lubbock	KWGO	8:30 a.m.
	CKBI 900	9:15 a.m.	San Antonio	KUKA 1250	8:45 a.m.
Regina, Sask.	CKRM	7:45 a.m.	MEXICO		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Mazatlan	XEACE	9:00 a.m.
AUSTRALIA			Nogales	XEHF	9:00 a.m.
Geelong	3GL	10:00 a.m.	PORTUGAL		
Wangaratta	3NE	8:15 p.m.	Oporto		Radio Miramar
BRITISH WEST INDIES			782 k.c.		10:15 p.m.
Grand Cayman	Radio Cayman	11:15 a.m.	URUGUAY		
CEYLON			Montevideo		Radio El Espectador
Radio Sri Lanka (Sat.)		9:45 p.m.	810 k.c.		(Sat.) 1:30 p.m.

RADIO TOPICS FOR OCTOBER

- | | |
|-------------------------------|------------------------|
| 2—Whosoever Believeth | 23—Our Day in Prophecy |
| 9—Our Lord's Return | 30—Divine Healing |
| 16—Can We Talk with the Dead? | |

RADIO SCHEDULE

“Gather My Saints Together unto Me” —Psalm 50:5

THESE words on the front cover of this year's Portrush convention programme were an invitation to footstep followers of the Master to join together once again in worship and praise of their Heavenly Father. Although Northern Ireland continues to be a land of trouble and distress, we met in the quietness of Sister Stinson's home at Portrush, in the midst of some of the beauties of God's creative works.

As in past years, the friends travelled by land, sea and air to spend a few days with others of like precious faith, some journeying thousands of miles to meet with and serve their brethren. We were greatly blessed by the presence of six Americans, two of whom served the convention as speakers, and an elderly sister from Melbourne, Australia. Visitors also came from Scotland, England and the Irish Free State.

Mysteries of God

As many of the friends had arrived at Portrush a day ahead of the convention proper, it was arranged that Brother Burton Brown, from Los Angeles, should speak to us. Brother's subject was "Mysteries of God."

Mysterious societies which have existed since the time of the Greeks and Romans are very different from the mysteries of God. In the Bible the word mystery comes from a Greek word meaning "sacred secret," and a Chaldean word which means "something concealed which could be revealed." The Gospel of Christ is called a mystery, and to those outside our faith it is indeed a mystery. Whilst the truth is simple and today is proclaimed world-wide by radio, television and booklets, yet only a few really know the meaning of the mystery. Having been hid from ages and generations, it has been made

known during the Gospel Age, by the Holy Spirit, to those who have made a covenant by sacrifice. These ones lay down their lives in full consecration to the will of God.

The Scriptures speak of several mysteries, among which is the mystery of the resurrection of the church. We read that the sleeping saints will be resurrected first, and then those who remain will be changed in a twinkling of an eye, as each individual finishes his course.

The most important sacred secret is that which has been hidden from all others but is now made known to the saints. Because of Israel's lack of faith, the favour of the high calling passed to the Gentiles, who are to be fellow-heirs with Christ. If we are prepared to share his sufferings, we shall reign with him. Whilst Israel as a nation lost the opportunity of the spiritual favours, they are not eternally lost. Partial blindness will remain upon them until the Christian church is complete, and then all Israel shall be saved. What a wonderful privilege is ours, and through no merit of our own, to share in this mystery to be associated with Christ in blessing all mankind.

Christian Vision of Hope

Although the convention proper commenced at teatime

on Saturday, 4th June, a further meeting was arranged for the period before "tea," and we had the pleasure of listening to Brother Charles Chupa, from Detroit, speaking to us on the subject of "The Christian's Vision of Hope."

Vision is a mode of revelation. God has often used miraculous manifestations to convey messages. We were reminded of Jacob and the ladder, Moses and the burning bush, and Peter and the sheet let down from heaven. Jesus said we were blessed because God had revealed truths unto us which were beyond the ability of our finite minds to grasp.

During his earthly ministry Jesus came to his own, but they were not in the right heart attitude to receive him. The vision which tells us Jesus would come again reveals that we now live in the period of his second presence. There is now little faith in God, but if we exercise confidence in him, he does not leave us in darkness. God warned us of the snares of this particular time, and if we do not keep our eyes upon Jesus our vision will become distorted. If we would reign with him, we must cultivate the humble spirit of Christ.

As in every year since the first Portrush Convention, we began

with "Tea." This is not merely a time of natural sustenance, but a means whereby we may get to know one another a little more intimately and discuss together the various features of our Father's wonderful plan. Then followed a word of welcome from our Irish hosts. The next three days were to be a time to recharge our batteries, as it were; a time to consider the things of God and enjoy the fellowship of kindred minds.

Times and Signs

After listening to some of the many greetings that had come from far and near, Brother Terry Nadal reminded us that there are some chronological time features relating to "the time of the end" that are just as important as the signs.

Both Daniel and Jesus foretold that in the end of the age, during Christ's second presence, there would be a time of trouble such as was not since there was a nation. The New Testament foretold the rise of the Man of Sin, that false church system that operated throughout most of the Gospel Age. The height of its power extended for 1,260 years. (A.D.539 to A.D.1799) The Scriptures also speak of 1,290 and 1,335 prophetic days and show that this latter period would end in a time of special blessing, when

the returned Lord would serve his followers with "meat in due season."

Among the many signs relating to the second presence of Christ is that which says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) From the time when Israel was cast off from divine favour in A.D.70, the Jews were scattered throughout all nations. The Gentile Times was a period of 2,520 years, ending in A.D.1914. The fig tree is used to picture Israel. "When [it] putteth forth leaves, ye know that summer is nigh." (Matt. 24:32) Although Israel has been established as a nation, no "fruit" can appear until the New Covenant is made with Israel at the commencement of the kingdom reign.

Today, knowledge is increasing year by year, but Jesus said that when the Son of man would have come there would be little faith in the earth. A knowledge of these things should cause us to be more faithful in fulfilling our covenant of sacrifice.

Our Trust in the Lord

After a night's rest, we gathered together to listen to further greetings from those who were with us in spirit but

not in person. It is indeed a wonderful tie which binds us together. Then followed a consideration of the Manna text for June 5th, "In thee, O Lord do I put my trust." (Ps. 31:1) We were reminded of the faithfulness of our Heavenly Father. To David he was a rock and a fortress, and if we keep our faith in him, he will never fail us.

Deep Things of God

The morning session concluded with a talk by Brother Joe Orr, of Northern Ireland, who emphasised the importance of the deep things of God. Divine love was displayed in the gift of His only begotten Son as the Saviour of the world. We need to exercise faith in the work which Jesus accomplished if we would gain God's approval. This requires not only head knowledge but also a circumcised heart. As we study the Word we must prayerfully seek the guidance of the Holy Spirit.

The hope of salvation is centred in the promise made to Abraham that through his seed all families of the earth would be blessed. The death of Jesus paid the ransom, one man for one man, but through the Atonement-Day sacrifices in the tabernacle we have pictured for us the intimate relationship of Christ and his church. By laying down our lives in sacrifice we

learn obedience, as Jesus did, and we are permitted to share with him in the sin-offering. We must not be conformed to this world but be transformed by the renewal of our mind. In character, we must become child-like, always ready to learn, humbly submitting to our Father's discipline.

Following the midday meal we again assembled in our "upper room" for a Prayer, Praise and Testimony meeting. Here we told one another of the keeping power of our Heavenly Father and of His faithfulness in our experiences of the narrow way.

The Will of God

After the evening meal Brother Burton Brown again addressed us. He reminded us that God has called us into his family, and if we desire his favours to continue we must do his will. The Apostle Paul is a wonderful example to us. Although threatened with trouble he went to Jerusalem and would not be deterred from doing what he considered was the Lord's will for him.

It is not always easy to determine the will of God, but Jesus was able to do so because of his perfection of mind. At consecration he had laid his own will aside, and from that point on he did only his Father's will.

We, too, are set apart to do God's will, and it is necessary that we know what that will is for us. As we study the Word of God we learn that part of what is required of us is that we are to refrain from the habits of our fallen flesh. This is not easy, because of the continual efforts of the Adversary to cause us to fail. Jesus learned obedience by the things he suffered; and if we would reign with Jesus, it is necessary that we also conform our lives to the will of God.

The Bride of Christ

The last day of the convention began with talks by Brothers Charles Chupa and Fred Binns. Brother Chupa said the Apostle John was given a vision of the plan of God, in which our Lord was represented as a Bridegroom and the completed church as a bride. In the natural picture there must be a proposal, or invitation, and if the bride accepts this, then plans are made for the marriage. In the case of the bride of Christ, God does the inviting; and Paul, in Philippians 3:13, 14, urges us to press toward the prize of the high calling. As we learn of God's wisdom, love and power we want to know more about his Son and to be drawn to him. We are invited to consecrate ourselves to God and become members of the bride class. Like

Rebekah, we have to forget our own house. In our case this is Adam's house, and we therefore give up the hope of a resurrection to human life.

Eliezer was sent by Abraham to seek a bride for Isaac. No one can come to Jesus unless the Father draw him. As soon as Eliezer had found Rebekah, she went immediately; and whilst this should be so with the Christian, it is necessary that we count the cost, comparing the things of the world with the things of God, in order that we may understand the value of the high calling.

Psalms 45 speaks of the bride being brought unto the King in raiment of needlework. The intents of our heart must be towards perfection, for God can see into the very depths of our hearts. The experiences through which we pass are designed by our Heavenly Father to enable us to grow more like him. Being his stewards of all we possess, we are to redeem the time, using as much as we can in the service of the Lord, and at all times endeavor to build one another up in the faith. In all these ways we are being prepared for the work of the united bride and Bridegroom, through whom the blessings of the kingdom will flow to all mankind.

The Right Way

Brother Fred Binns, of Chesham, England, said God had led us forth by the right way. When we were on the broad way we thought that was the right way, until the Lord put his hand upon us and caused us to retrace our steps.

The descending road leading down to the Dead Sea pictures the descent of mankind on the broad way to destruction. In the Parable of the Good Samaritan we read of the road which leads from Jerusalem **down** to Jericho. The man was travelling from the house of God towards the Dead Sea. In fact, the Levite, the priest and the Samaritan were all on that road that leads to destruction. The only way back to God is the right way of faith.

The Israelites were not always victorious in their battles. At times they suffered defeat, even as we do in the experiences of life. The Lord desires that we learn the necessary lessons, and if we would be led along the right road we must live in the Spirit. Jesus set the example by doing the things the Father had given him to do. The right way leads to humbleness of mind, and if we follow him, we shall be victorious.

After lunch we assembled for the final sessions of our happy gathering together. First we

listened to a panel discussion of questions which had been chosen by brethren at the convention. These concerned various doctrinal subjects and were a stimulus to all.

One question emphasised the need to withdraw from the teachings of the nominal church, even though many may have first learned of Jesus there. It was not enough that we withdrew personally from its fellowship. At consecration our will is buried into the Lord's will. Baptism is the outward sign of what has taken place in the heart, and by being immersed we are following the example set by Jesus. Some have been baptised before coming into the truth, but unless such ones were fully convinced that they had been baptised into Christ and not into a church or organisation, they may desire to be reimmersed.

By performing miracles on the Sabbath Day Jesus illustrated the kingdom work. During the world's great Sabbath Day the lame man shall leap as an hart and the tongue of the dumb shall sing.

Christians today are not under the New Covenant. Paul says we are to be able ministers of the New Covenant, and no minister or mediator can be **under** the covenant he administers be-

tween two parties at variance. The followers of Jesus are developed under the Sarah feature of the Abrahamic Covenant. The New Covenant is to be made with the nation of Israel and will take the place of the old Law Covenant.—I Cor. 6:3; Jer. 31:31-34

Paul's Obscure Window

The closing talk was given by Brother Bob Robinson, of Hitchin, England. He reminded us of the rich spiritual feast we had enjoyed. We had heard of the length and breadth and depth of God's love, which has not only been extended to the followers of Jesus now, but will yet be the channel of blessing for all mankind.

Rotherham translates I Corinthians 13:12, "For we see as yet through a dim window obscurely, but then face to face." Paul tells us that it was with much prayer and communication with his Heavenly Father that he received his knowledge of the divine plan, and we too must search diligently if we would understand the deep things of God.

Glass is a recent discovery. When Paul wrote to the Corinthians, their windows were not as clear as are ours today, and they well illustrate the condition of the Early Church. The apostle

was a very learned man, for not many Jews had had the privilege of studying at the feet of Gamaliel. We today are greatly blessed of the Lord, for there is an abundance of help to assist us in our Bible study. We live in the time when knowledge has increased, and this, with the aid of the Holy Spirit, helps us to gain a clearer view of the plan of the ages. The increase of knowledge, however, has not given mankind in general a better knowledge of God, and a recent survey showed that, generally, people under 50 years of age had no place for religion in their lives. "When the Son of Man cometh, shall he find faith on the earth?"—Luke 18:8

To the earnest seeker after truth, the light becomes brighter. We are able to look ahead with the aid of the divine prophecies and see what is in store for man. Today, mankind are held in chains of darkness, but when the knowledge of the Lord is in the earth the inhabitants will learn righteousness.

All too soon our gathering drew to a close, but like every previous convention, our final hymn was the "Portrush Anthem"—"How Blessed, How Glorious." For three days the world had been shut out from our midst, and, unhindered by

the distress and sadness outside, we had met in fellowship with our Heavenly Father and His highly exalted Son. It was indeed a very blessed occasion,

one which will remain in our memory among the happiest and most spiritually profitable times at Portrush.

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL		Dewsbury	Nov. 19
Hull	Oct. 1	Latchford	Dec. 3
Latchford	8		
Newport	15	R. E. ROBINSON	Oct. 22
		Latchford	

SUBSCRIPTIONS and LITERATURE—70, Station Rd., Gidea Park, Romford, Essex. RM2 6DA.

CASSETTES and TAPES on loan for the British Isles only—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

"CAN WE TALK WITH THE DEAD?"

To be discussed by

'FRANK and ERNEST'

KFLN—960—8:00 a.m.

SUNDAY, OCTOBER 16

Tune in this discussion, and send for a free copy of "Hope Beyond the Grave." Send to:

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

OCTOBER SPECIAL: On Sunday, October 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

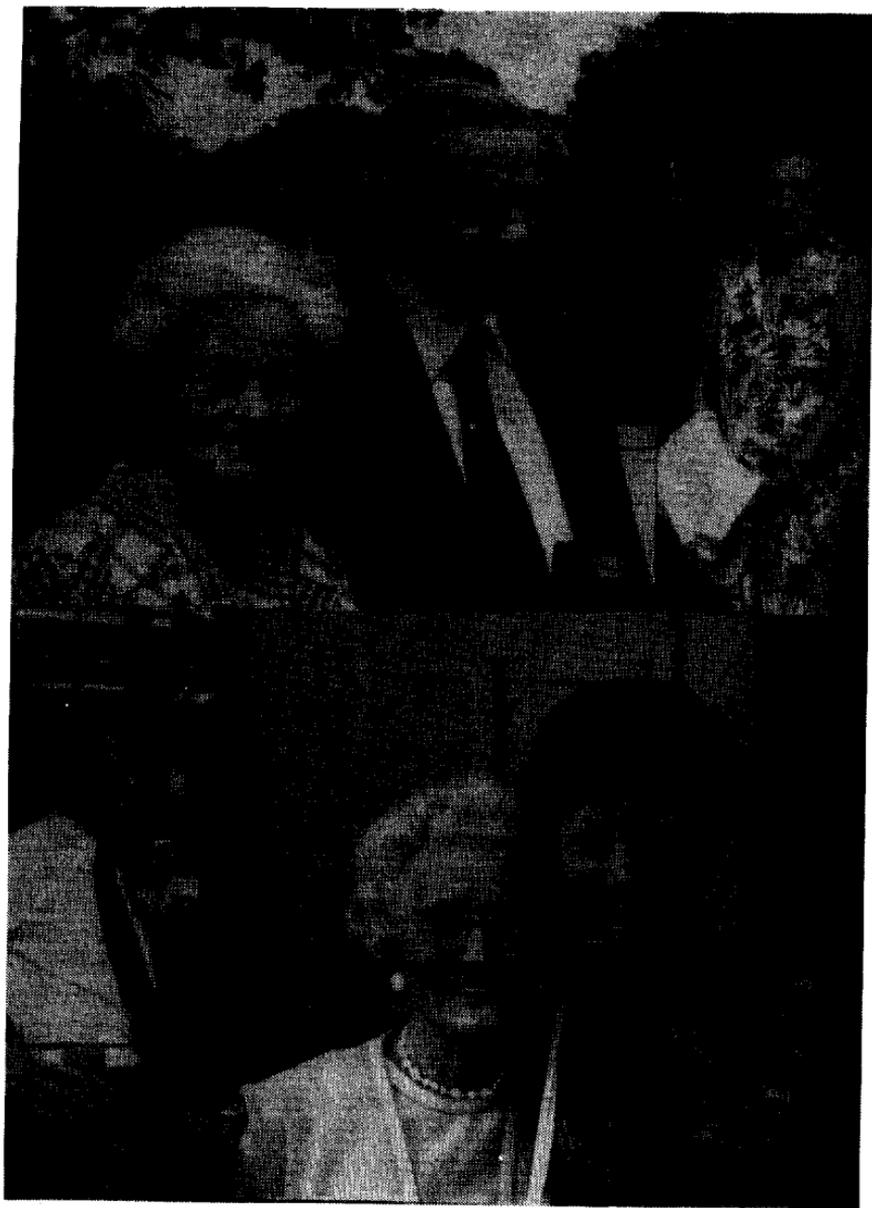
The General Convention July 30-August 4, 1977

ANOTHER Bible Student year ended with bountiful blessings at the 1977 General Convention. Once again the Lord has permitted the brethren to enjoy the activities that occurred at the Albion College campus July 30 through August 4.

The opening remarks by Mr. Morley Fraser (Director of Continuing Education) again created that relaxing atmosphere everyone was familiar with. We knew that the Albion College staff would once more patiently satisfy our many needs to make our stay as pleasant as possible. Mr. Fraser spoke on the themes of love, forgiveness, and thoughtfulness.

Already, the thoughtful desire to share the love and blessings of the convention was being made manifest in many inconspicuous ways. Multiplying the convention blessings was a responsibility being undertaken by the friends who operated the tape recorders. These were located in a room beneath the chapel, not far from the convention book room, which was also downstairs. These recordings would later be sent to loved ones back home who had desired to be a part of the convention. Also, on the tables of the chapel lobby lay 75 to 100 cards and letters addressed to the sick and isolated friends throughout the world. These cards awaited the expressions of greetings and love of the friends who signed them during the intermissions.

These intermissions also provided valuable time for fellowship, not just a recess from the regular sitting sessions. After each meeting the friends were engaged in profitable fellowship. Near the end of each intermission the ushers would



begin assembling the friends 10 minutes early, because it took 10 minutes to dissolve some of the more talkative conversation groups. The longing to be with the many friends—contained throughout the year—was quite obviously fulfilled at the convention.

Attendance

The last few years have seen many of our loved ones called home. This has taken a toll on attendance at the convention. Of course, this should be expected, since we are indeed living in the last days of the harvest of the Gospel Age. Between six and seven hundred friends attended this year's General Convention.

Special efforts to attend the convention were made by brethren from New Zealand and Australia, who had not been privileged to meet the North American friends for many years. Their presence was deeply appreciated. A special joy for the friends has always been seeing brethren who are attending the General Convention for the first time. This year the convention was an initial blessing for about two dozen friends.

Expressions of Joy

The testimony meetings always offer a unique bundle of blessings for the brethren. The joys expressed came from the young and the old who were rejoicing in the truth. Many friends expressed their sincere appreciation to the Lord for the opportunity of being at another convention. The mutual love of the brethren and the truth always stimulates the friends to share their lives with others of like precious faith. A special session was reserved for the reading of telegrams, cards, and letters. These contained expressions of love and greetings of the friends who were separated by many miles but who wished to be with us in spirit.

The immersion service is always a joyful and yet tearful occasion. At this service new footstep followers of Christ were made known to the brethren through their water immersion.



This year twelve candidates were immersed; these had dedicated their lives unto the Lord.

This year's film showing had a good attendance of about 175 of the public . . . 128 booklets were given to the visitors. The public witness effort has always been an important part of the General Convention.

Their Best One Yet

The young people had another very successful year. This one could very well be their best yet. Their Bible classes were again held at the Science Center Building, a block from the chapel. The various age groups were assigned to individual classrooms, and Bible studies diligently proceeded throughout the convention week. As usual, the schedule also called for periodic attendance at the main sessions in the chapel.

The year's theme for the 8-12 group was "Bible History, Doctrine, and Christian Living," with special emphasis on the people of the Bible. The theme for the teenage groups was "Living and Learning the Truth." As with last year, our young scholars were sent individual notebooks with carefully prepared questions formulated by the instructors of every session within each age group. By flipping through any one of their notebooks, one could visualize the study hours involved in their preparatory work. When the time of the actual Bible sessions came, our young scholars willingly participated. A few remarked, "This year is somehow different." In their estimation the subjects they studied were more interesting than past studies. Perhaps this is their means of saying "thank you" to all who made another year a success.

This year's sessions for the young people were generally longer than previous years. On one particular day, an informal session on consecration was resumed at 10:00 that evening in a dormitory lounge. The attendance was about thirty.

A fair amount of recreation time was allotted again this year. The young people were involved in basketball, tennis,



swimming, chorus, and canoeing. All these sessions were carefully supervised.

At the closing session, the teenagers were asked to evaluate the sessions and offer any additional comments. Here is what some of them had to say:

“I loved every minute of this wonderful convention.”

“Make the sessions longer. I want to learn everything I can about God.”

“I liked the young people’s testimony meeting best because it gave me the opportunity to show my love to everyone.”

“We need these sessions because we all have leaky vessels.”

“More lady teachers, please.”

“I enjoyed the consecration panel the most because this is a very touching subject with me and it answered a lot of questions.”

“Thanks for the truly blessed experience. Joshua 1:9.”

“Try to go a little deeper.”

“The amount paid for ice cream should be less.”

“Keep the evening lounge discussions, please.”

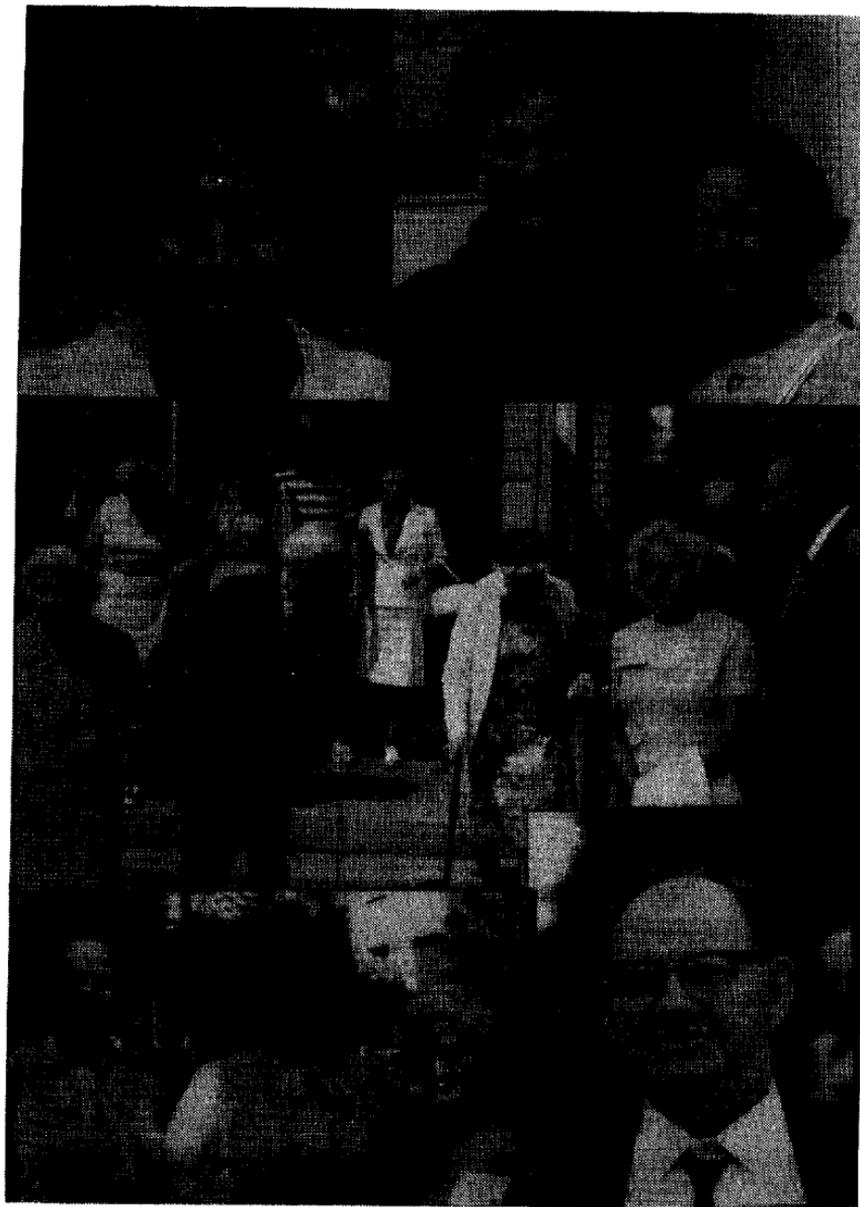
“This was the best experience I have ever had in my life. I’ve had lots of fun, met new people, and learned some very important lessons.”

The teenagers weren’t the only ones who had something to say about the program. Here are some comments from some of the study leaders:

“No problems were encountered. The teenagers were very well behaved.”

“I lovingly thank you for this opportunity to serve the young people.”

“Encourage the teenagers to correspond with each other as pen pals throughout the year.”



“The students were well prepared and participated in the discussions.”

“It was a joy to see the young people gathered together in the evening lounge sessions discussing spiritual things.”

Praises unto Him

The last session of each day always proved to be a most joyful one. Both young and old were involved in this service. This period was reserved for the purpose of glorifying our Heavenly Father with musical praises. About a dozen musical groups were involved, with numerous combinations of vocal and instrumental ensembles. Besides praising our Heavenly Father, these services made us feel closer to our Creator. The one group which always manages to capture everyone's attention is that which is composed of the very young. “This Little Gospel Light” was a convention favorite last year, so they sang it again, along with a tune entitled, “As Simple as Can Be.” Watching these little ones always creates an atmosphere of humbleness. May we as children of God be simple and humble whilst keeping our Gospel light lighted.

Evening Fellowship

The convention body always knew that at 9:00 each evening unlimited amounts of ice cream awaited everyone at the cafeteria. This opportunity for fellowship was the climax of the evening and the end of the day for most of the friends. But, as with most conventions, there are those who will spend their nocturnal hours in fellowship. For those who wished to sacrifice their sleeping hours, the fellowship continued.

The cafeteria steps, lounges, and sidewalks were constantly occupied with brethren discussing the truth and recalling the blessings of the day. The remark was frequently overheard, “This has been the best convention yet.” These declarations result from spiritual appreciation and growth, as each year the brethren grow another spiritual inch. Everything associated with God's plan shows more vividly his eternal love. Inevitably, one of these conventions will be our very



last. In due time the Lord will call us home. Or perhaps he will permit our association together to draw slowly to an end. The times we live in suggest such possibilities. At present, we shall only continue grasping every opportunity to stay as close as possible to the truth, the brethren, and the work of which we are privileged to be a part. Perhaps only one more convention, one more meeting, one more day, awaits us.

Conclusion

During the hymn played at the love feast, the friends began to experience that unpleasant sensation of separating. The convention would soon be over.

Later the next morning the cafeteria steps and sidewalks were vacant. Hearing the silence was sad. But we know that the Lord's people parted with bundles of blessings. The convention will be re-experienced by convention tapes, photographs, notes, and memories. We pray that our spiritual growth may be stimulated by these.

Lord, until we meet again, may we continually keep in mind this year's theme text, "For one is your Master, even Christ."—Matt. 23:8,9

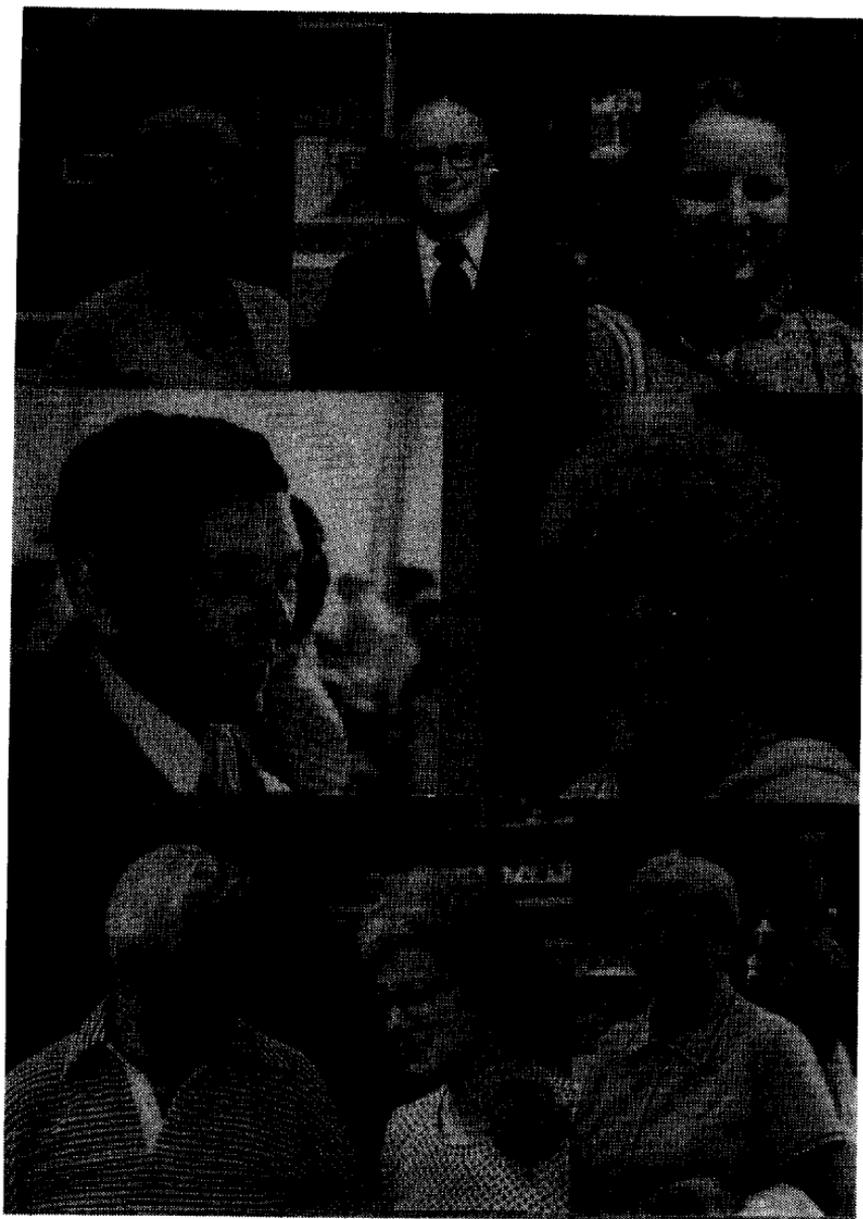
Bible Students General Convention—1977 Albion College, Albion, Michigan

THE Dawn is again printing a separate General Convention Report. It will be regular Dawn size and will contain a minimum amount of script but many pictures of groups and of individual brethren.

The report will again be free, but we will send it only to readers who are interested.

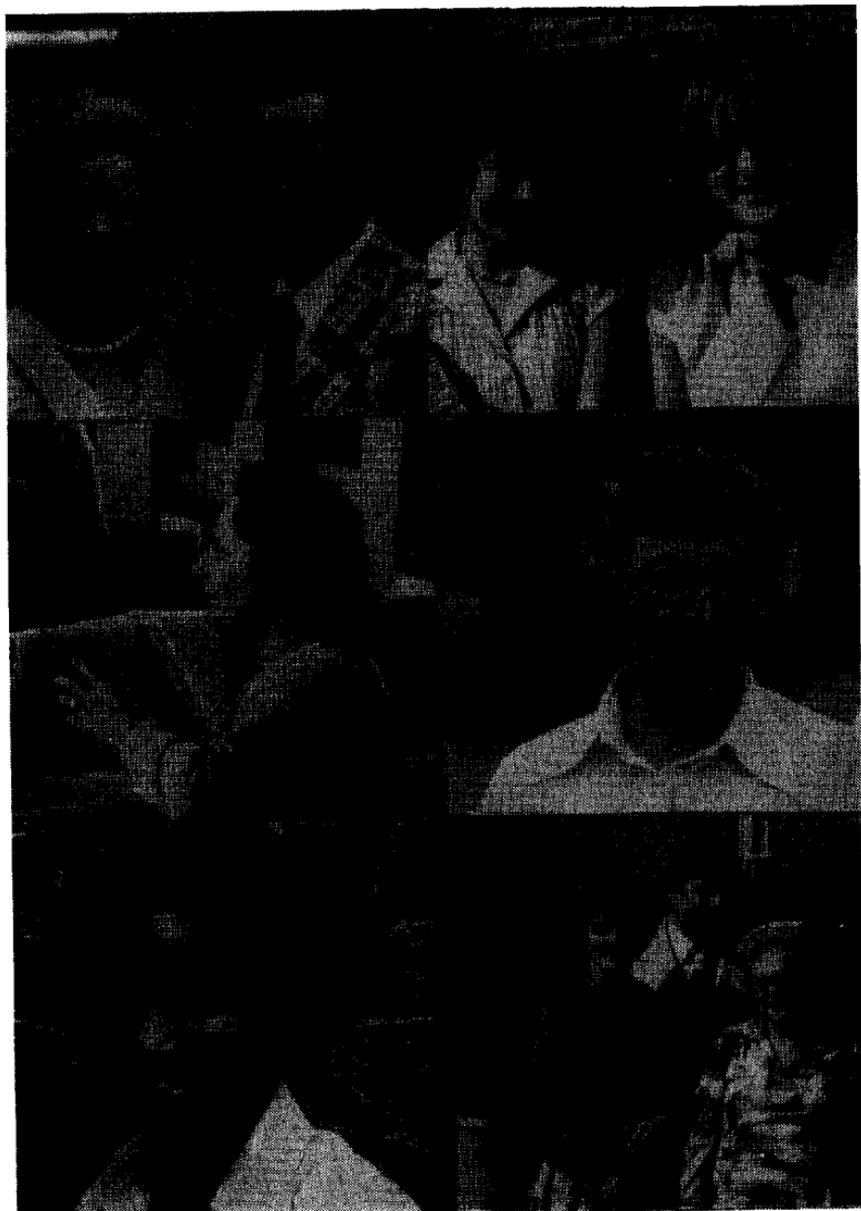
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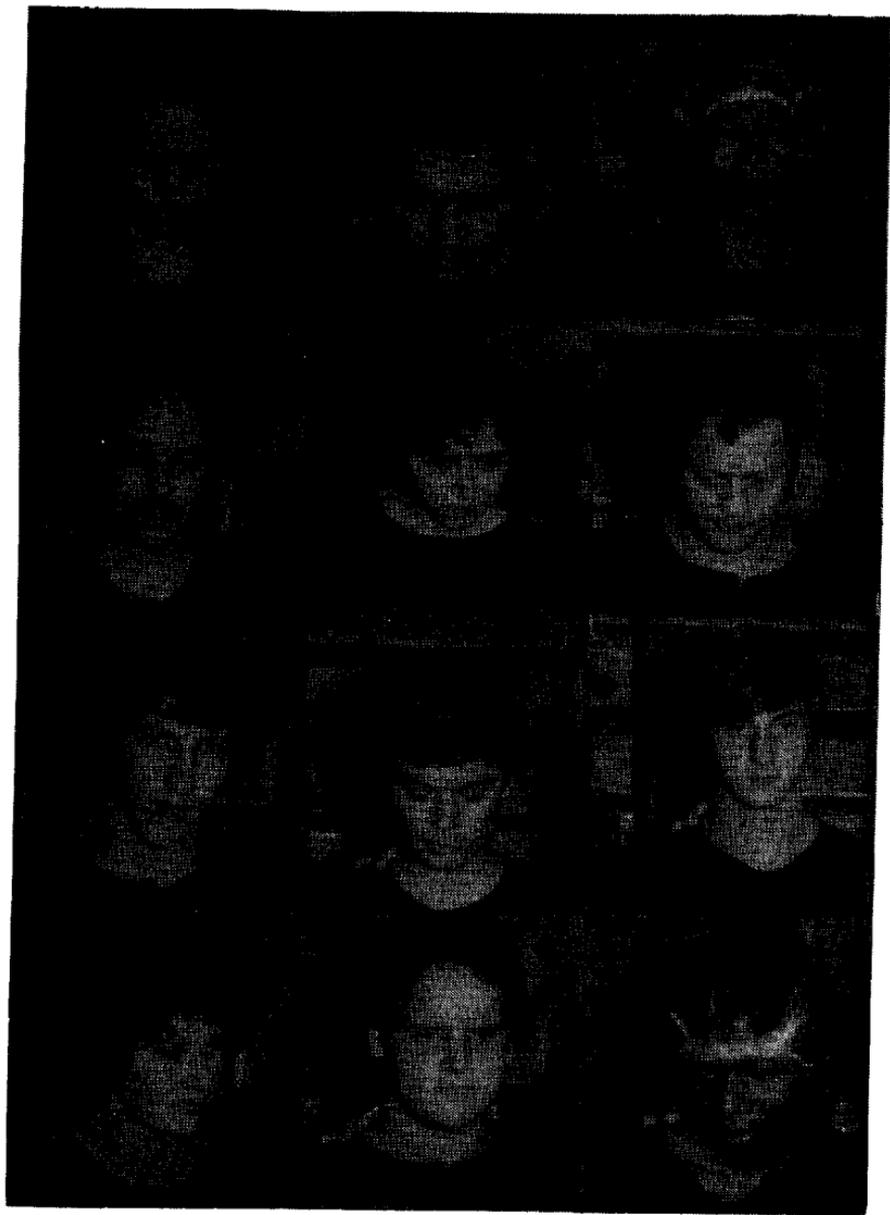
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East Rutherford, NJ 07073

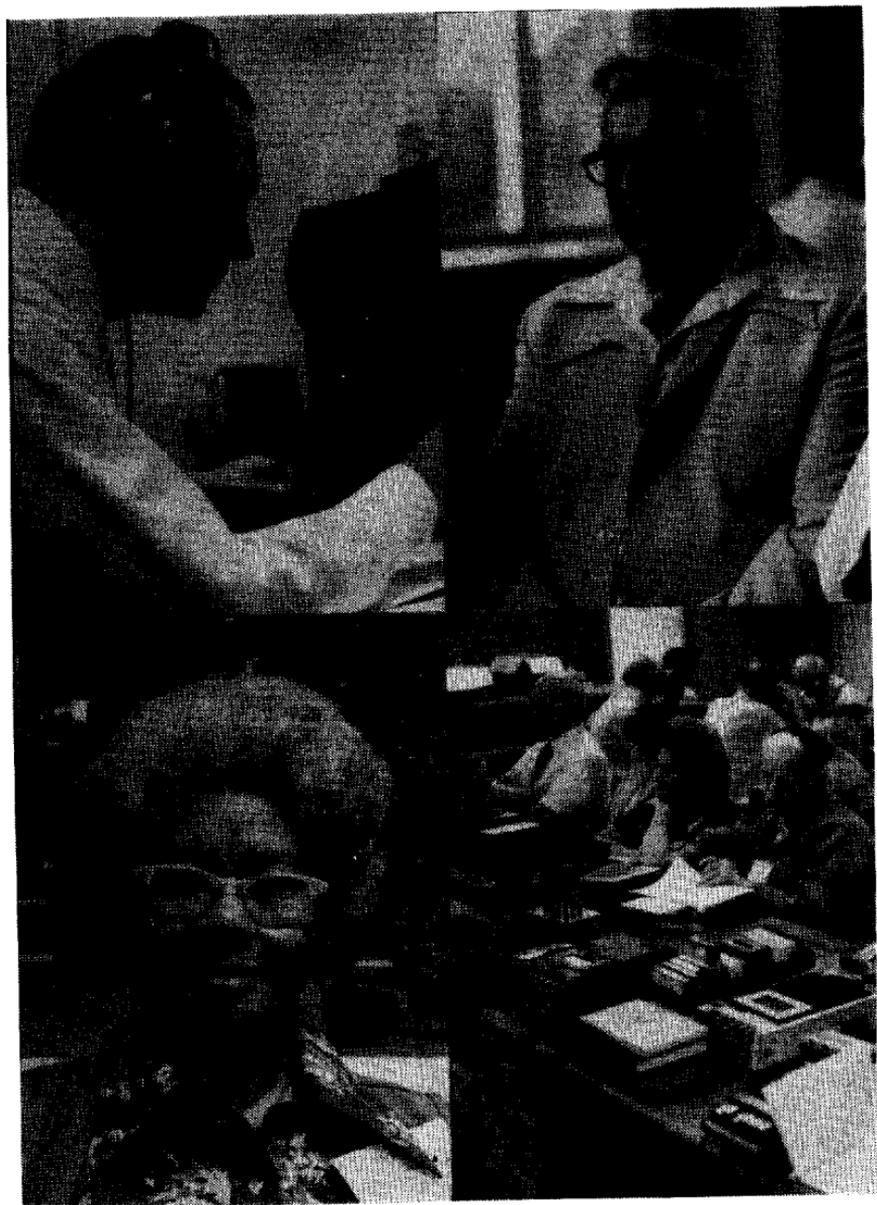












Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

- Sister Anne Balko, West Newton, PA—May 19. Age, 58
Brother Charles Balko, Jr., West Newton, PA—August 8. Age, 60
Brother John Bukosky, Covina, CA—June 24, Age, 63
Brother Fred Drake, Brookfield, IL (Chicago Polish Ecclesia)—
July 6. Age, 82
Sister Flossa Pound, Warsaw, IN—August 11. Age, 86
Brother Harold Pound, Warsaw, IN—August 11. Age, 89
Sister Ethel Lowry, Knightstown, IN—August 16. Age, 86
Brother Paul Lalik, Detroit Polish Ecclesia—August 27. Age, 85
Sister Mattie Covington, Bennettsville, SC—August 31.
Sister J. A. Meggison, Galena, KS
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We would appreciate information concerning any of the brethren to be included in this list.

Just for Today

Lord, for tomorrow and its needs I do not pray;
Keep me from any stain of sin just for today.
Let me both diligently work and duly pray;
Let me be kind in word and deed just for today.
Let me be slow to do my will, prompt to obey;
Help me to sacrifice myself just for today.
Let me no wrong or idle word unthinking say;
Set thou thy seal upon my lips just for today.
So for tomorrow and its needs I do not pray,
But keep me, guide me, hold me, Lord, just for today.

—O—

Conventions

SAN LUIS OBISPO, CA, Oct. 8, 9—
Odd Fellows Hall, 520 Dana St. Mrs.
J. E. Dunn, 3078 Johnson Ave. 93401

GRAND RAPIDS, MI, Oct. 8, 9—
Walker Jr. High School, 4252 Three
Mile Rd., N.W. Mrs. Bernard
Fuerst, 804 Conger, N.E. 49505

CINCINNATI, OH, Oct. 15, 16—
Masonic Temple, Social Rm. 3, 317
E. Fifth St. Mrs. William Bertsche,
2850 Dunaway. 45211

MILWAUKEE, WI, Oct. 15, 16—
Aurora Lodge, 734 N. 26 St. Mrs.
Violet Pazucha, 4454 S. 14 St. 53221

CLEVELAND, OH, Oct. 16—Masonic
Temple, 3615 Euclid Ave. Evelyn
Doran, 3442 Monticello Blvd. Cleve-
land Heights, OH 44121

PORTLAND, OR, Oct. 22, 23—Lewis
and Clark College, Templeton

Center, Council Chambers, S.W.
Palatine Hill Rd. Mrs. Tim Krupa,
12624 N.E. Prescott Dr. 97230

CHICAGO, IL, Oct. 23—Elmhurst
Masonic Temple, York Rd. & Arthur
St., Elmhurst. Mr. George Tabac,
900 Brentwood Dr., Bensenville, IL
60106

ORLANDO, FL, Oct. 29, 30—Orlando
Garden Club, 710 E. Rollins St. Mrs.
Stanley Jeuck, 587 Queens Mirror
Cr., Casselberry, FL 32707

LOS ANGELES, CA, Oct. 30—933
S. Hoover St. A. W. Abrahamsen,
710 S. Hobart Blvd., #207. 90005

DETROIT, MI, Oct. 30—Redford
YWCA, 35940 Grand River. Mr.
Robert Gorecki, 4943 Gerald,
Warren, MI 48092

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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. 07073. A visit will be arranged when possible.

S. ALLEN		J. PANUCCI	
Philadelphia, PA	Oct. 30	New Haven, CT	Oct. 2
E. HERRSCHER		G. PASSIOS	
Pittsburgh, PA	Oct. 2	Baltimore, MD	Oct. 16
Cincinnati, OH	15, 16	E. K. PENROSE	
A. KRUMPOLT		Cincinnati, OH	Oct. 15, 16
Allentown, PA	Oct. 2	L. POST	
K. NAIL		Boston, MA	Oct. 2
Cincinnati, OH	Oct. 15, 16	Agawam, MA	16
Orlando, FL	29, 30	J. TATE	
		York, PA	Oct. 2