

a herald of Christ's presence

THE DAWN

"THE KINGDOM OF GOD
IS NOT IN WORD,
BUT IN POWER."

--1 Corinthians 4:20

October 1968

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The World Population Problem

TEN thousand people either starve to death or die of malnutrition every twenty-four hours. Thus says the Population Reference Bureau, as quoted in the Los Angeles Herald Examiner. Population experts report that 324,000 new babies enter the world every day. Including those who die for lack of food, 134,000 die every day, leaving a net gain of 190,000 people every twenty-four hours. This means that each year a total of 69,350,000 are added to earth's population—this, approximately, is equal to the population of eight cities the size of New York.

It is estimated that by the beginning of 1969 the total population of earth will be three and one-half billion, and that this number will be doubled by the year 2000. The increase of population is much greater in the so-called "have-not" nations of the earth; and ironically, it is in these areas that the people are in a much less favorable position to care for their rapidly increasing numbers.

The population experts know that the present rapid increase of world population will lead to all sorts of problems within the foreseeable future. They see mass starvation and famine conditions throughout much of the world. They realize that the expansion of population, and thus of needs, in the backward nations of earth will lead them to pressure the "have" nations by war, and in other ways, to share more of their wealth with the world's needy and starving people.

This in no small way is the motive which moves the United States and other governments to make available birth control information, together with the means of implementing that information, to the needy nations of earth. But will this serve to halt the population increase sufficiently to solve this rapidly looming problem in time? An atomic scientist, Dr. Ralph Lapp, has calculated that at current birth rates as many people will be born in the next century as in all the previous twenty centuries, thus wholly upsetting the global balance of nature. "It looks to me," Lapp says, "like a race between the pill and the bomb."

As an atomic scientist Dr. Lapp realizes that one "solution" to the increasing population problems could be the destruction of nearly the whole population of earth by nuclear war.

The ratio of increase in population growth has been enhanced by the rapid advances which have been and still are being made in medical science. This is particularly true in the backward nations of earth. The average length of human life has been greatly increased in the last fifty years. A considerable portion of this increase has resulted from a decrease in infant mortality. Many more babies grow up into adults than formerly. This means, of course, that in living to maturity most of them marry and bring forth more children.

Certainly no one wants to criticize medical science for keeping people alive longer than in the past. Where the wisdom of this world is failing is in knowing how to cope with the rapidly increasing population of earth which has been stimulated by the successes of medical science. It is indeed a grim commentary on the matter for an atomic scientist to hint that perhaps the solution is in the mass destruction of countless millions, made possible by his brand of science.

The Pope Nonco-operative

The efforts of governments and other organizations to furnish the necessary means for birth control to those who desire to regulate the size of their families was given a severe jolt toward the end of July by the pope's announcement that the Catholic Church is still opposed to any sort of artificial birth control. This announcement, although not *ex cathedra* and therefore not unchangeable, immediately stirred up a storm of protest in both Protestant and Catholic circles.

Large numbers of priests, bishops, and other educators made it plain by their public announcements that in their opinion Catholics should not consider the pope's announcement as binding upon them; that after all it was a matter of individual conscience as to whether they did or did not use artificial birth control methods. In this, of course, we see another evidence of the breaking down of totalitarian authority in the Catholic Church.

The birth control agency of the United States Government, as well as private birth control agencies in this country and elsewhere, let it be known that the pope's pronouncement would go unheeded so far as they were concerned. Regret was expressed, however, that the pope had attempted to lead the world backward instead of forward. And while it was expressed that probably the majority of Catholics would not obey the pope in this matter, yet his pronouncement certainly had not helped in the efforts they were making to relieve some of the suffering of humanity by means of artificial birth control.

One of the Signs

Those who have a genuine faith in the plan of God for the human race, as set forth in the Bible, see in the exploding population crisis a very real evidence of the near approach of the culmination of the divine plan through the agencies of the long-promised kingdom of Christ. God's

plan for his human creation is briefly but clearly stated in the Genesis account of creation. We quote:

“God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he . . . them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”—Gen. 1:26-28

This is a familiar text of Scripture, yet it contains vital information which is directly related to our modern population problem. Note the command to multiply and fill the earth. (The word “replenish” as used in the King James Version is not a correct translation of the Hebrew text.) Those who have the erroneous view that man’s existence on earth is but a temporary one and that when he dies he is transferred to another place of existence, would find no significance in the statement, “fill the earth.”

However, God created the earth to be man’s eternal home. Isaiah wrote that God created the earth “not in vain, he formed it to be inhabited.” (Isa. 45:18) The Scriptures reveal that beginning with Christ and Pentecost a small number, on condition of being willing to follow in Jesus’ footsteps of sacrifice, have been invited to share his heavenly home, and to live and reign with him in his kingdom. (John 14:2, 3; II Tim. 2:11, 12) But God’s plan for mankind in general is that they might live on the earth forever as perfect humans.

But this was conditional upon obedience to divine law, and our first parents disobeyed that law and came under condemnation of death. However, this did not destroy God’s

plan for his human creation, for in that plan redemption from death had been provided through God's beloved Son, whom he sent into the world to be its Redeemer and Savior. Paul described this provision briefly when he wrote, "As in Adam all die, even so in Christ shall all be made alive."— I Cor. 15:21, 22

Paul wrote to Timothy saying that Jesus gave himself a "ransom" for all. (I Tim. 2:3-6) The Greek word here translated "ransom" means "a corresponding price." It was the perfect human, Adam, who sinned and brought upon himself death condemnation. It was the perfect "man Christ Jesus" who voluntarily gave his humanity as a substitute for Adam. Thus Adam and his posterity will not need to remain in death forever, but in God's due time will be awakened and given an opportunity to obey God's law and live forever on the earth, as was God's original purpose for them.

Now, to return to Genesis 1:28. We note again the expression, "fill the earth." Adam was commanded to multiply and fill the earth. This is a command with a limit, and the limit is the filling of the earth. It was not in the divine program for the earth to become overpopulated so that man, by his own inventions, would need to destroy large segments of his own species. The implication of this limited command is that when the due time should come, by divine providence, the procreative power of humans would cease.

Nor are we to suppose that this would be brought about by artificial means of birth control. Since we are undoubtedly nearing the time when this basic change in humans will gradually take place by a divine overruling, the great publicity concerning birth control now abroad in the earth may be serving to prepare mankind for what divine power will eventually bring about, for this is the day of God's "preparation."

Whether many or none of the present population are to be destroyed by hydrogen bombs we do not know; but we do know that all who have died, and all who will yet die, whether in war or otherwise, are to be awakened from death and have a place provided for them in the earth, even as God originally planned.

We realize that this may well place a tremendous strain upon the faith of some. But this need not be the case. It is human reasoning that is now causing the hearts of many to be filled with fear lest the earth become overpopulated. Actually, there is still plenty of room for all the living and all who have died; and there will also be plenty of room for the additional millions yet to be born. The great God and Creator of the universe who times so accurately the movements of all the heavenly bodies in his great universe is abundantly able to set the time when the procreation of the race must cease.

Besides, a study of facts even now known reveals the vast areas of the earth yet uninhabited, and the tremendous potentials for food yet undeveloped. Look at a global map and note the vast desert areas which are virtually uninhabited. These areas exist on several continents, and God has promised that these desert places shall become productive and inhabited.

Concerning the future time of restoration of the human race to life, the Prophet Isaiah wrote, "Then the eyes of the blind [literal and symbolic] shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—Isa. 35:5-7

Agriculturists even now realize that the desert lands are extremely fertile, and in limited areas irrigating water is being provided. But this is not causing blind eyes to be opened, and deaf ears to be unstopped; nor is it causing the dumb to sing as the Prophet Isaiah said would be the case when God causes water to "break out" in the wilderness, and streams in the desert. Notice the little word "for"—eyes will [symbolically] be opened, the dumb will sing, etc., "for" or because, waters shall break out in the wilderness and spring forth in the desert.

We rejoice in what man is endeavoring to do on a limited basis in irrigating the deserts; but what excitement there will be when instead of bringing water hundreds of miles by pipelines, the news is flashed around the world that this will no longer be necessary because waters are springing forth in the deserts themselves!

Apparently this will be recognized as of divine accomplishment. We know that the physically blind and deaf and dumb will have their senses of sight, hearing, and speech restored. And this will also be true symbolically. Almost the entire human race is blind to the providences of God in human affairs. They cannot hear, in the sense of appreciating the glad message of the Gospel concerning the blessings of Messiah's kingdom soon to come. And certainly they are speechless, or silent, concerning the great God of creation. But when the miracle of waters breaking out in the deserts becomes known, and when the people learn of all the other things being accomplished by Messiah's kingdom, including the dissemination of the pure symbolic water of truth, how different it will be.

One of the great accomplishments which the people will then appreciate, and for which they will praise the Lord, is the manner in which he will solve the population problem. Let us rejoice even now in the prospect of this and all the other blessings of Messiah's coming kingdom!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ALASKA

Anchorage KHAR-TV
Sundays, (Time to be announced.)

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Hollywood KXLA-TV Channel 40
Sundays, 2:00 p.m.
Modesto KLOC-TV Channel
Sundays, (Time to be announced.)
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 6:00 p.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

Fort Pierce WTVX-TV Channel 34
(Day and time to be announced.)

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

HAWAII

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

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.
South Bend WSJV-TV Channel 28
Sundays, 12 noon

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:30 a.m.
Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.
Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, (Time to be announced.)

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

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

NEW YORK

Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

NORTH CAROLINA

Raleigh WRAL-TV Channel 5
Sundays, 8:30 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.

TV BROADCAST

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

Kettering WKTR-TV Channel 16
Sundays, 8:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

PENNSYLVANIA

Lebanon WLYH-TV Channel 15
Sundays, 10:30 a.m.

Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

RHODE ISLAND

Providence WPRI-TV Channel 12
Tuesdays, 6:30 a.m.

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Fort Worth KFWT-TV
Sundays, 7:30 p.m.

Lubbock KKBC-TV
Sundays, (Time to be announced.)

San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WASHINGTON

Bremerton KBTW
Sundays, 5:00 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Fairmont WDTV
Sundays, 1:00 p.m.

Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)

Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

BERMUDA

Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Radio Quisqueya

9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

TEXAS

San Antonio KUKA 1250 8:00 a.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
 Haleyville WJBB 1230 12:00 p.m.
 Mobile WGOK 900 10:45 a.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
 El Centro KICO 1490 10:30 a.m.
 Los Angeles KBIG 740 10:00 a.m.
 Redding KVCV 600 7:45 a.m.
 Sacramento KGMS 1380 8:30 a.m.
 San Diego XERB 1090 9:45 a.m.
 San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 10:00 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
 Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
 Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
 WEAW(fm) 105 Mondays, 12:30 a.m.
 La Salle WLPO 1220 9:45 a.m.
 Rockford WRRR 1330 8:30 a.m.
 West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WJBK 1500 9:45 a.m.
 Detroit WLDM(fm) 95.5 9:00 a.m.
 Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
 Kansas City KCMO 810 9:40 a.m.
 St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
 Great Falls KFBB 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.
 Buffalo-Niagara Falls
 WHLD 1270 12:00 noon
 Kingston WBAZ 1550 9:45 a.m.
 New York WJRZ 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

Elizabeth City
WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:10 a.m.
Cleveland WHK 1420 9:45 a.m.
Columbus WBNS 1460 10:10 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

Eugene KORE 1050 10:30 a.m.
Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Connellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampa KPDN 1340 12:00 p.m.
Pleasantan KBOP 1380 7:15 a.m.
San Antonio KMAC 630 12:00 noon
Sherman-Dennison
KRRV 910 11:45 a.m.
Wichita Falls KWFT 620 7:15 a.m.

UTAH

Ogden KVOG 1490 10:35 a.m.
Salt Lake City
KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis
KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:30 a.m.

WISCONSIN

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

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta.
CKXL 1140 11:30 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Dauphin, Man.
CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.
CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 680 9:00 a.m.
Vancouver, B. C.
CJOR 600 7:15 p.m.

AUSTRALIA

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

RADIO TOPICS FOR OCTOBER

- | | |
|--|---------------------------|
| 6—"The Beginning of God's
Creation" | 20—"The Truth About Hell" |
| 13—"The Church of the Living God" | 27—"A Global Paradise" |

LESSON FOR OCTOBER 6

The Source of Our Faith

MEMORY VERSE: "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Hebrews 1:2

HEBREWS 1:1-3a; 2:1-4; 3:12-15

JEHOVAH, the God of Israel, and our Heavenly Father, is the true source of our faith. God has revealed his plan to his people through his written Word. In Old Testament times he spoke through the prophets. The Revised Standard Version reads, "In many and various ways God spoke of old to our fathers by the prophets." The New English Bible says that "he spoke in fragmentary and varied fashion through the prophets."

We could say that in a fragmentary manner essentially the entire plan of God for human salvation is set forth in the Old Testament Scriptures. However, the prophets did not clearly discern the meaning of much that they wrote. It remained for the coming of God's dear Son, through whom he spoke in a more comprehensive manner,

to reveal the meaning of what the prophets had written.

Jesus was highly favored in his Father's arrangements. As the "Logos"—the Father's representative—"he made the worlds"; or, as the New English translation reads, he "created all orders of existence." By his faithfulness in laying down his life to redeem the fallen race he became worthy of high exaltation, even to "the right hand of the Majesty on high." To us, Jesus is the living Word of truth, and through him and the enlightenment of the Holy Spirit which he sent we can now understand even the fragmentary items of truth set forth by the holy prophets.

Under the inspiration of the Holy Spirit, Peter explained that one of the great themes of the prophets was "the times of restitution of all things." (Acts

3:19-21) To the little flock there are also the exceeding great and precious promises of the divine nature. (II Pet. 1:4) We rejoice in the wonderful manner in which the understanding of these "two salvations" sets forth the harmony of the entire Word of God.

Realizing the high and authentic source of the truth, we should give earnest heed to it lest at any time we should let it slip. It is a blessed experience to have God speak to us by his Son and through his Word, but it brings responsibility—great responsibility. This was true in the case of the "word spoken by angels."—Acts 7:53

When Paul asks, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord," he is not implying that those who are unfaithful will be eternally tortured. However, continued unfaithfulness does lead to an everlasting cutting off from life.

We are to take heed lest there be in any of us an evil heart of unbelief. Unbelief in any degree inevitably leads to laxness and unfaithfulness in doing the will of the Lord. If we are not sure that the truth of the Bible is really authentic in the sense of having come from God, through his Son, it will not exercise the powerful influence in our hearts and

lives which it should. When we look back to the days of ancient Israel we find that their many and flagrant sins against God and his Law was due to their unbelief.

So we do indeed need to "exhort one another daily, while it is called Today"; that is, while there is still an opportunity, and still time to prove our loyalty to God by zealous obedience to the doing of his will. There is always the danger of being "hardened through the deceitfulness of sin."

Paul wrote, "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Paul again wrote, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:35-36) Every Christian needs patience, lest he let slip the precious truths received from God through his Son.

QUESTIONS

Who is the true source of the Christian's faith?

How has God spoken to his people throughout the ages?

How may we be made partakers of Christ?

Christ Our Mediator

MEMORY VERSE: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16

HEBREWS 4:14—5:10

OUR Scripture lesson refers to Jesus as the Christian's High Priest—not Mediator, as implied by the caption of the lesson. A mediator is one who serves to reconcile parties who are estranged; and dedicated Christians, trusting in the blood of Christ, are not estranged from God. He is their Heavenly Father, and they are his children.

However, even though we desire with all our hearts to be pleasing to our Heavenly Father, and to enjoy the smile of his favor, because of inherited imperfections we often fail to live up fully to his righteous requirements. But God in his love has made provision for this situation. The Apostle John wrote, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."—I John 2:1

In our Scripture assignment Jesus is described as a merciful

and loving High Priest, One who "was in all points tempted like as we are, yet without sin." Because Jesus was subjected to testings as a new creature, even as we are, he is able to sympathize with us. We trust in the merit of his shed blood to cover our imperfections, and because of Jesus' understanding sympathy and love we can, as our memory verse states, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

God supplied a priesthood for Israel, beginning with Aaron. It was a priestly family of which Aaron was the head, or high priest. Aaron's sons were an underpriesthood. Likewise, during the Christian era there is a priesthood. Jesus is the High Priest, and his followers are the underpriests. Hebrews 3:1 reads, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Verse 6 of this chapter speaks of Christ "as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope unto the end."

The Apostle Peter wrote, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up . . . sacrifices, acceptable to God by Jesus Christ." (I Pet. 2:5) This explains why Jesus invited his disciples to take up their cross and follow him into death. It is why Paul urged us to present our bodies "a living sacrifice."—Rom. 12:1

Because of Jesus' faithful sacrifice even unto death, in the resurrection he was highly exalted to the right hand of God. And the promise is that those who suffer and die with him will also be exalted and made like him, and will, as priests and kings, live and reign with him a thousand years.—II Tim. 2:11, 12; Rev. 2:10; 3:21; 20:6

Paul, in Hebrews 5:6, quoting from Psalm 110:4, explains of Christ, "Thou art a priest forever after the order of Melchisedec." Melchisedec filled the combined office of king and priest. So Jesus, during the thousand years of his reign, will be both a priest and a king. This will be true also of his faithful followers who are brought forth in the first resur-

rection to reign with him. John wrote, "They shall be priests of God and of Christ, and shall reign with him a thousand years."

This future priestly work is designed to reconcile the world of mankind with God—a mediatorial work. Hence the word "mediator" will properly apply during that future age of reconciliation. How wonderfully harmonious is the Word of God in its setting forth of the great divine plan of salvation!

Followers of Jesus are certainly invited to a high position in the divine plan. But as Paul wrote, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Even Jesus did not aspire to such glory, and only through the many assurances of the Word may we hope to live and reign with him.

QUESTIONS

Is Jesus our Mediator or Advocate? Explain.

How do we know that Jesus is a sympathetic High Priest?

Are we, as Jesus' followers, also priests?

What dual office in God's plan was foreshadowed by Melchisedec?

Loyal in the Faith

MEMORY VERSE: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—**Hebrews 12:1, 2**

HEBREWS 12:1-4, 7-15

THE full strength of the opening verses of Hebrews 12 is realized only when they are studied in the light of chapter 11. It is in chapter 11 that Paul presents that gallery of ancient servants of God whose records of faithfulness are set forth in the Old Testament. They were men and women of faith. Their faith enabled them to face the trials which came upon them unflinchingly and with fortitude.

And what is faith? Paul answers: "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) The Ancient Worthies believed the promises of God—

those promises which were the foundation of their messianic hopes. They believed that God would raise up a "Seed" that would "bruise" the "serpent's" head, and bless "all families of the earth."—Gen. 3:15; 12:3; 18:18; 22:18

They rejoiced in the hope of a coming kingdom of righteousness with Messiah at its head. They were loyal to God and to his promises, and were willing to die for their faith—and many of them did. The lives of these bore eloquent witness to their faith, and the followers of Jesus are, as it were, surrounded by these "witnesses" of God's keeping power in the lives of his people.

And now, beginning with the 12th chapter, Paul reminds us of the greatest Witness of them all, even Jesus. Jesus is the Author and Finisher of our faith, and our Forerunner in a race in which we are running for the prize of the high calling of God in Christ Jesus.—Phil. 3:14; Heb. 6:20

In running in this "race" we are to "lay aside every weight, and the sin which doth so easily beset us," and we are to "run with patience the race that is set before us." We are to continually look unto Jesus, "who for the joy that was set before him endured the cross, despising the shame, and is [now] set down at the right hand of the throne of God." (Heb. 12:2) This will also be our ultimate reward if we continue faithfully to walk in his footsteps.

We are to consider Jesus; that is, meditate upon how much his obedience cost him. It cost him shame and ignominy. He was "contradicted" with respect to the great realities of his position in the plan of God. He came to earth to be a King, and he was the Son of God; but these facts were denied by his enemies, and this denial led to his death.

If we consider Jesus and his suffering, we will realize that we have no reason for being "wearied and faint." We "have

not yet resisted unto blood," as Jesus did; that is, we have not actually laid down our lives following in his footsteps.

HEBREWS 12:7-15

Christian discipline is an essential aspect of the life of every follower of the Master. "If ye endure chastening, God dealeth with you as with sons," Paul wrote. The Greek word here translated "chastening" means "tutorage, that is, education or training." (Strong) We are not to think of all chastening as punishment, although in our training the Lord may see that we need disciplinary experiences.

This is why Paul writes that "no chastening for the present seemeth to be joyous, but grievous." To this he adds, "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are [rightly] exercised thereby."

QUESTIONS

What is the "cloud of witnesses" mentioned in Hebrews 12:1?

Who is the greatest "Witness" of all?

How do we "look unto Jesus"?

What is Christian discipline?

God's Own People

MEMORY VERSE: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Peter 2:9

I PETER 1:13-21; 2:9, 10

NO GREATER honor could come upon anyone than to be counted among the people of God—those whom he owns, and for whom he cares. But this precious relationship with God carries with it great responsibility. Peter wrote, "Gird up the loins of your mind, be sober." The New English Bible reads, "You must therefore be like men stripped for action, perfectly self-controlled."

We have a glorious hope set before us—a hope that reaches its fruition "at the revelation of Jesus Christ." If we are to maintain this hope we must be "obedient children," not fashioning ourselves according to our former desires. We are to fashion ourselves in the likeness of God, and of Jesus. This means that we are to be "holy, . . . in all manner of conversation." The word "conversation"

as here used refers to one's behaviour, or manner of life.

Peter quotes from Leviticus 11:44, "Ye shall be holy; for I am holy." In the context the Lord is admonishing the Israelites against the eating of meat which, according to the Law, was unclean. To do this would result in defilement, hence they would not be holy. God also reminds the Israelites that he was the God who had brought them up out of the land of Egypt. He had protected them against their enemies, and had fulfilled all his promises. He was loyal to them, and he expected them to be loyal to him by obedience to his law.

We cannot live without sin, but we can be wholly devoted to the Lord. And we know that the Lord has made a wonderful provision of grace to cover our unwilling imperfections. This is the provision of redemption

through "the precious blood of Christ, as of a lamb without blemish and without spot."— I Pet. 2:19

God raised Jesus from the dead and "gave him glory; that your faith and hope might be in God." We could have no genuine hope, except for the assurance that God raised Jesus from the dead. That Jesus was raised from the dead is proof that his sacrifice on behalf of the church and the world was acceptable; and it also proves God's ability to raise all the dead in his own due time—the faithful followers of Jesus in "the first resurrection," and mankind as a whole in the general resurrection.

I PETER 2:9, 10

Peter addresses his epistle to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In verse 10 of chapter 2 he mentions that "in time past [these] were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." This would seem to indicate that the epistle was addressed primarily to Gentile converts.

It is indeed a high position to which all the true followers of the Master are called. Our memory verse emphasizes this. We are "a chosen generation,

a royal priesthood, an holy nation, a peculiar people." These titles formerly applied exclusively to the nation of Israel, but now they belong to all—Jew and Gentile—who are in Christ Jesus, laying down their lives sacrificially as Jesus did. The expression, "peculiar people," according to the Greek translation, really means an acquired and preserved people, or a treasured people.

We bear the relationship to God suggested by these various titles, not as an honor, but that we might show forth his praises, or virtues. We can best show forth the virtues of God by proclaiming the glorious truths of his divine plan of salvation. We should lay down our lives doing this now, and, if faithful to the end, we will, during the kingdom age, have the privilege with Jesus of filling the earth with his glory.

QUESTIONS

How does a Christian gird up the loins of his mind?

How can we be holy as God is holy?

Who were those addressed by Peter, "which in time past were not a people, but are now the people of God"?

How do we show forth God's praises?

with respect to tradition. The Jewish historian Josephus wrote,

“What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers.”—Antiquities XIII, 10, 6

Controversy Continues

The controversy as to the relative value of the written Word of God and the tradition of men which began in ancient times and was highlighted by Jesus' firm stand against tradition, has continued right down to our time. One of the crucial issues now confronting the Roman Catholic Church is whether or not their traditions should be given equal authority among their people as is given to the written Word of God—perhaps even setting aside the Word of God.

In the days of the Early Church the Apostle Paul found it necessary to resist the influence of tradition. He wrote, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Col. 2:8) The traditions which wrought the greatest evil in the Early Church were probably those related to false notions concerning the place the Jewish Law should occupy in the beliefs and practices of Christians.

The Apostle Peter wrote, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.” (I Pet. 1:18) Here Peter emphasizes that the brethren had not been redeemed by silver and

gold from their foolish conduct enjoined upon them by the traditions received from their fathers, but by the precious blood of Christ.—I Pet. 1:19

In Galatians 1:14 Paul speaks of his former zeal for the traditions of his fathers. We quote, "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Now, Paul was just as zealous for the Gospel of Christ as he had previously been for tradition.

As we have noted, the word "tradition" simply implies the passing along of ideas to others by word of mouth. The word in itself does not contain any sinister meaning. Thus Paul uses it in reference to his own teachings of the Gospel. We quote, "So then, brethren, stand firm, and retain the instructions [Diaglott word for word, and King James Version, 'traditions'] you were taught, whether by our word or letter." (II Thess. 2:15, Diaglott) Here Paul uses the Greek word translated "traditions" as applying to his own inspired teachings which he had passed on to the brethren by word of mouth and by letter. But since Paul spoke and wrote under the inspiration of the Holy Spirit, his teachings were a part of God's message to his people, and not the opinions of men.

Paul also used the word "tradition" in a good sense in II Thessalonians 3:6, which reads, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." Here again the "tradition" Paul refers to is his own teachings, and therefore inspired by God's Holy Spirit.

Human Traditions

The traditions condemned by Jesus and the apostles were of purely human origin—those philosophies, whether pertaining to the Law or to the Gospel of Christ, which

have developed through the centuries and finally are accepted by many as of equal importance to the Word of God. As the word implies, these traditions have usually started as opinions which were passed along to others orally—sometimes through many generations—and finally are given dignity and a semblance of authority by being published in written form.

But human tradition, unsupported by the teachings of the Bible, no matter how old or how venerable or seemingly reasonable, should be given no authority by the dedicated child of God. The Lord's true people will give heed to the instructions of his Word, which states, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20

Thoroughly Furnished

The Apostle Paul wrote to Timothy, saying, "All Scripture, divinely inspired, is indeed profitable for Teaching, for Conviction, for Correction, for that Discipline which is in Righteousness; so that the man of God may be complete, thoroughly fitted for Every good Work." (II Tim. 3:16, 17 Diaglott) Here the Apostle Paul clearly emphasizes that the Lord's people need not look outside the Word of God for authoritative instructions in order to be acceptable servants to the Lord.

Paul again wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) To be workmen pleasing to God it is essential only that we rightly divide the Word of truth and apply its precepts in our lives as we daily walk in the narrow way of sacrifice. It is not necessary to harmonize the Word of God with traditions. Some traditions may be quite in harmony with the Word of God, but most traditions are not, and these should give us no concern in our search for the truth.

Small Beginnings

Traditions usually have small beginnings. The doctrine of the trinity is a humanly conceived tradition. There is no authority for this teaching in the Word of God. To the one who first gave thought to this erroneous doctrine it probably seemed to be a reasonable conclusion. Certainly the Bible speaks of God the Father, and it also speaks of Jesus, his beloved Son. The Bible also speaks much of the Holy Spirit of God.

Could it be, someone may have inquired, that these three are in some way the same? This philosophy was possibly passed on to others, and then to still others. Finally it was debated in church councils and accepted by the majority as fact. Many of those who fought against it, insisting that the Bible taught that there is but one God, were pacified by the suggestion that "these three are one." This tradition has become so deeply rooted in the minds of millions that to question it makes one disobedient, in their minds, to the Word of God; and yet it is not taught in the Bible at all. Rather, this tradition makes void the teaching of the Word of God on the true nature of God, and of his beloved Son, Christ Jesus; and it makes the Holy Spirit a "ghost" instead of the holy power or influence of God, as the Bible teaches.

Many other traditions developed during the Middle Ages, and among them is the one that the end of the world means the destruction of the earth by literal fire. On the contrary, the Bible teaches that the end of the world is the end of Satan's social order, and is brought about to prepare the way for the full establishment of Messiah's kingdom, and the end of the Devil's kingdom. Recognizing this enables us to have a much clearer understanding of the end-of-the-world prophecies than otherwise would be possible.

Then there is the "immortal soul" tradition. This began, really, when Satan said to mother Eve, "Thou shalt not

surely die." (Gen. 3:4) As this tradition developed it took the form that "there is no death." Then the "reasonable conclusion" was reached that since actual death is not the punishment for sin, some form of conscious punishment must await those who seem to die. This idea, which seemed to be so reasonable, soon developed into the God-dishonoring doctrine of eternal torture in a fiery hell. How this tradition has indeed made void the Word of God with respect to "the wages of sin" and God's loving provision for everlasting life through Jesus Christ our Lord!—Rom. 6:23; John 3:16

Infallibility

As the great falling away from the faith foretold by the Apostle Paul developed, the tendency grew to impart authority to certain outstanding leaders in the church. The bishop of Rome came in for the largest share of this authority, and in due course it seemed reasonable to his supporters to confer infallibility upon him and to regard him as the vicegerent of Christ. This tradition soon became a dogma in the Catholic Church, but it has no support whatever in the Word of God.

The only truly infallible teachings, so far as the humble Christian is concerned, are those contained in the written Word of God. And God has so overruled the matter that, as Paul declared, the Scriptures given by inspiration are sufficient to make wise unto salvation. We know that it is in the providence of God that he has seen to it that his Word of truth has come down to us in written form. It does not depend upon oral transmission, as was true with the beginning of all traditions. Oral testimony can be forgotten, and distorted or wrested; but not the written Word of God.

True, we do not have the original manuscripts of the Bible. We have to depend upon translations, which at

times are less than perfect. But today, in the Lord's providence, we have Greek and Hebrew concordances which enable us to check the accuracy of translations. This has proved to be a great blessing to the Lord's people, and has resulted in a clearer and more blessed understanding of God's great plan of salvation.

Revelation 22:18, 19 contains a warning against adding to or taking away from the Word of God; and while this warning applies particularly to the Book of Revelation, without doubt God is equally concerned with respect to his entire written Word. He wants his people to be meek and humble in their approach to his Word. When he speaks he rejoices to have his people take heed to what he says and order their lives accordingly. This is one of the vital tests the Lord imposes upon all his consecrated people. They have dedicated themselves to do his will, and his will is expressed through his written Word. Are we truly following that Word, or are we in part giving heed to the precepts of men?

The Noble Bereans

The Apostle Paul, although one of the inspired servants of God who was used generously in helping to provide his written Word for his people, rejoiced when he met those who insisted that even his teachings be tested as to their harmony with the inspired Scriptures already written. He indicates this in telling of his experiences with a group in a synagogue in Berea to whom he presented the Gospel. He said of these that they "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11

In addition to searching the Scriptures for proof of what Paul preached to them, these Bereans were noble also in the fact "that they received the Word of God with all

readiness of mind." This is an important quality for all those who would be pleasing to the Heavenly Father. The disposition to turn a deaf ear to clear statements of the Word of God, and to be guided instead by human philosophy and tradition, cannot be pleasing to the Lord. Let us endeavor to be among those who "tremble" at his Word.—Isa. 66:5

Helpers

The Lord, in his providence, has provided that his people should assist each other in the understanding of the sacred and infallible Word of truth. We all have opportunities and responsibilities along this line. Some of the brethren serve as teachers, some as evangelists, and some as pastors. The Lord in his love provided a special pastor for his people in this end of the Gospel Age, for which we are duly grateful.

These helpers occupy a different relationship to the church than do the writings contained in the inspired Word of truth. These helpers are not sources of truth with respect to the divine plan, but serve merely to call attention to the glorious doctrines of present truth as they are set forth in the inspired Word. If Paul, although an inspired apostle, considered the Bereans to be noble because they made sure that what he taught them was supported by the infallible Scriptures, how much more important it is for us to make sure that what we are taught by those not inspired as was Paul is indeed supported by a "thus saith the Lord."

Scriptural Interpretations

Speaking of the experiences of natural Israel the Apostle Paul wrote, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [ages, Diaglott] are come." (I Cor. 10:11) Some have taken this statement by Paul to

mean that everything which happened to Israel is supposed to have a very deep significance which does not appear on the surface. Then they proceed to interpret these supposedly deep types according to whatever their fancy may indicate to be the meaning.

This is an unwarranted use of the Word of God. Paul clearly indicated what he meant by saying that the things which happened to Israel were ensamples. He explains that God dealt with all his ancient people in the same manner. Some responded to his providences in terms of faithful obedience, but others did not. He wrote:

“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.”— I Cor. 10:5-10

Then follows the explanation already quoted that “all these things happened unto them for ensamples.” God did not permit those things to happen to natural Israel in order to teach deep and intricate lessons, but as ensamples, or we might say warnings to his people of later times not to be disobedient as some of his people of old were disobedient.

Many numbers and figures are mentioned in the historical sections of the Bible. Some have assumed that these are all intended in some way to be time prophecies, and as a result have disappointed themselves and others by

their interpretations of these so-called time prophecies. This is also an improper use of the Word of God. There are indeed wonderful and beautiful time prophecies in the Bible, but the Bible itself identifies these as such, and gives us the proper key for unlocking them. How wonderful indeed is the time measurement of 1,335 "days" of Daniel 12:12; and how sweet the foretold "blessedness" that has come to the Lord's people when the end of this time period was reached! Jesus referred to it when he said, "Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke 12:37

The Fundamentals

All the great fundamentals of the divine plan are clearly established in the Word of God by direct statements of Scripture. If we rightly divide the Word of truth we will discover the firm foundation upon which present truth is really established. But if, perchance, we try to harmonize these truths with opinions and traditions which are based merely on human philosophy, we will sooner or later experience disappointment, no matter how appealing the philosophy may be.

The Apostle Paul wrote, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" (Heb. 10:23) God is always faithful to his promises, but he takes no responsibility for the theories we may attach to his promises. We will never be disappointed when putting our faith in the promises of God, but could well be disappointed if we fail to see the difference between the promises of God and those theories and traditions which we may unwittingly associate with his promises. May the Word of God, and all the blessed features of the divine plan which are clearly revealed therein, become more and more precious to us as the days and years go by!

Beneath the Headlines

IT IS a very troubled world in which we live, the present situation being "distress of nations, with perplexity [with no way out]; the sea and the waves [the restless and lawless masses] roaring [against the bulwarks of the existing social order]; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26

We are now living in a period embracing some of the greatest changes in the world's history. Mankind is awakened to the fact of human insecurity. All nations are looking to their defences. History is being made more rapidly than ever before. People are perplexed and are asking for the meaning of all these rapid changes. This remarkable latter-day advance in science, art, invention, travel, and the increase of knowl-

edge along all lines, is beyond comprehension. World-wide discontent, not peace and good will, is the result.

Selfishness, hatred, pride, and the spirit of aggression have led to the mustering of large armies and the creation of cruel and powerful tyrannies; while greed, corruption, and injustice surely bring their inevitable and awful consequences. The reign of evil in the world, physically and morally, is an obvious and undeniable fact, and no power of man can bring it to an end. No mere philosophy can do it; no ordinary march of civilization; no discoveries of science; no changes in earthly, man-made governments. None of these can abolish the process of sin and pain and death.

Is there a remedy for this very grave world-wide situation which can be applied with complete success? Yes; but to be informed upon this extremely important subject we will need to search beneath the headlines. "Search the Scriptures," said Jesus. (John

5:39) The Apostle Paul commended the Bereans of old because they "searched the Scriptures," to see whether or not what Paul proclaimed to them was true. (Acts 17:11) And the fully consecrated children of God today, instructed by the holy Scriptures, have been and still are able to testify, in the words of Romans 15:4, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The Gospel

This great and glorious hope includes a "full assurance of hope" in the fulfilment of the true "Gospel" or good news message of the kingdom of God. The inspired Word of God reveals to us a grand remedy for the poor dead and dying human race. The Bible refers to this remedy as God's eternal purpose; also as "a plan of the ages, which he [God] formed for the Anointed Jesus our Lord." (Eph. 3:11, Diaglott) This divinely provided plan will effect a complete recovery of a ruined world.

The question naturally arises, What is the true Gos-

pel? Galatians 3:8 explains that God preached the Gospel to Abraham, saying, "In thee shall all nations be blessed." This divine project was clearly declared in God's oath-bound promise to Abraham as recorded in Genesis 22:15-19. Verse 18 reads: "And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."

This Gospel promise was announced a long time ago, and we might well wonder why all the families of the earth have not yet been blessed. The explanation of this is given in Galatians 3:16, which reads, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ." Verse 29 of the same chapter reads, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

From these scriptures we learn that the promised blessings will reach the people through Christ and those who have faithfully served him, laying down their lives in sacrifice as he did. The present era in the plan of God,

(Continued on page 34)

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(Continued from page 31)

which began at Jesus' first advent, is the period for the calling, developing and glorification of this faithful company—the true church. It will be in the next age that the reigning of Christ and his church will result in the blessing of all the families of the earth, as was promised to Abraham.—Rev. 20:6

Faith and Obedience

Some today, as in the past, hear this wonderful Gospel message, with its various outstanding features, and they apparently do nothing about it. But there are others who hear the good news and with joy respond. They accept Jesus as their personal Lord and Saviour. They exercise faith and are obedient, fully consecrating themselves to do God's holy will as outlined in his Word. They deny self utterly and become footstep followers of the Master.

All such who are faithful unto death will receive the crown of life in the heavenly phase of God's kingdom. (Rev. 2:10; 3:21) They will live and reign with Christ, fully to establish God's glorious kingdom in the earth, causing his will to be done here even as

it is done in heaven.

This future reign of Christ and his true church in glory, over the peoples of the earth, is the very essence of Scripture upon the subject of God's kingdom. To think that it will be merely a holy influence is to miss the Bible's teaching on the subject altogether. Christ and his church will be the spiritual, or heavenly phase of the messianic kingdom, but an earthly phase of this kingdom is also promised.

The heavenly, or spiritual rulership of the kingdom will be invisible to human eyes, nevertheless powerful. And there will be human representatives. The Bible speaks of these as being made "princes in all the earth." (Ps. 45:16) These will be that faithful group of God's servants beginning with righteous Abel and ending with the first advent of Jesus. These will constitute the earthly rulership phase of the kingdom.

When the spiritual rulers in the kingdom have all been exalted to heavenly glory, and when the "princes in all the earth" have been raised from the dead, and take their position as the earthly representa-

tives of the divine Christ, then will begin the outflow of God's promised blessings to all the families of the earth. These will be what the Bible describes as restitution blessings; blessings, that is, of restoration to life here on earth. Peter declared that these restitution blessings had been promised by God through the mouth of all his holy prophets since the world began.—Acts 3:19-21

This is truly the old-time religion, preached by God to Abraham, and reiterated by the prophets and by Jesus. It is clearly set forth in both the Old and New Testaments; and we all know that "all Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work."—II Tim. 3:16, 17, Diaglott

Earthly Promises

Here are some of God's promises of earthly blessings which will be fulfilled through the agencies of Christ's kingdom:

"The hour is coming in the which all that are in the

graves shall hear his [Christ's] voice, and shall come forth . . . unto the resurrection of judgment."—John 5:28, 29, R. V.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. 32:1, 16, 17

"He shall judge the world with righteousness, and the people with his truth."—Ps. 96:13

"Let the earth rejoice . . . because he cometh to judge the earth."—I Chron. 16:31, 33

"The Lord will cause righteousness and praise to spring forth before all nations."—Isa. 61:11

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. 72:7

"He maketh wars to cease unto the end of the earth."—Ps. 46:9

"Then shall the earth yield her increase."—Ps. 67:6

"And the inhabitant shall not say, I am sick."—Isa. 33:24

“As truly as I live, all the earth shall be filled with the glory of the Lord.”—Num. 14:21

Progressive Revelation

One of the blessed results of our looking “beneath the headlines” and earnestly searching the Scriptures to learn God’s holy will is that, by divine grace, wondrous prophecies are revealed to us. For example, Psalm 89:3, 4, 36 reads, “I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed [Christ, accompanied by his church] will I establish forever, and build up thy throne to all generations. . . . His seed shall endure forever, and his throne as the sun before me.”

Moreover, this kingdom of David’s illustrious descendant was not to be merely Jewish, but universal. It is recorded, “Ask of me, and I shall give thee the heathen [Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possession.” “He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”—Ps. 2:8; 72:8

Interesting companion verses to these are Luke 1:30-33.

Here we learn that Jesus was heralded just before his birth by an angelic announcement in these words: “Thou shalt . . . call his name Jesus. 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.”

Increased Prophetic Light

Early in the Christian era, inaugurated by Jesus, there came through him personally during his ministry, and later through his apostles under the guidance of the Holy Spirit, a real outburst of prophetic light. Our Lord’s predictions about things to come were sometimes stated in parables, and at other times in plain language. In a number of his parables he gave a blank map, as it were, of the Christian era—a sort of outline sketch, or picture. For example, Jesus would say, “The kingdom of heaven is like unto,” then he would give the details in brief.

In one of these outline pictures we read of the wicked husbandman who killed the heir, and lost the vineyard. (Matt. 21:33-41) We also read

of the nobleman who went into a far country, and of whom the citizens said, "We will not have this man to reign over us." (Luke 19:11-14) And again, of the talents used or wasted during a long interval which was to elapse before the establishment of the kingdom.—Matt. 25:14-30

In the society in which Jesus gave this programme of the future, there were those who were convinced that he was the long-looked-for Messiah; and they were expecting that he would bring consolation to Israel, also deliverance, exaltation, and supremacy. (Luke 24:21; Acts 1:6) They had learned from the Scriptures that he was to abide forever; that of the increase of his kingdom there would be no end: that he would sit on the throne of David forever, and be the glory of his people Israel.

At last the King was present, and they thought that the kingdom must soon follow. But the disciples overlooked something, and as we search the Scriptures we find that an intermediate prospect of an entirely different character was also announced to them. Jesus himself would be reject-

ed, the husbandman would say, "This is the heir; come, let us kill him." (Matt. 21:38) The invited guests would refuse to come to the marriage, and would even slay the messengers sent to invite them.

In plain language Jesus had spoken of his sacrificed life, showing that it would be given for the life of the world. (John 6:51) He had told the disciples that he would lay down his life. He distinctly predicted that the chief priests and scribes would condemn him to death, and deliver him to the Gentiles to be crucified. And he had foretold that on the third day he would rise again. (Matt. 20:17-19) But Jesus did not promise that when he was raised from the dead he would at once establish his kingdom on the earth.—John 14:2, 3; Matt. 25:19

Jesus also foresaw and foretold the fall of Judaism, and the rise of what would be termed "Christendom." (Matt. 23:37, 38; 13:24-30) He said that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24) He did not set aside the Jewish hope forever, but postponed it for a time. Meanwhile another

work was to be accomplished.

—Rom. 11

Spiritual Phase

In this connection Jesus indicated that the kingdom of heaven would not be established by force, as was the empire of Caesar, or the subsequent rulership of Mohammed. Instead, the messianic kingdom was to be developed and set up by the hidden operations of spiritual power. Another marked feature of the hoped-for heavenly kingdom was that it would be composed of specially chosen, tried and proven individuals.—Luke 14:27; Matt. 13:24-43

Jesus foretold the coming from heaven of the Holy Spirit—God's power—and of its indwelling in his followers. (John 14:16, 17, 26; 16:7) The Holy Spirit's descent began on the day of Pentecost, and has been operating in the lives of Jesus' faithful followers ever since. And it is the operation of this holy power of the Creator in the lives of true Christians, and otherwise, that ultimately leads to the full establishment of the kingdom of heaven.

To his early disciples Jesus said, "I have yet many things to say unto you, but ye cannot

bear them now." Then he explained that the Spirit of truth, upon its arrival, would show them "things to come." (John 16:12, 13) It may be questioned whether or not this holy influence did reveal "things to come." Yes! Upon examining the Book of Acts, the epistles of the apostles, and the Book of Revelation, we find the predictions of Jesus which he gave in brief outline filled in with many details; and the sketch (as it were) which he drew, colored with the rich and glowing tints of a wonderful picture.

With the marvelous outburst of prophetic light, there is a very special feature relating to the true disciples of Jesus—the true church. It is the revelation that a vital spiritual union has existed between the risen Lord and all his true footstep followers, whether originally Jew or Gentile, so that together they form one spiritual organism, "The Christ." Jesus is the Head of this Christ company, and the church is his body. The exhortation to us is that we accept Jesus as our personal Lord and Saviour, and fully consecrate ourselves to his glorious service; and continue faith-

fully in that service even unto death.

Ever since Pentecost there have been members of the body of Christ on the earth. These have been sustained in persecution; preserved amidst corruption; revived even when apparently non-existent, and enabled to withstand the fiery darts of the Adversary.

Ere long the last members of the true church, having victoriously finished their earthly pilgrimage as over-comers, will be gathered home, beyond the veil. They will then be immortal and glorified with their Lord and Head, Christ Jesus, who has promised, "To him that over-cometh will I grant to sit with me in my throne."—Rev. 3:21

God's wonderful plan of the ages is the only true solution for all the world's problems.

That plan is to bless all the nations of the earth through the promised Seed, which is Christ and the glorified church. There is to be one kingdom, symbolized in the Scriptures as "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) Evil is to be no more. National sovereignty is to cease. There will be no human dictatorship of men. All things will be under Christ.

Seeing that we know of God's plan, the good news of the kingdom and what it will soon mean to the present troubled and disturbed world, it is our great joy and privilege to tell others about it. Indeed, in harmony with Matthew 24:14 we are to proclaim the "gospel of the kingdom . . . in all the world for a witness unto all nations."

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL
 Welling Nov. 10
J. H. MURRAY
 Dewsbury . . . (Sat.) Nov. 2
CEDRIC SMITH
 Latchford Nov. 17

E. T. NADAL
 Latchford . . . (Sat.) Nov. 2
 Dublin (Sat.) 9
 Londonderry 30, Dec. 1
W. F. READER
 Latchford Oct. 27

Blessings at Bloomington

FOR six memorable days—August 10 through 15—many hundreds of earnest students of the Bible feasted on the precious truths of God's Word at Bloomington, Indiana. Rooms, food, and auditorium were provided by the Conference Bureau of the Indiana State University. As always, the joys of the convention began in the registration hall as the brethren arrived from various parts of the United States and from Canada. Here old acquaintances greeted each other in the fondness of Christian love; and those who had come for the first time found themselves at once in the midst of a friendly group of ardent Christians eager to get acquainted and to share with them the spiritual blessings of the convention.

The opening rally of the convention was at 9:30 Saturday morning when the chairman called the meeting to order. After the morning devotions, Mr. W. N. Wentworth, Director of the Educational Conference Bureau of the university, officially welcomed the delegates, reminding the brethren that this was the sixteenth year that the General Convention of Bible Students had been held at the university, and assuring all that they would continue to be welcome.

Mr. Wentworth referred to the difficulties they were encountering at the university, even as is true of most other universities, as a result of some students insisting on the right to enter into the management of the institution. The brethren were thus reminded of the turmoil through-

out the world in essentially every field of human endeavor. It was in fitting contrast to this that we had the opportunity for six days to draw apart from these turbulent conditions in the world and have our minds and hearts centered on God's great plan of the ages and on the precious doctrines of this plan as they are set forth in the Word of God.

Following Mr. Wentworth's brief address the Bible Students' own welcoming address was given. In this discourse the speaker called the attention of the brethren to the privilege they would enjoy at the convention of being a blessing rather than a trial to those with whom they associated in the Lord, both at the convention and after the convention was over. The Bible uses oil as one of its illustrations of the Holy Spirit, and the brethren were reminded that they could serve as sort of "oil cans" to help things go smoothly at the convention.

Malachi 3:16, 17 was used in the address of welcome, and was quoted later by a number of other speakers—"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Luke 12:37 was also used in the address of welcome. This text reads, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." It is because the Lord's truth-enlightened people at the present time are experiencing with joy the fulfilment of this promise that so many of them gathered at Bloomington again this year, where they continued to feast upon the

precious "meat in due season" which our present Lord is now serving to the household of faith.

The Convention Theme

The general theme of the convention was expressed by the words of the Apostle Paul as found in Philippians 1:21: "For to me to live is Christ, and to die is gain." In addition to the theme discourse which was ably presented on Sunday morning, four other sessions of the convention were specially designed by the program committee in which various aspects of our relationship to Christ were emphasized.

In all these special sessions, including the theme address, and in many other discourses by those who served on the program, special emphasis was placed on the blessed unity we enjoy in the body of Christ. If Christ is really our Head, and we are members of his body, we cannot properly deny one another or be isolationists. (I Cor. 12:15) Instead, we will want to work together for the greatest good of all our brethren. Paul used the various members of the human body to illustrate our need for one another. Think of the many things we easily do because we have two hands! Think of how difficult it would be to tie a necktie with only one hand. But, as was remarked in the theme address, "When we use both hands we get the job done, easily and quickly."

Paul's Faithful Service

It was the Apostle Paul, of course, who wrote, "For to me to live is Christ, and to die is gain," and one of the special sessions of the convention was devoted to the manner in which Paul laid down his life in the Master's service. In this presentation the brethren referred to Paul's conversion and early ministry, and his various missionary journeys. Then there was his arrest in Jerusalem, and his subsequent appearances before various

Gentile rulers. Finally there was his hazardous voyage by ship to Italy, and his long overland journey to Rome where he was put under arrest by the Roman government.

When Paul was first converted the Lord sent Ananias to visit him in the home of Judas, saying to this messenger, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) But having this life of suffering revealed to him in advance did not discourage Paul from his determination to know and to do the will of God in his service for Jesus, who had been revealed to him as the true Messiah of promise. Paul at once went to the synagogues in Damascus and preached Christ, and this led to the beginning of his suffering. It was necessary for the brethren to assist the apostle in escaping from the city. They lowered him over the wall in a basket.

But this was only the beginning of Paul's suffering for Christ's sake. Paul sums up his experiences, saying, "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things which are without, that which cometh upon me daily, the care of all the care of all the churches."—II Cor. 11: 23-27

Paul allowed nothing to hinder him in his life of faithfulness to the Master. He considered himself to be a partner with Jesus in sacrifice and suffering, and knew that if he was faithful in this he would also share with

him in the glory of his millennial kingdom. He wrote to the brethren at Philippi, saying,

“What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.”—Phil. 3:7-11

Paul's Message

It was emphasized at the convention that Paul's message to both Jew and Gentile was the “Gospel of Christ.” He wrote to the brethren at Rome that he was “not ashamed of the Gospel of Christ,” for, as he explained, “it is the power of God unto salvation.” (Rom. 1:16) Paul explained that the Gospel of Christ was contained in the promise which God made to Abraham when he said to him that through his “Seed” all the families of the earth would be blessed.—Gen. 12:3

Paul explained that the “seed” which God promised to Abraham was in reality Jesus. (Gal. 3:8, 16) He also revealed that all who are baptized into Christ have put on Christ and, together with him, are a part of the promised seed which is to bless all mankind. (Gal. 3:27-29) In order for all mankind to be blessed with life it was essential that Jesus give himself “a ransom for all.” (I Tim. 2:3-6) The glorious message concerning the redemptive work of Christ is the very center of “the Gospel of Christ.”

The fact that those who suffer and die with Jesus will

have the privilege of living and reigning with him is a further aspect of the Gospel of Christ. Paul rejoiced in his privilege of suffering with the Master, and when he neared the end of his life of sacrifice and suffering he affirmed that a crown was laid up for him which would be given to him at "that day," and not to him only, but also to all who loved his appearance.—II Tim. 4:6-8

In his letter to the Hebrews, Paul reveals that the Christian's "anchor," which reaches in to that within the veil where Jesus our Forerunner has entered, has its chain made secure in the oath-bound covenant which God made to Abraham. We quote, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—Heb. 6:13-20

Truly the Gospel of Christ is a marvelous Gospel. No wonder Paul was enthusiastic about it! He recognized that the inspirational power of God operated through this Gospel to give all who are following in the Master's footsteps the necessary strength to continue on in the narrow way of sacrifice and suffering. Paul knew that the theories and traditions of men could not furnish this

“power of God unto salvation.” Truly, all the Lord’s people will do well to follow Paul’s example of faithfulness and to have his love for the glorious simplicity of “the Gospel of Christ” of which he was not ashamed.

Teachings and Example of Christ

Since Christ was the central theme of the convention, it was appropriate that special consideration should be given to his teachings and example. Many of the brethren serving on the program touched on various points of the Master’s teachings, reminding us also of his marvelous example of faithfulness. We were reminded that many of Jesus’ teachings on character are summed up in the eight Beatitudes which constitute the opening of his Sermon on the Mount.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.” (Matt. 5:3) To be “poor in spirit” is to recognize one’s need of the blessings which are provided by God through Christ. It is the opposite of being haughty in spirit. Those who are haughty in spirit feel self-sufficient. They do not sense the fact properly that they are members of a sin-cursed and dying race, and that there is no hope for them outside of God and the blessings he has promised through the Gospel of Christ.

In the providences of God many of those whom he would favor with the truth, and with the opportunity to run for the prize of the high calling in Christ Jesus, are permitted to have trying experiences which prepare their minds and hearts to search for him, to reach out for the blessings which he alone is able to provide. Those whom the Heavenly Father draws are brought to the point of full surrender to him, and to the doing of his will. Then, if they maintain their “poorness” of spirit, proving faithful even unto death, they will be rewarded with a rulership position in the kingdom of God.

Mourners Blessed

The second Beatitude reads, "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4) It was pointed out that this does not refer to all in the world who mourn, for there are millions of these who are not comforted, and will not be comforted until the millennial kingdom of Christ is in full operation. It was suggested that here the thought is of mourning for the sufferings of others. Jesus himself was a mourner from this standpoint. His heart was filled with sympathy and compassion for the sin-sick and dying race with which he was surrounded. We are told that "Jesus wept" in connection with the death of Lazarus.—John 11:35

So we also are to be sympathetic toward others. Our hearts should be touched with the sufferings, not only of our brethren in Christ, but of the world of mankind as well. If this is truly our attitude we will do all we can to comfort the unfortunate "by the comfort wherewith we ourselves are comforted of God." (II Cor. 1:4) In so doing we will ourselves also be comforted, as Solomon wrote, "He that watereth shall be watered also himself." (Prov. 11:25) We could just as truly say that those who comfort others with the truth are themselves also comforted.

Another suggestion was made that the mourners referred to by Jesus includes those who mourn because of their many imperfections, and their failing in their endeavors to serve the Lord as faithfully as they would like. These need the comfort of the Scriptures; the assurance from the Bible that God is dealing with them from the standpoint of their heart desire to please him, and not upon the basis of their ability to control the weaknesses of the flesh at all times. Truly this thought should be a source of comfort to all the Lord's people who become discouraged, and perhaps weary in well-doing.

The Meek

Jesus continued, "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5) Meekness is not weakness, but rather, teachableness. The Lord can use only those who are willing to be taught through his Word of truth. Our Heavenly Father is not pleased when we develop viewpoints which are not in accordance with his Word, and such viewpoints do not help us to make our calling and election sure to a place in the rulership phase of the messianic kingdom.

The "meek" of the present age will inherit the earth, not in the sense of living on the earth as humans, but in the sense that together with Jesus it will be their privilege, throughout the kingdom reign, to subdue all unrighteousness. This is the work of the thousand-year kingdom of Christ, and if we are faithful unto death and actually inherit a position in the rulership phase of the kingdom, we will, within the meaning of this Beatitude, inherit the earth.

Hungering for Righteousness

The fourth Beatitude reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) There is something very real about a genuine hunger and thirst. When a healthy man has been without food for considerable time we know that he is sincere when he says that he is hungry. So Jesus uses hunger and thirst to symbolize a genuine desire to know God and to be acquainted with his righteous laws and precepts.

Only those who are truly sincere in this desire will be "filled." it is appropriate, therefore, that we examine carefully our motives in seeking to know the truth. Why do we study the Bible, and attend meetings? Is it because we want to keep pace with our brethren in learning the

truth; or is it because we want to become better acquainted with our Heavenly Father, and be able to discern more clearly his will for us? Are we truly hungry and thirsting after righteousness?

The Merciful

Jesus continued, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7) The exercise of mercy is one of the very important characteristics of God, and we are admonished in the Scriptures to grow in godlikeness. The importance of our exercising mercy is emphasized in the Lord's prayer, "Forgive us our debts, as we forgive our debtors." (Matt. 6:12) Jesus added, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15

The Pure in Heart

The sixth Beatitude reads, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) The emphasis here is clearly on inward purity in contrast with the mere professions of purity. The point is illustrated by one of the "woes" which Jesus later pronounced upon the scribes and Pharisees. He said to them, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—Matt. 23:25

Pureness of heart is indeed essential to all those who would have God's favor. Jesus said that all those who are pure in heart shall see God. We see God now by faith. The vision of truth reveals his wisdom, justice, love, and power. We see him as our loving Heavenly Father who loves and cares for us; and we rejoice in our blessed relationship with him as children and heirs of the glorious millennial kingdom which he has promised.

Later, if we are faithful and make our calling and election sure, we shall see our loving Heavenly Father face to face, for we will be ushered into his glorious presence where there is joy forever more. What a powerful incentive we have for keeping our hearts pure before the Lord! How important that we cleanse from our hearts every vestige of hatred and other impurities! Let us indeed keep our heart with all diligence, knowing that out of it are the issues of life.

The Peacemakers

Jesus continued, "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9) The Lord's consecrated people should radiate peace and good will under all circumstances. And they will do this if their hearts are filled with the love of God and of Jesus, and of thier brethren. The children of the kingdom, the sons of God, should also have love and sympathy in their hearts for the whole world of mankind, and their influence, even in the world, should be toward peace, not strife and ill will.

The true followers of the Master are peacemakers in still a larger sense, for they are called to be associated with Jesus as ministers of reconciliation, and will be partners with him in bringing about peace between God and men throughout the thousand years of the messianic kingdom. Even now we have the privilege of saying to those who are seeking after God, "Be thou reconciled to God." (I Cor. 5:18-20) This reconciliation, we know, is made possible through the blood of Christ which is applied to all consecrated believers in our Lord Jesus Christ.

The Persecuted

The last Beatitude reads, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice,

and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10, 11, 12) It is comparatively easy to get ourselves persecuted, so we should note well that here it is emphasized that the persecution mentioned by Jesus is persecution "for righteousness' sake."

The reference is to the righteous cause of God. If we are persecuted for preaching the glad tidings of the kingdom we can indeed rejoice, for this is one of the evidences that we will have joy in heaven. But to be persecuted for the Gospel's sake it is essential that we proclaim the Gospel, and Jesus stresses this point by saying that we are called to be "the light of the world." To this Jesus added, "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Matt. 5:14, 15

Thus does Jesus sum up his teachings concerning the true character of his followers. They are to be "poor in spirit," they are to be sympathetic toward their brethren and toward all men, seeking to give comfort through the Gospel whenever and wherever possible. They are to be "meek"; that is, teachable. They are to meekly listen to the Word of the Lord, accept it and be guided by it, no matter how entrenched the opinions of men might formerly have been in their minds and hearts.

The true followers of the Master are to have a genuine and sincere desire for the righteousness of God as reflected through his precepts and commandments as they apply to those who are laying down their lives with Jesus. A mere outward profession of righteousness will not suffice. They are to be pure in heart, which is a purity which permeates and controls their whole being.

The Lord's people are to be merciful, and are to radiate peace and good will, particularly through their proclama-

tion of the Gospel of peace, the Gospel of Christ. When they are persecuted because they let the light of the Gospel shine out for the blessing of others, they are to rejoice, knowing that great is their reward in heaven. And they are to sacrifice time, talent, and means in letting their light shine. All these qualities belong to those who are following in the sacrificial footsteps of Jesus.

Prayer

Jesus' teachings on prayer are summed up briefly in what is known as "Our Lord's Prayer." In this prayer he instructed his disciples to address God as their Father, and to hallow his name. In other instructions on prayer Jesus emphasized that his followers should approach God in his name, and he assured them that if they abode in him and his word controlled their lives they could ask what they would and it would be granted to them. Those who are thus devoted to the Lord will ask only for those things which are in harmony with his will, and therefore their prayers are sure to receive a favorable answer.

The prayers of the Lord's people are to be unselfish. The request, "Thy kingdom come," is a good example of this. When we pray for the coming of God's kingdom we are praying for the blessing of all mankind. This is in harmony with the Lord's will, for Jesus gave himself a ransom for all, that all might have an opportunity to be blessed with life and happiness.

Essentially all of Jesus' teachings were related directly or indirectly to the long-promised kingdom of the Messiah. His parables were parables of the kingdom—either of the kingdom in preparation, or of the future functioning of that kingdom for the blessing of all mankind. He healed the sick and raised the dead in illustration of the restitution blessings of the kingdom.

Jesus' great prophecy concerning the end of the age and of his second presence is indeed outstanding. He forecast the very time in which we are now living when the total destruction of the human race is threatened in a time of "great tribulation" such as never was since men were upon the earth. He gave assurance, however, that this "time of trouble" would be brought to an end through divine intervention by "the elect" before all flesh is destroyed. There is no doubt that we are now living in this foretold period of world-wide tribulation, and we can be sure that the kingdom of Christ, in which all his faithful followers will be associated with him, is soon to manifest itself for the blessing of the people.—Matt. 24:21, 22

Sacrifice

Jesus taught that those who would live and reign with him would be called upon to sacrifice their all, following in his own footsteps of sacrifice and service. He invited his disciples to take up their cross and follow him into death. And, as we were reminded at the convention, we have in Jesus a wonderful example of sacrifice and service. From the very beginning of his ministry, to the cross, when he cried, "it is finished," Jesus continued to use his time and strength in his "Father's business."

One brother brought out that while under the Law the Jewish people were expected to devote a tenth of their resources to the Lord and his service, as then conducted through the priesthood, the followers of Jesus are invited to give their all. The Scriptures indicate, of course, that we are expected to make proper provision for our families, and for others who may properly be dependent upon us; and while resources used for this purpose are considered by the Lord as being devoted to him, yet we are to manage our affairs in such a manner as to give as much time and means directly to the Lord as we can. In this connection the brethren were reminded that they could control their

resources after death by the making of a proper will. All these thoughts help to emphasize the fact that the dedication of oneself to the doing of God's will during the present age of sacrifice is a serious and costly matter. On the other hand the joys of the consecrated life far outweigh the sacrificing and suffering which may be involved.

How long, it was asked at one of the sessions, must we continue to sacrifice, serve, and suffer? The only answer to this question given in the Word of God is that we must continue in this narrow way of sacrifice until death. (Rev. 2:10) No crown will be given until we have borne the cross even unto death. This thought is well summed up, we were reminded, in the expression, "No cross, no crown." We cannot bear the cross and wear the crown at the same time.

The brethren were reminded of Paul's exhortation to "go forth . . . unto him without the camp, bearing his reproach." (Heb. 13:10-13) This is a reference to the typical day of atonement sacrifices, when the carcasses of the bullock and the goat, representing Jesus and his church, were burned outside the camp. It indicates that there is to be shame and ignominy associated with our sacrificial service of the Lord as we participate in the "better sacrifices, the practical aspect of which is expressed later in the chapter, where we read, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well-pleased."—Heb. 13:15, 16

If we are living for and with Christ, in addition to following his example in sacrifice, we will endeavor to be like him in humility and in faith and zeal. The Heavenly Father had conferred great power and authority upon Jesus, but he humbly declared that the Father was greater than he, and that his words and works were not his but

the Father's. It was Jesus' zeal that led him to Calvary, and it was his faith in the promises of God that gave him the strength to endure the sufferings involved in the laying down of his life.

Paul wrote that Jesus, for the joy that was set before him, endured the cross and despised the shame that was heaped upon him. He believed the promises of the "joy to follow," and thus he had courage to do the Father's will no matter what the cost might be. These joys are also set before us who are new creatures in Christ Jesus, for we are promised that if faithful even unto death we will be made joint-heirs with Jesus in his millennial kingdom.

It should be true with us as it was with Paul, who wrote, "For to me to live is Christ, and to die is gain." Is Christ the center of our lives? The entire convention helped the brethren to see and appreciate what this truly means in the lives of those who have consecrated themselves and all that they have in the great cause of God as seen in his divine plan of salvation.

Interesting Items

One of the special sessions of the convention was devoted to giving a public witness to as many of the townspeople as desired to attend, and at this session a goodly number of visitors were noted in the audience. For this witness a new one-hour film in The Bible Answers series was used. The title of the film is "Return of the Exiles." It is the story of God's promises to Israel, and particularly those promises pertaining to the return of these typical people of God to their Promised Land in these "last days."

The film was well documented by photographs specially taken in Israel for the purpose. Besides, this timely film featured interviews with Levi Eshkol, Prime Minister of Israel, and Teddy Kolleck, Mayor of Jerusalem. Both of these outstanding men of Israel stressed the importance

of the role the Bible has played in connection with the rebuilding of the Promised Land.

Incidentally, we might say that this, as well as many other films in The Bible Answers series, are available to any and all who may wish to use them in their home territory. These films give an effective witness for the truth, and more people will come to see them than will attend a lecture on the Bible.

Another highlight of the convention, as is always the case, was the immersion service. Eight persons took advantage of the opportunity to symbolize their consecration to be dead with Christ. This was a heart-searching service for all in attendance at the convention, and it afforded a wonderful opportunity for all of us to rededicate ourselves to the Lord and to the doing of his will.

In addition to the regular sessions of the convention, there were special classes for the children and for the young adults. This is an important feature of the convention, and plans are already being made to increase the value of these classes next year.

The attendance at the General Convention this year was slightly below a year ago. This was thought to be due largely to the increased rates for rooms and food. Fifty-five brethren served on the program, either as chairmen, speakers, or testimony meeting leaders. The testimony meetings were especially helpful. Much appreciation was expressed for the very efficient taxi service between the dormitory where the brethren were housed and the meals were served, and the auditorium. This was a great blessing to hundreds of the brethren who found it difficult to walk this distance.

The Business Meeting

The business meeting was held on Wednesday morning of the convention. This was preceded the night before by

a business meeting of the elders in attendance. The General Convention, unlike the ecclesia-sponsored conventions, sponsors itself, and the general arrangements of the gathering, including the making up of the program, are placed in the hands of a committee of five. This year, the brethren elected for this committee were R. J. Krupa, E. K. Penrose, Stephen Roskiewicz, Charles M. Chupa, and W. N. Woodworth. Brother Krupa will serve as chairman of the committee, Brother Chupa as secretary, and Brother Roskiewicz as treasurer. The first meeting of the committee to begin planning for the 1969 convention will be held in November.

The brethren voted to accept the invitation of the university to hold the convention at Bloomington again next year. The date for 1969 will be August 9 through 14. It is not too early, even now, to begin planning to attend the 1969 General Convention.

A report of the general harvest activities of the brethren was given at the convention business meeting. The report indicated that over fifty television stations are now carrying The Bible Answers programs, and that more than a hundred radio stations are regularly broadcasting the "Frank and Ernest" discussions. Besides these activities, there is much tract distribution and follow-up work being done.

Many of the brethren are being richly blessed through their participation in the consolation card work. This effort consists of sending messages of comfort to the relatives of those whose deaths are listed in the obituary columns of the newspapers. Literature boxes are being placed in more and more bus and railway stations. Reported at the convention also is the fact that now the brethren are placing literature boxes in laundromats. This is an opportunity of service which is recently being utilized, and it seems like a good one.

During the year four long-playing records have been produced for the benefit of the blind. These are available on loan to the blind without charge. They are also available for purchase by all.

The Love Feast

As usual, the convention closed with a love feast, which consists of all present shaking hands with the brethren who served on the program, and with those who were immersed. This was a blessed service, and many tears of joy were shed by those who had been so richly blessed. The hymn "God Be with You till We Meet Again," was sung over and over again.



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NOVEMBER TOPIC: On Sunday, November 17, "Frank and Ernest" will discuss the topic, "The World on Fire." This is a timely topic, and fundamental to the plan of God, and you will want to help advertise it. Special circulars will be available for this purpose, 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.

Greetings from Distant Lands

ONE of the encouraging features of the convention was the receiving of Christian love and greetings from many distant countries. "The fellowship of kindred minds" is not limited to the Lord's people in the United States and Canada. Brother Arthur Krumpolt, who visited and served the brethren in Ireland, England, France, and Germany, delivered messages of greeting to the General Convention from the brethren with whom he met in these countries. Brother Albert Shepplebaum, who attended and served at the Polish General Convention, brought greetings from this convention to our convention. Brother Shepplebaum reported that more than two thousand brethren attended the Polish General Convention.

In addition to these messages of Christian love from our brethren overseas, a number of messages were received by mail and cablegram. We are glad to present these:

From Amsterdam, Holland: "Greetings in our Master's dear name! The class gathered in Amsterdam agreed to send you our best wishes and the Lord's blessing on the General Convention at Bloomington, Indiana. Love to you all."

From Auckland, New Zealand: "To our dearly beloved brethren assembled at the General Convention. We have very happy memories of the 1965 convention and of meeting many of you in the ecclesias we visited in the United States and Canada. We pray that our Heavenly Father will be with you one and all throughout the convention, and that his Spirit may rule each heart. May it be a time of blessing and upbuilding, strengthening each one as new creatures so that you may continue faithful to the end. We will follow through the program with you. Some day we will meet again at the greatest of all conventions, and Jesus will be there, and our Heavenly Father. Lots of love in him from Nat and Marion Hiam."

From England: "The British Dawn Committee and co-laborers send warmest Christian greetings to the brethren assembled at the Bloomington Convention, praying the Lord's blessing on your fellowship: 'And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified!'"

From Denmark: "Dear brothers and sisters: Christian love and greetings! May grace and peace from our Heavenly Father and from our Lord Jesus Christ and present King be with you all in these days of convention at Bloomington. May your hearts be filled with the Holy Spirit of God. 'Behold how good and how pleasant it is for brethren to dwell together in unity.' (Ps. 133:1) May this be the experience of all of you at the convention. This is our best wishes. Your brethren in Scandinavia, Brother Herman Larsen."

From India: "Dear Brothers and Sisters: Christian greetings to you all! May grace and peace from our Father and precious Savior be with you all! Today we are living in a most evil world, filled with perplexity. Surely the kingdom of the Lord is not far away. I am very glad to inform you that I have distributed above thirty thousand tracts and booklets in our zone. Your brother in Christ, W. Charles Jayappa."

From Finland: "Greetings to the friends of the truth who meet in the 1968 General Convention! (I Pet. 1:1-9) We in Finland send greetings to all the household of faith throughout the world. We receive comfort and encouragement from the Lord through The Dawn magazine. The friends of the truth in Finland remember thankfully the visits of Brothers Woodworth and Pollock. They refreshed and strengthened us in the Lord. On behalf of the truth friends in Finland, Brothers Virtanen and Maltile."

From Athens, Greece: "Dear Brethren: Being unable to be with you in person we send you this message of fervent love and co-operation, with our prayers. In this small corner of the earth we contend earnestly for the faith once delivered unto the saints, and acknowledge the blessings we have received from your big country. Let us abide in the holy. Let us herald

the coming kingdom with all our strength. We leave you in the grace of the Lord, praying that his name may be glorified, and that his presence may guide direct and bless you in this holy convocation. The Athens Ecclesia, by her servants, Brothers Kastanis and Gonos."

From India: "The Indian Bible Students send their greetings of Christian love to all the dear ones in the Lord assembled at the General Convention! We are anxiously waiting to see the 'new heavens' and the 'new earth' of righteousness through which all the families of the earth will be blessed. The Lord's promised kingdom is the only hope for the suffering world. We rejoice to proclaim the glad news of the coming kingdom. The elders at The Dawn office, and throughout India, and the brethren generally, send their Christian love to you. Yours sincerely in Christ, Brother S. R. Gilbert."

From Germany: "Our dearly beloved brethren at the convention in Bloomington. We in Germany are in spirit with you, and pray that the Lord may give you his richest blessings. We are thankful to the Lord for our fellowship with you in the 'present truth' and in his work. Let us all be faithful unto the end. We are sending you our heartfelt greetings with Romans 15:13. The Lord be with you all. The German Dawn—Brother and Sister Fischer, Sister Kreckler, and Brother Paul."

Brother and Sister Pantel Hatgis, of the New York Ecclesia, served the brethren throughout Greece during the summer months, and their greetings were also sent to the convention.

The greetings from the brethren throughout the United States and Canada were many—too many to publish. They came by letter and by telegram. They were delivered in person by those present from the many classes represented at the gathering. Besides, the pilgrim brethren who had been serving throughout the country also brought greetings to the convention from the ecclesias they had served. Altogether we would say that a very large proportion of the brethren were represented at the convention through these greetings. In this manner, as well as in other respects, it was truly a General Convention.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

G. HOMER HAMLIN		Kansas City, Mo.	7
Allentown, Pa.	Oct. 27	St. Joseph, Mo.	8
		Monona, Iowa	10
G. M. JEUCK		Milwaukee, Wis.	12, 13
Soyville, N. Y.	Oct. 6	Clinton, Iowa	14
		Indianapolis, Ind.	15
G. O. JEUCK		Nelsonville, Ohio	23
Louisville, Ala.	Oct. 6	Greenfield, Ohio	27
Birmingham, Ala.	7	Steubenville, Ohio	28
Memphis, Tenn.	8	Monessen, Pa.	29
Brinkley, Ark.	9	West Newton, Pa.	30
Fayetteville, Ark.	11	Monessen, Pa.	31
Oklahoma City, Okla.	13		
Weatherford, Tex.	14	LEO POST	
San Antonio, Tex.	16	Berwick, Pa.	Oct. 13
Houston, Tex.	17		
Lake Charles, La.	18	H. W. PRICE	
Mobile, Ala.	20	Nanaimo, B. C.	Oct. 13
		Duncan, B. C.	15, 16
A. H. KRUMPOLT		Victoria, B. C.	17, 18
Boston, Mass.	Oct. 20	Calgary, Alberta	22
New Haven, Conn.	27	Moose Jaw, Sask.	23
Waterbury, Conn.	27	Regina, Sask.	24
		Winnipeg, Man.	26, 27
R. J. KRUPA		Canora, Sask.	29, 30
Agawam, Mass.	Oct. 6	Porcupine Plain, Sosc.	31
Berwick, Pa.	13		
Cincinnati, Ohio	19, 20	H. J. TIEMEYER	
		York, Pa.	Oct. 20
J. Y. MAC AULAY			
Baltimore, Md.	Oct. 27	F. S. WASSMANN	
Philadelphia, Pa.	27	New London, Conn.	Oct. 20
E. K. PENROSE		W. N. WOODWORTH	
Beloit, Wis.	Oct. 1	Buffalo, N. Y.	Oct. 5, 6
Batavia, Ill.	2	Berwick, Pa.	13
Mattoon, Ill.	3	New London, Conn.	20
St. Louis, Mo.	5, 6		

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

H. E. ANDERSON Miami, Fla.	Oct. 13	HENRY KWOLEK London, Ont.	Oct. 13
JOHN BARACOS Connellsville, Pa.	Oct. 20	HARRY PASSIOS Duquesne, Pa.	Oct. 6
NICK BARACOS E. Liverpool, Ohio	Oct. 13	RAY RAWSON Western Michigan	Oct. 13
WALTER Blicharz Chatham, Ont.	Oct. 20	Adrian, Mich.	20
C. M. CHUPA Saginaw, Mich.	Oct. 6	STUART SOWERS Paterson, N. J.	Oct. 20

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WEEKLY PRAYER MEETING TEXTS

OCTOBER 3—"Great peace have they which love Thy law; and nothing shall offend them."—Psalm 119:165 (Z. '04-24 Hymn 233)

OCTOBER 10—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."—Colossians 3:9, 10 (Z. '04-25 Hymn 225)

OCTOBER 17—"He shall cover thee with His feathers, and

under His wings shalt thou trust."—Psalm 91:4 (Z. '04-75 Hymn 120)

OCTOBER 24—"And as they led Him away, they laid hold upon one Simon, . . . and on him they laid the cross, that he might bear it after Jesus."—Luke 23:26 (Z. '04-155 Hymn 326)

OCTOBER 31—"Because Thy lovingkindness [favor] is better than life, my lips shall praise Thee."—Psalm 63:3 (Z. '01-246 Hymn 238)

CONVENTIONS

BUFFALO, N. Y., Oct. 5, 6—Sweet Home Masonic Hall, 641 Sweet Home Rd., Amherst, N. Y. Mr. Allon Mac Alister, 37 Clifford Heights, Amherst, N. Y.

ST. LOUIS, MO., Oct. 5, 6—St. Louis Gateway Hotel (formerly Statler-Hilton), Ninth & Washington Ave. Mrs. John H. Forsythe, 4840 Towne South Rd.

AGAWAM, MASS., Oct. 6—Agawam Senior High School, 760 Cooper St. Mrs. Leslie W. Hindle, Route 1, Box 127, Depot St., Broad Brook, Conn.

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

PIQUA, OHIO, Oct. 6—YWCA, 418 N. Wayne St. Mrs. I. J. Peddemors, 222 Waiker St.

GRAND RAPIDS, MICH., Oct. 12, 13—Waiker Junior High School, 4252 Three Mile Rd., N. W. Mrs. B. Fuerst, 804 Conger St., N. E.

MILWAUKEE, WIS., Oct. 12, 13—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14th St.

SAN LUIS OBISPO, CALIF., Oct. 12, 13—Odd Fellows Hall, 520 Dana St. Mrs. Elfrieda Croker, 1594 Oceanaire Drive.

BERWICK, PA., Oct. 13—Berwick Hotel, Third & Market Sts. Mrs. Luther Letterman, 136 W. Main St., Catawissa, Pa.

NELSONVILLE, OHIO, Oct. 13—“Little House”, corner of Monroe and Myers Sts. Mrs. Edward Price, 10 Bowers Court, Logan, Ohio.

STATEN ISLAND, N. Y., Oct. 13—Staten Island Community College, 715 Ocean Terrace (near intersection

of Clove Rd. & S. I. Expressway). Mrs. Frank Shallieu, 103 W. Erie St., Elauvelt, N. Y.

CINCINNATI, OHIO, Oct. 19, 20—Masonic Temple, 317 E. Fifth St. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

CLEVELAND, OHIO, Oct. 20—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., Oct. 20—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle South.

NEW LONDON, CONN., Oct. 20—Union Hall, 33 Union St. Mrs. Eva Cooper, 16 Bliven St., Groton, Conn.

TOLEDO, OHIO, Oct. 20—Seventh Day Adventist School, 540 Independence Rd. Miss Peggy Burke, 519 Independence Rd.

CHICAGO, ILL., Oct. 27—Central Masonic Temple, 912 N. LaSalle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

DETROIT, MICH., Oct. 27—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwalek, 38231 Richland, Livonia, Mich.

ORLANDO, FLA., Oct. 27—Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

PHOENIXVILLE, PA., Oct. 27—YMCA, 124 S. Main St. Mrs. Wm. S. Geisinger, 835 N. Hanover St., Pottstown, Pa.

PORTLAND, OREG., Nov. 9, 10—Mrs. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.

NEW HAVEN, CONN., Nov. 10

ONTARIO, CALIF., Nov. 17

PONTIAC, MICH., Nov. 17

WACO, TEX., Nov. 23, 24

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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