

a herald of Christ's presence

THE DAWN

"CHRIST ALSO HATH
ONCE SUFFERED FOR
SINS, . . . THAT HE
MIGHT BRING US
TO GOD."

--I Peter 3:18

October 1961

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Looking Backward

MR. O. BARNES, First-Vice-President of the Missouri Synod of the Lutheran Church, in a recent report to fellow Lutherans in western Canada, said that "Pagan religions, in spite of the excellent progress of Christian missions in the world today, are increasing ten times as rapidly as the Christian church." This is an astounding statement, and the truth it reveals must be very disconcerting to those whose only hope for the world is its conversion to Christianity through the missionary efforts of denominational churches.

Back in the nineteenth century the churches had high hopes of converting the world, possibly within a generation. This hope was revived as late as the 1920's of the present century. Everyone now knows that this did not materialize, and the extent of its failure is highlighted by Dr. Barnes' report that non-Christian religions are making more progress in the present chaotic world than is professed Christianity.

This, of course, helps to emphasize that we are living in a

time of change. There is almost nothing in the world today that is the same as it was at the beginning of the nineteenth century. This is the more remarkable when we remember that up until then the world had made almost no progress in the fields of education, invention, communication, and travel. Scientific and other knowledge did not develop gradually, beginning with the dawn of history, and finally reach the space age. Instead, it has all come about suddenly.

As the nineteenth century began, the most advanced people of earth were getting along without watches and sewing machines; and without steamboats and steam locomotives. The humble bicycle was unheard of, nor could even the rich have their "pictures taken." No one could send a telegram, and the canning of food was unknown. Tractors had not appeared, and electric dynamos had not been invented. Farmers then knew nothing of power reapers, and even the insignificant match for lighting fires had not been invented.

Half of the nineteenth century had passed before the people of the world knew anything about typewriters, gasoline engines, incandescent lamps, the telephone, elevators, and a host of other inventions which at the present time we consider quite necessary to our way of life. Indeed, most of these did not come into anything like general use until near the end of the nineteenth century.

During the first sixty years of the twentieth century came the airplane; the practical and general use of radio; television; the X-ray tube; radar; atomic energy; the space rocket, and jet propulsion. Many of these astounding developments have materialized since the publication of the first issue of *The Dawn Magazine* in October, 1932.

Since the beginning of the nineteenth century the speed of travel has increased from the slow pace of a camel, donkey, or horse to six hundred miles an hour for the general public, and thousands of miles an hour for flyers in the armed forces of the leading nations of earth. Now the claim is that in a few years it will be possible to fly to the moon, which is really "out of this world."

Social and Political

THE political and social changes in the world since the beginning of the nineteenth century have also been great, most

of these having occurred since the outbreak of the first World War in 1914. Following the French Revolution at the close of the eighteenth century, Europe remained much the same. There were minor changes, but the divided Roman world continued to be governed by hereditary ruling houses claiming "the divine right of kings."

There were localized wars during the nineteenth century, including the Civil War in the United States, but these did not materially change the shape of the world. Through the impact of increasing knowledge and invention the industrial age was developing, and parliaments began slowly to curb the absolute dictatorial powers of some of Europe's kings and emperors. This was particularly true in England, where, toward the close of the century, control of the British army was taken out of the hands of the reigning queen.

There were rumblings of discontent and threats of revolution, but from the human viewpoint it appeared unlikely that anything could happen which would overthrow the long established crowned heads of Europe. This seemed especially so when, in 1913, the nations of the world celebrated an international peace year. And then it happened! The assassination of a Hapsburg archduke in a Slav province gave the

signal, and the first World War in history was on.

The result of that war is briefly summed up in an editorial which appeared in the New York Time Magazine, on August 10, 1954. Displaying a picture of Kaiser Wilhelm, the editorial observes, "With him a world passed away." That this is true has become more and more apparent with each passing year since. Following that first World War there was a great hue and cry about returning to "normalcy," meaning the status quo of the pre-war days. However, it was soon realized that this was impossible. The very foundations of so-called civilization had been shaken, and its fabric was tearing apart. The powerful hereditary rulers of Europe were no longer in control. Some in the less powerful states were permitted to maintain their titles, but without genuine governmental authority. Nor did the people of such countries as Germany and Russia have any notion of reinstating the former ruling houses. The kings had had their day.

Changes Continued

THE overthrow of hereditary ruling houses was only the beginning of changes which were triggered by the first World War. It was the defeat of Russia in that war that made possible the rise of communism to the point where it now threatens to engulf all

nations. It was the defeat of Germany that led to the rise of Hitler and to the cruel persecution of the Jewish people throughout Germany and other parts of Europe, which led to so many of them going to Palestine.

It was the defeat of Turkey that resulted in the opening up of Palestine as a homeland for the Jews, and eventually the establishment of the new State of Israel. This in turn, has created a situation in the Arab world which is pregnant with the threat of more war. In short, the first World War marked a turning point in modern history, and the world continues to round that turning point.

The build-up of the Hitler and Mussolini regimes eventually led to the second World War, which was even more widespread and devastating than the first. Weapons of destruction had been made more deadly, particularly the bombing plane. By the war's end the cities of Europe and many parts of Asia were a shambles. Countless millions had been killed, and other millions uprooted from their homes and cast upon the mercy of the world as war refugees.

The end of the second war found the victorious nations of Europe, and also the conquered, bankrupt and hungry. Even in formerly powerful and rich Britain, food rationing had to be

continued for a number of years after the war. It is a question if any nation in Europe could have survived at all but for the help of almost unlimited American dollars. This flow of money has never ceased, although now it is being used largely to build up military might against the communist world.

While the defeat of Russia in the first World War made possible the rise of communism in that country, her victory in the second war put communism in a position of power in the fast-changing world which would have been thought impossible prior to the time it actually happened. And communist control continues to spread.

The western world would like nothing better than to stop the onrush of communism, and, indeed, to destroy it. But now science has provided the great powers of earth with such deadly weapons of war that no one wishes to risk their use, so everything possible is being done, even to permitting communism to spread, to avert another global struggle in which there would be the possibility of the human race itself being just about totally destroyed.

Religion Also

COMMUNISM is anti-God. The only devotion it recognizes is to the state. It is an ideology in which the state is worshiped in-

stead of God. In this respect, at least, it is a revival of paganism. Wherever communism controls, systematic efforts are made to educate the youth in irreligion. This is having a damaging effect upon the moral fibre, not only of the communist world itself, but its influence is spilling over into the rest of the world.

Religious news reporters visiting Russia sometimes bring back glowing reports of seeing churches filled with worshipers, as if to give the impression that there is a religious revival in that country. What they do not as a rule report is that in a city which formerly had perhaps twenty-five churches there is now only one; and that it is this lone church building that is filled, mostly with the older residents some of whom are still interested in the privilege of thus attending worship.

It is no wonder that paganism is growing ten times faster than churchianity, as observed by Dr. Barnes of the Lutheran Church. Nor is it only in communist countries that the God of the Bible is being discounted in high circles. The theory of human evolution also for the most part does away with the need for God, and this theory has become the established teaching of essentially all our colleges and schools.

What Next?

WHAT does the future hold? We know that eventually the

kingdom of Christ will manifest itself in power and great glory to establish peace, and to bless mankind with health and everlasting life. But the details of events in connection with Satan's sick and dying world are not clearly revealed by the prophecies of the Bible, and we think it unwise to guess what those details may be. How far short we would have come of being right had we endeavored in the first issue of The Dawn Magazine back in 1932 to describe the shape of the world in 1961, and the details of events during the intervening years!

Backward

ONLY in broad outline do the prophecies of the Bible describe the events which would occur during this "time of the end" in which we are living. They tell us that there would be a great increase of knowledge, and much running to and fro. (Dan. 12:4) Sir Isaac Newton thought this meant that one day people would be able to travel as fast as fifty miles an hour. He was right, but even Newton would have shaken his head in unbelief had someone predicted that the time would come when people could travel several thousand miles an hour. Nor did Newton attempt to explain how his predicted fifty miles an hour would be attained.

The Bible foretold concerning the end of the age in which we are now living that there would

be "a time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus referred to this "trouble" as "tribulation," and explained that it would be so severe that all flesh would be destroyed but for the intervention of God's elect—Jesus, and those who will live and reign with him.—Matt. 24:21, 22

Jesus gave a very general description of this trouble, that it would involve "distress of nations with perplexity" and that men's hearts would fail them for fear as they realized the possibilities of what might happen. He likened this fearful, agitated state of the world to the roaring of the sea and the waves. (Luke 21:25, 26; Isa. 17:12) We now understand some of the details of this "tribulation," for we have lived through its early stages. But for the future, what? Will there be a push-button war in which short and long-range missiles are hurled across continents and oceans, wantonly destroying human life and wrecking cities? Will hydrogen bombs be hurtled to earth from bases on the moon? We will have to wait and see. We know that ultimately, and in God's own way, war will cease, and the instruments of war will be destroyed; for God, through the agencies of Messiah's kingdom, will say to the raging nations, "Be still, . . . I will be exalted in the earth."—Psalm 46:10

Israel's Restoration

THE restoration of Israel to the land of Canaan was also foretold for this "time of the end." Here again, however, details of prophecy can be understood only as they unfold through fulfilment. The Prophet Joel foretold that this regathering would occur during a period in which the Gentile nations would be assembling and making war. We quote: "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2

While we rejoice in the progress that is being made in the restoration of Palestine as a homeland for the Jewish people, we must bear in mind that as yet they possess only part of the Land of Promise. Possibly this is what is referred to in Joel's prophecy as the parting of the land. What will bring about a change in this situation and lead to a complete fulfilment of the restoration prophecies is not yet apparent. Here, again, we have to wait on the Lord, thankful to be living at this "time of the end" of the reign of sin and death and to be able to discern so much to assure us

that the kingdom of the Lord is indeed near.

Unbelief

THE increasing unbelief of the world was foretold by Jesus. In reply to his disciples' questions as to what would be the signs of his second presence, Jesus gave as one of these signs the fact that faith would be dwindling. He put it in question form: "When the Son of Man cometh, shall he find faith on the earth?" (Luke 17: 22—18:8) In view of this, we should not be surprised at the rapid growth of paganism.

No doubt Jesus' reference was to faith in the true God of the Bible, and in his messianic kingdom plan to bless all the families of the earth. This sort of faith has almost vanished from the earth, existing, as it does, in the hearts of only a small minority, those who are enlightened by present truth.

Faith in God's kingdom plan began to wane soon after the death of the apostles, when the church, becoming apostate, set up its own kingdom arrangements through illicit union with civil rulers. The true faith was maintained in the hearts of "the children of the kingdom," and still is, but otherwise darkness has continued to cover the earth. While denominationalism makes a distinction between paganism and churchianity, one is little nearer

to the truth of the Bible than the other.

The Bright Shining

JESUS explained that his presence—Greek, **parousia**—would be as a light that would shine from the east even unto the west. (Matt. 24:27) The King James Version translation of this text comes short of giving the real thought as expressed by Jesus, which is that his presence would be marked by a great and world-wide increase of knowledge, or of light. It harmonizes with Daniel's prophecy which foretold the increase of knowledge which has been so outstanding since the beginning of "the time of the end."—Dan. 12:4

The light, or knowledge, accompanying the Master's presence is manifest also in the gradual dispersal of superstition, and thus is slowly breaking the hold which fear-instilling false religions exercise over the minds of men. While the temporary result of this is often the casting aside of all religious restraint, it is in preparation for the subsequent receiving of a knowledge of the true God through the agencies of the messianic kingdom.

An interesting reference to the light of the Lord's second presence is found in II Thessalonians 2:1-8. This is a prophecy of the great apostasy from the true faith which was to occur following the death of the apostles, and of the

establishment of that wicked counterfeit system described as "the man of sin," "the mystery of iniquity," and that "Wicked" one. The prophecy brings us down to the end of the age and to the time of our Lord's return and second presence, saying of this time, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [Greek, **parousia**, meaning, presence]."—vs. 8

Here again it is beneficial to glance backward to the beginning of the nineteenth century. Specifically, it was in the closing year of the preceding century that Napoleon divested the papacy of its temporal power. This was a crippling blow to that system which falsely claimed to be the kingdom of Christ. Human wisdom could not then foresee the details of the effect of this event on that system during the years ahead. Nor are we even now able to know the exact manner in which this counterfeit kingdom of Christ will be completely destroyed through the agencies of the true messianic kingdom.

Paul's prophecy mentions that this "man of sin" would be consumed by the spirit of the Lord's mouth, and destroyed by the brightness of his **parousia**, presence. The first reference might well be to the Word of God which

began to come into such general use soon after the beginning of the nineteenth century. The rapid spread of the Bible carrying its message that Christ alone is the only true Head of his church could not help but weaken somewhat, in the minds of many, the former totalitarian authority of the pope.

Then came the "brightness" of the Master's parousia, as represented in the general increase of knowledge along all lines. It is impossible to approximate the effect this has had on "the man of sin," being, as it is, a system which depends upon the ignorance of the masses in order to maintain its power. All we know is that tremendous changes are taking place in the position of papacy throughout the world.

Through the increase of knowledge the people of every nation are gradually learning that the head of papacy possesses no genuine divine authority, that this is merely another of the superstitious notions of a darker past. Knowing this, the anti-clerical forces of the world, headed by the communists, are able to make much more rapid progress in overthrowing papal authority than would otherwise be possible.

As we say, the details of the future we must leave with the Lord, but from the beginning of the nineteenth century until now, millions in Italy, and in other

countries of Europe, have turned against papacy, and the position of the Catholic Church is now being seriously threatened in such formerly strong Catholic countries as Cuba, Mexico, and throughout South America. Could anyone have foreseen this in the year 1801?

True, there is now more or less fraternizing between Catholics and Protestants, but even this is an acknowledgment of weakness in which they are seeking each other's help. What degree of strength they will be able to muster through unity is one of the details for which we will have to wait and see.

We know that we are living in the days of the Master's presence, and that its brightness will continue to increase. But increasing knowledge in the hands of selfish men will eventually lead to the collapse of human authority throughout the earth. Then it will be the due time for the authority and power of the kingdom of Christ to take control of the nations.

When we realize the distress and perplexity in the world today, we wonder how much longer it will be before the final climax of the great "time of trouble." We hope it is near, and let us continue to look to the Lord for wisdom and strength to make known the glorious Gospel of the kingdom as long as there is an opportunity to do so.

THE BIBLE ANSWERS TV SCHEDULE

Half-hour Programs

Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.

Anchorage, Alaska—KTVA, Channel 11 (Time and day to be announced.)

Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.

Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 12:00 noon

Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.

Cleveland, Ohio—WEWS, Channel 5, Saturdays, 9:30 a.m.

Fairbanks, Alaska—KTVF, Channel 11 (Time and day to be announced.)

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.

Grand Rapids, Mich.—WOOD-TV, Channel 8, Sundays, 10:00 a. m.

Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.

Jefferson City, Mo.—KRCG-TV, Channel 13: as a fill-in when possible.

Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.

Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.

New York, N. Y.—WNTA-TV, Channel 13, Sept. 24, Oct. 15, Nov. 5, 10:00 p. m.

Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.

Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.

Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 8:00 a.m.

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

Phoenix, Ariz.—KTAR-TV, Channel, 12, Sundays, 8:30 a.m.

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.

Pueblo, Colo.—KCSJ-TV, Channel 5, Sundays, 2:30 p.m.

Salinas, Calif.—KSBW-TV, Channel 8, Sundays, 9:30 a.m.

Salt Lake City, Utah—KUTV, Channel 2, Sundays, 11:00 a.m.

San Luis Obispo, Calif.—KSBY-TV, Channel 6, Sundays, 9:30 a.m.

Seattle, Wash.—KIRO-TV, Channel 7, Sundays, 10:00 a.m.

Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.

Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.

Victoria, B. C.—CHEK-TV, Channel 6, Saturdays, 4:30 p.m.

Fifteen-minute Programs

Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.

Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.

London, Ky.—Channel 5, as a fill-in

Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:05 p.m.

ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.
Magnolia KVMA 630 12:00 noon

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 11:15 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 9:05 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 12:05 p.m.

GEORGIA

Sandersville WSNT 1490 5:15 p.m.

ILLINOIS

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

INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 10:05 a.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

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

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

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

MICHIGAN

Detroit WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1480 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.

MISSISSIPPI

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

MISSOURI

Joplin WMBH 1420 10:00 a.m.
Kansas City KCMO 810 9:30 a.m.
St. Louis KXOK 630 8:15 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WNTA 970 10:00 a.m.

NEW MEXICO

Roswell KGFL 1400 8:35 p.m.
Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WXYJ	1340	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.

NORTH CAROLINA

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

OHIO

Akron-Canton	WHLO	640	8:15	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
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OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WVVA	1170	9:30	a.m.
Pottstown, Pa.	WPAZ	1370	8:45	a.m.
Wilkes Barre	WBAX	1240	2:05	p.m.

TEXAS

Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.

Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison	KRRV	910	6:35	p.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

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

Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGY	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Huntington	WPLH	1470	9:45	a.m.
Wheeling	WVVA	1170	9:30	a.m.

WISCONSIN

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

WYOMING

Cheyenne	KVVO	1370	9:05	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

RADIO TOPICS FOR OCTOBER

1—"The Seventh Creative Day"

8—"This Melting Earth"

15—"Israel Fulfilling Prophecy"

22—"A Global Paradise"

29—"The Fire of Hell"

GOD'S PLAN SERIES**Lesson IX**

Christ's Promised Return

THE disciples of Jesus confidently believed that their Master was the promised Messiah, and that he had come in fulfilment of the Old Testament promises relating to the establishment of a powerful government that would extend its sphere of influence throughout the whole earth.¹ For this reason they were greatly disappointed when Jesus was arrested and cruelly put to death. They did not then realize that Jesus was giving his flesh for the life of the world.²

It was not until later, through the enlightening influence of the Holy Spirit that the apostles and other disciples in the Early Church learned that their kingdom hopes, which were centered in Jesus, would only be realized as a result of his return to earth in what has come to be referred to as his second advent. However, even before his death Jesus told his disciples that he was going away, that he would return, and that they would then be with him again.³

After Jesus' resurrection, when he appeared to his disciples for the last time before returning to heaven, they were much concerned over their hope of the kingdom. How-

ever, Jesus then gave them a commission to be his witnesses, and when he left them, two angels appeared and gave them assurance that Jesus would return to them.⁴

In a sermon Peter preached shortly after Pentecost he spoke of Christ's return, and associated the event with what he described as "times of restitution of all things."⁵

The hope of the return of Christ to establish his kingdom and to reward his followers was very real to the members of the Early Church. It was a source of comfort and spiritual strength to them as they sought to bear witness concerning Jesus to a hostile world.⁶

The brethren of the Early Church did not understand that the return of Christ was many centuries away. The general expectation then was that he would return very soon. Many of the promises gave them this viewpoint, for they did not take into consideration that the promises were based upon the divine viewpoint of time.⁷

These brethren were in the difficult position of sponsoring the cause of a Messiah who had been put to death by his enemies. They

understood why he had died, but the unbelieving world did not. True they proclaimed the fact that Jesus had been raised from the dead, but to this had to be added that he had returned to heaven, which would seem incredible to an unbelieving world.

It was difficult to obtain acceptance of a message like this, and the faith of the brethren was sorely tried. To them, therefore, the return of their Lord was the center of all their hopes, and they longed for the time when he would appear.⁹

STUDENTS' HELPS

QUESTIONS:

Why was the death of Jesus such a great test to his disciples' faith?

How and when did the apostles and other disciples in the Early Church learn that Christ would not establish his kingdom until his second advent?

What assurance was given to the disciples by two angels following Jesus' ascension? Quote the promise.

With what great work did the Apostle Peter associate Jesus' second coming?

Quote texts of Scripture to show the importance to the outlook of the Early Church of our Lord's return.

Did the brethren at the beginning of the age realize that the return of Christ was so far in the future from their day?

Explain the situation that was such a severe test of faith to the brethren of the Early Church, and relate this to the hope of Christ's appearance.

BIBLE PROOFS

¹Isa. 9:6, 7; Ps. 72:8; John 1:41, 42

²John 6:51

³John 14:3; Matt. 16:27

⁴Acts 1:6-11 ⁵Acts 3:20, 21

⁶Titus 2:13; I Thess. 4:16-18

⁷Ps. 90:4; II Pet. 3:8, 10; Rev. 3:11;
22:17 ⁸I Pet. 1:7, 8

REFERENCE MATERIAL

"The Divine Plan of the Ages,"
pages 93, 94.

SUMMARY OF IMPORTANT THOUGHTS

An important object of Jesus' first advent was to die as the Redeemer of the world from death. He comes the second time as the Deliverer, to restore mankind to life.

GOD'S PLAN SERIES

Lesson X

Manner of Our Lord's Return

WHEN considering the manner of Christ's return to earth at his second advent, it is essential to remember that he is no longer a human being, that he sacrificed his humanity to provide redemption from death for Adam and his posterity, the human race.¹ The Scriptures speak of the experiences of Jesus "in the days of his flesh," which are in the past.² The Scriptures also inform us that Jesus was put to death in the flesh, but in the resurrection was made alive in the Spirit, or a spirit being, the express image of his Heavenly Father.³

Being exalted to the divine nature when raised from the dead, Jesus is now invisible to human eyes, even as the Creator himself, and even as the angels.⁴ To prove to his disciples that he had been raised from the dead, he miraculously appeared to them on different occasions in a body of flesh—once as a gardener, once as a stranger, etc. But these appearances are referred to in the Scriptures as "signs" and "proofs."⁵ The apostles knew that in order to see Jesus as he is, a divine being, they would have to be made like him, and they entertained this hope.⁶

Jesus taught his disciples that the world of mankind would not see him after his death and resurrection.⁷ Jesus explained that his disciples would see him, and this is

because they, in the resurrection, are to be made like him. Because human eyes are not able to see the resurrected and exalted Jesus, he is able to return secretly, while the world goes on with its ordinary affairs of life.⁸

Jesus explained that it would be necessary for his followers to watch the signs which would denote the fact of his second presence on earth, and that for a time his presence would be unknown to all who did not "watch." Jesus likened this to the days of Noah before the Flood when the world went on with its ordinary affairs of life, not knowing the real significance of the times in which they were living.⁹

To be "watchers," as this term is used in the Bible, does not mean to gaze into the sky to see Jesus returning. The thought is, rather, to watch world events for the fulfillment of the prophecies pertaining to the time of our Lord's return. Peter speaks of the "sure word of prophecy."¹⁰

Eventually the whole world of mankind will "see" or discern the fact of our Lord's second presence. The Bible says that they will "see" him in the "clouds," meaning the chaotic and distressing experiences incidental to the breakdown of earthly rulership and the establish-

ment of the kingdom of Christ. The people of the world will never see Jesus in a literal sense.¹¹

The world of mankind will discern Jesus in much the same manner as Job saw God. After his faith was severely tested by the afflic-

tions which the Lord permitted to come upon him, Job said in prayer: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." (Job 42:5) Job did not see God literally, but had gained a better understanding of him.

STUDENTS' HELPS

QUESTIONS:

Why do we know that Jesus will never return to earth as a human? Cite scriptural proof.

How was it possible for the disciples to see Jesus after he had been raised from the dead? Will Jesus' followers ever be able to see him?

How do we know that the world

of mankind will never see Jesus again?

How and by what means do the true followers of Jesus at this end of the age discern the fact of his return and second presence?

Explain what Jesus meant by his admonition to "watch."

When and how will the whole world eventually "see" Jesus?

BIBLE PROOFS

¹Heb. 2:9; II Cor. 5:16

²Heb. 5:7

³Heb. 1:3; II Cor. 3:17; I Pet. 3:18

⁴I Tim. 1:17; 6:15, 16

⁵John 20:30; Acts 1:3

⁶I John 3:1-3 ⁷John 14:19

⁸Rev. 16:15; I Thess. 5:2; II Pet. 3:10

⁹Matt. 24:38, 39; Luke 21:36; 17:26, 27

¹⁰II Pet. 1:19

¹¹Rev. 1:7; II Thess. 1:7-10

REFERENCE MATERIAL

"The Time Is at Hand," pages 106-108.

SUMMARY OF IMPORTANT THOUGHTS

In studying the prophecies pertaining to the return of Christ and his second presence on earth, it is essential to remember that he is now a divine being, the "express image" of his Heavenly Father.

GOD'S PLAN SERIES

Lesson XI

Three Worlds

THERE are important time divisions in the plan of God which the Bible refers to as worlds and ages. What the Bible says concerning any one of these periods of time may not be true of another, so it is necessary in our study of the Bible to apply its various promises and prophecies to the proper period of time in the divine plan, otherwise the Bible will seem to be contradictory. This proper method of studying the Bible is referred to by the Apostle Paul as "rightly dividing the word of truth."¹

The entire period of time from Adam to the Deluge is referred to in the Bible as a "world"—"the world that then was."² Such faithful servants of God as Abel, Enoch, and Noah lived in this world. It was toward the close of this world that God instructed Noah to build an ark.³

The period of time beginning with the Flood and ending with the return of Christ and the establishment of his kingdom is what the Bible speaks of as "this present evil world."⁴ It is called an evil world, not because there is no good in it, but because evil predominates. Satan, the Devil, is the prince, or ruler, of "this present evil world."⁵

A third world begins at the return of Christ and the establishment of his kingdom. It is referred

to in the Bible as "the world to come."⁶ During the first thousand years of this third world, Jesus will be the supreme ruler, and the purpose of his reign will be to establish the will of God throughout the earth, and to destroy all the enemies of God and of righteousness.⁷

Since evil has predominated in the first two worlds, it is obvious that any references in the Bible to the general conditions during these two periods of time would take this into account. Only on special occasions, and for specific purposes, has God intervened in the affairs of mankind during these two worlds to halt wrong doing. Most times it has seemed as though the wicked have flourished.⁸

The sins committed by the people in this life will, of course, be taken into account at the time of the resurrection, but for the present it appears that evil practices are almost unrestrained. It will be different in "the world to come," for then Satan will be bound, and the kingdom of Christ will be in control.⁹

During "this present evil world" the righteous servants of God are often persecuted.¹⁰ Persecution is referred to in the Old Testament as the "rebuke" of God's people, and we are assured that this re-

buke will be taken away by the agencies of Christ's kingdom.¹¹ Then the righteous will flourish and even the great evils of sickness and death will be taken away.¹²

The Apostle John, writing further concerning the third world in the

divine plan, said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

—Rev. 21:4

STUDENTS' HELPS

QUESTIONS:

You have probably heard it said that the Bible is contradictory; but this is not true, as you will realize if you know the answers to these questions.

Explain what the Apostle Paul meant by "rightly dividing the word of truth."

How does the Bible describe the antedeluvian world?

What name does the Bible give to the period of time beginning at the Flood, which we sometimes refer to as "the world of today"?

How does the Bible describe "the world of tomorrow," and when does this world begin?

Does God ever interfere with the wickedness of "the present evil world"? What will be one of the factors to change this situation in "the world to come"?

Will the righteous servants of God always be persecuted?

BIBLE PROOF

- ¹II Tim. 2:15 ⁸Job 21:7-15
²II Pet. 3:6 ⁹Rev. 20:1-3
³Gen. 6:14 ¹⁰II Tim. 3:12
⁴Gal. 1:4 ¹¹Isa. 25:8
⁵Mal. 3:15; John ¹²Ps. 72:7; Hosea
14:30; II Cor. 4:4 13:14; I Cor. 15:
⁶Heb. 2:5 55; Rev. 21:1-5
⁷I Cor. 15:25-28

REFERENCE MATERIAL

"The Divine Plan of the Ages,"
pages 65-70.

SUMMARY OF IMPORTANT THOUGHTS

In order to understand the teachings of the Bible, it is essential to know the various time divisions in the plan of God, and apply the promises and prophecies of the Bible in their proper time slots.

GOD'S PLAN SERIES

Lesson XII

Four Ages

IN OUR previous study we learned that there are three major time divisions in the plan of God. The first of these was the world before the Flood; the second, the period which began at the Flood and ends with the second advent of Jesus and the establishment of his kingdom. The third is the world which begins with the return of Christ, and continues into the eternal future.

The second of these major time divisions, described by the Apostle Paul as "this present evil world,"¹ is divided into three ages. The first of these ages began with the drying up of the waters of the Flood, and continued until the death of Jacob, the grandson of Abraham. During this period God carried forward his plan through individual patriarchs such as Noah, Abraham, Isaac, and Jacob. He made promises to Abraham, which were reiterated to Isaac, and inherited as a birthright by Jacob.²

Beginning with the death of Jacob, God began to deal with his twelve sons as a family, or nation. This change is suggested by the fact that while Isaac could bestow his parental blessing upon only one of his sons, Jacob blessed all twelve of his sons.³ Later, after they were delivered from Egypt, God gave this people his Law, and to these he sent his prophets.⁴ We refer to this period in the plan of God as the

Jewish Age, for God dealt exclusively with the Jewish nation during this period.⁵

The Jewish Age was characterized by the fact that it was during this time that God gave the Israelites his Law and sent his prophets to them. This arrangement ended with the first advent of Christ, John the Baptist being the last of the prophets.⁶ One of the essential purposes of the Jewish Age was to give the Israelites as a people an opportunity to qualify for association with the Messiah in the future blessing of the world, but in this they failed.⁷

The final test upon the nation was the coming of the Messiah, and they failed by rejecting him. Here the Gospel Age began, an age in which God deals with individuals who respond to the Gospel and devote themselves to his service. A few of the Israelites were the first to embrace this opportunity.⁸ But there were not sufficient of the Israelites to make up God's fore-ordained number of joint-heirs with Christ, so the Gospel began to be preached also to the Gentiles, and this proclamation of the Gospel has continued throughout the age.⁹

Following the Gospel Age comes the Millennial Age. This will be the first age in the third world. This is the age of Christ's rulership over the earth. It is the age during which

all evil will be destroyed, including sickness and death.¹⁰ This is the great consummation age in the plan of God when his great design will be completed.¹¹

Through The Christ, Head and

body—the faith seed of Abraham—the knowledge of the Lord will be caused to fill the earth as the waters cover the sea. In that righteous kingdom nothing will be permitted to hurt nor destroy.—Isa. 11:9

STUDENTS' HELPS

QUESTIONS:

TO know what God's work has been in the various ages of his plan, and what it will be in the future, is essential in order to appreciate the harmony of the Bible. Can you answer these questions?

How many major time divisions are there in the plan of God? Identify them!

What is the name of the first age in the second world, and what is characteristic of this age?

When did the second age in the present world begin? When did it end?

What were some of the things

accomplished by God during the Jewish Age?

What was God's final test of obedience upon the Jewish nation? What blessing came to those who accepted Jesus?

What is the name of the first age in "the world to come," and what will be accomplished by God during this age?

BIBLE PROOFS

¹II Cor. 4:4; Gal. 1:4

²Gen. 12:3; 22:16-18; 26:4-6; 27:28, 29; 28:10-14

³Genesis, chapter 49

⁴Rom. 3:1, 2

⁵Amos 3:2

⁶Luke 16:16

⁷Exod. 19:5, 6

⁸John 1:11, 12

⁹Acts 1:8

¹⁰I Cor. 15:25, 26

¹¹Eph. 1:10

REFERENCE MATERIAL

"The Divine Plan of the Ages," pages 70-75.

SUMMARY OF IMPORTANT THOUGHTS

The application of the various texts of Scripture to their proper age is most important in the study of the Bible.

GOD'S PLAN SERIES

Lesson XIII

The Day of the Lord

THE Bible uses the expression, "day of the Lord," to denote that period in the divine plan when the hand of God is manifested in the affairs of men for the blessing of the people. It is in contrast to the long nighttime of ignorance and weeping during which weeping has been largely unrestrained. While the expression, "day of the Lord" and others of similar import refer in a general way to the entire thousand years of the reign of Christ, it is frequently used with reference to the early part of Christ's second presence during which Satan's world, or social order, is being destroyed.¹

The work of Christ in setting aside Satan's social order is described as being accomplished during "the days of the Son of Man."² It is the "day" during which Jesus, "the Son of Man," is present, the crumbling of the institutions of the earth being among the signs that he has returned.

"The day of the Lord" is also foretold in the Old Testament, where it is symbolically described as one of clouds and darkness, denoting trouble.³ Daniel described this "day" as "the time of the end" in which there would be a great "time of trouble."⁴

This same period of national and international trouble which denotes

Satan's world is also described in the Bible as the day of "God's vengeance."⁵ During this period all the sinful and selfish institutions of men, dominated by Satan, are to be destroyed, whereas heretofore these have been allowed to flourish.

During this "day" selfish human authority throughout the earth will be replaced by divine authority in the hands of Christ.⁶ The Bible reveals that this results in the nations becoming angry, leading to a time of great tribulation foretold by Jesus.⁷

The Bible also uses the expression "last days" with reference to the time during which the kingdom of Christ is established and reigning. This kingdom is likened to a great mountain which has a dominating position over all other "mountains" and "hills," symbolic of the "kingdoms of this world." The Bible shows that the people recognize the authority of Christ's kingdom, and through obedience to its laws find peace and security.⁸

All evil will not have been destroyed until the closing years of "the day of the Lord." For this reason the Bible describes this "day" as one which is partly "light" and partly "dark," and not becoming fully "light" until the "evening."⁹

While it is during the early part

of "the day of the Lord" that the selfish governmental institutions of men are destroyed in a time of national and international trouble, the

work of destroying evil will continue throughout this entire "day" of a thousand years. Finally all "enemies" will have been destroyed.¹⁰

STUDENTS' HELPS

QUESTIONS:

In the study of prophecy it is essential to realize that a "day" frequently stands for a long period of time. The proper answers to the following questions will reveal this.

What is "the day of the Lord" referred to in the prophecies of the Bible, and how long is it?

What does the Bible mean by "the days of the Son of Man"?

How did the Prophet Joel and the Prophet Daniel describe "the day of the Lord"?

What is the day of "God's ven-

geance"? Explain what will be accomplished during this prophetic "day."

What are the "last days" mentioned in the prophecies, and what takes place during these "days"?

How did the Prophet Zechariah describe "the day of the Lord"?

How long will the work of destroying evil continue?

BIBLE PROOFS

- ¹I Thess. 5:2, 3; II Pet. 3:10
²Luke 17:26, 27 ³Joel 2:1, 2
⁴Dan. 12:1, 4
⁵Isa. 34:1-8; Jer. 25:32, 33
⁶Rev. 11:15, 17, 18 ⁷Matt. 24:21, 22
⁸Micah 4:1-4 ⁹Zech. 14:7
¹⁰I Cor. 15:25, 26

REFERENCE MATERIAL

- "The Battle of Armageddon," pages 11-20.

SUMMARY OF IMPORTANT THOUGHTS

"The Day of the Lord" is the time during which all evil is destroyed, and the righteous will of God is established throughout the earth. To begin with, it is a time of "thick darkness," God's "day of vengeance." To close with, it will be a time of "light."

Precious Promises in Psalm 37

DAVID, often referred to as "the sweet singer of Israel," was the author of many of the psalms. (II Sam. 23:1) David was the Lord's anointed, anointed by Samuel to be the king of Israel. He would therefore appropriately typify the Lord's anointed of the Gospel Age, consisting first of our Lord Jesus, and also of his body members. Much in David's psalms is therefore especially appropriate for us who have been baptized into the body of Christ, giving expression to many of our experiences, and putting fitting expressions upon our lips indicative of our confidence and trust in the Lord, and the hopes which inspire us as we endeavor to walk the narrow way in the footsteps of our Lord.

Doing Good

"Trust in the Lord and do good; dwell in the land and follow after righteousness."—vs. 3, R. V.

Those the Lord has been calling during the Gospel Age to be of the anointed company to live

and reign with Christ for the blessing of mankind were at one time "children of wrath even as others," putting their trust in the arm of flesh, "in chariots and in horses"—human organizations and human theories and teachings. (Ps. 20:7) The drawing of the Father then led them to repent from a course of unrighteousness, and to turn to the Lord and the gracious provision made for their salvation, described by Paul as "repentance from dead works and faith toward God."—Heb. 6:1

We who have been called, soon come to realize that we are not our own, but have been bought with a price, and that to present ourselves in full consecration to the Lord is indeed our reasonable service. (Rom. 12:1) Responding thus to this call of the Gospel Age brings to us the anointing of the Holy Spirit, even as the same step of full consecration brought our Lord Jesus the anointing at Jordan. It is from this time forward that the exhortation of verse 3 of the psalmist is specially applicable. The all-important thing now is that in all of our experiences we put our entire trust in Jehovah and his precious promises made to the church.—II Pet. 1:4

Whatever tests of faith may come, God's gracious promises to his anointed will at no time fail. This trust must, as the psalmist suggests, continue alongside our efforts to do good. There are numbers in the world who are seeking to do good in various directions, but each one who comes into Christ has a work to do in the Lord's vineyard.

Using another illustration, as every member of our natural body has some function to perform, so it is with each member of the body of Christ. Hence we would say with our Master, "Lo, I come, . . . to do thy will, O God." (Ps. 40:6-8; Heb. 10:5-7) Our doing good means seeking daily to know and to do his will, and to endeavor to forward the interests of his kingdom. In this way we may enjoy the blessing of "dwelling in the land," enjoying the present inheritance of the saints typified by the land of Israel, a land flowing with milk and honey, "and follow after [Heb., 'feed on'] faithfulness." Nothing can give greater heart satisfaction than to realize that our greatest desire is to be faithful to the Lord.

"Delight thyself also in the Lord; and he shall give thee the desires [Hebrew, the 'requests,' 'petitions'] of thine heart."—vs. 4

If our desires and petitions are

in accord with God's will, we know that such petitions are heard and answered according to his wisdom and in his own time and way. With such a consecrated condition of heart and full confidence that the Lord will grant our petitions, we can indeed commit all our ways and doings to the Father's gracious care and providence. We know that he will make our way spiritually prosperous, and bring to pass his gracious assurances that all our experiences shall work together for our good.

"Roll on Yehwah thy way, trust also in him, and he will effectually work."—vs. 5, Rotherham and margin

The assurance of verse 5 leads naturally to a further stage in our experiences in the narrow way as suggested in verse 7, "Rest in the Lord, and wait patiently for him." God's times and seasons are important items in his dealings with his people, and the fulfillment of our petitions may sometimes tarry long. But if this is the case, let us continue to rest in the Lord in full confidence and trust, patiently waiting his time for the fulfilling of his gracious promises toward us.

Just as the Master was peacefully at rest in the storm-tossed ship on the sea of Galilee, even so we may rest in the midst of the severest of the storms of life. And if the things we crave seem

to tarry long, let us say with the psalmist, "The Lord knoweth the days of the upright: and their inheritance shall be forever. They shall not be ashamed in the evil time [the evil day]: and in the days of famine shall they be satisfied."—Ps. 37:18, 19

If we feel keenly at times the sacrifice of earthly things, may we be able to say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17) The Lord knows all about the unspeakably glorious inheritance provided for the church, hence an important part of our present schooling is for our patience to be exercised until it shall perfect her work.

The Lord's arm will not be shortened, whatever may be the outward circumstances and conditions in which his people find themselves. Even in the days of great shortage in material things of all kinds, "they shall be satisfied." (vs. 19) Hence, whatever the Lord's providences may be, we can "trust," "rest," and even "delight" ourselves in the Lord, knowing that at all times we are surrounded by his infinite wisdom and love.

"The steps of a good man are ordered [margin, established] by the Lord: and he [Jehovah] delighteth in his way."—vs. 23

IT is indeed a comfort to know

that each and every one called with the high calling of God in Christ Jesus has a clearly marked out course to walk. It is a course that will bring them the experiences and lessons needed to fit them for their place in the kingdom; a course that will bring no trials more than they are able to bear, and which will supply just those transforming influences that will enable them to be conformed to the image of God's dear Son.

The psalmist here seems to suggest the Father's delight at seeing each and all of his children studiously endeavoring to follow the path of life marked out for them. To these, the Spirit through the Word says, "This is the way, walk ye in it"—follow the Lord's leadings through evil report and good report and thus may we continue among his beloved sons in whom he is well pleased.—Isa. 30:21

"Though he fall [temporarily stumble], he shall not be utterly cast down: for the Lord upholdeth him with his hand."—vs. 24

If we are following to the best of our ability the way the Lord has marked out for us, no trial will come more than we are able to bear, and the promised grace will always be there for us to lay hold of, sufficient for every time of need. Thus we can say with Paul, "Persecuted, but not

forsaken; cast down, but not destroyed."—II Cor. 4:9

"For the Lord loveth judgment [justice], and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off."—vs. 28

We may say the Lord loveth judgment, in the sense that he will supply the exact measure of help and encouragement that he sees each one needs. His justice and love and power guarantee that this shall at all times be done. He "forsaketh not his saints;... but the seed of the wicked shall be cut off"; that is, any who would become wicked, sinning wilfully after having received a knowledge of the truth.—Heb. 10:26

"The mouth of the righteous talketh of wisdom, and his tongue speaketh judgment."—vs. 30, R. V.

One of the means of grace provided for the members of the anointed body walking in the narrow way is the privilege of meeting together for mutual encouragement and fellowship. And it is in such company that we are most free to tell of the wonders of divine grace—the deep wisdom displayed in the outworking of the divine plan and in the Lord's personal dealings with his people.

"And his tongue speaketh of judgment": specifically of the in-

finite justice displayed in the great plan of salvation relating to the condemning of all in one man, and the redeeming of all by another perfect man who would give himself a ransom for all to be testified in due time. "The law of his God is in his heart; none of his steps shall slide."—vs. 31

"The salvation of the righteous [all the foregoing means of grace suggested by the psalmist] is of the Lord: he is their stronghold in the time of trouble."—vs. 39

It is only the righteous who will attain the salvation to be brought unto them at the revelation of Jesus Christ—not merely those who are righteous in the sense of having Christ's righteousness imputed to them, but righteous also on account of having faithfully walked in the light that came to them through consecration and the begetting of the Holy Spirit. "He is their stronghold in the time of trouble." The Lord helps in every trouble which may come to them, and specially in the "time of trouble" in the midst of which they find themselves. (Dan. 12:1)

"The Lord helpeth them and rescueth them: he rescueth them from the wicked, and saveth them, because they have taken refuge in him." (vs. 40, R. V.) Thus does the psalmist helpfully round off these precious prom-

ises of blessing and protection for the saints! Truly, as the apostle says, "God is able to make all grace abound toward you; that ye, always having all sufficiency

in all things, may abound to every good work."—II Cor. 9:8

"O to grace how great a debtor,
Daily I'm constrained to be!
Lord, thy goodness, like a fetter,
Binds my grateful heart to thee."



Encouraging Letter

Studied Decision

Dear Friends: Please send me your book, 'Behold Your King.' Although I have studied with folk in Christendom, they have never given me the same hope, joy, peace of mind, and urge to do something,

as your magazine, books, booklets—including 'Studies in the Scriptures'—have done. This is the truth. Could you tell me if there are any of your meetings in our area, and where I can be immersed? Please do not think that this is a hasty decision."—England

SPEAKERS' APPOINTMENTS

A. BOYCE		Letchworth	Dec.	3	
Liverpool	Nov.	5	Llanely	Dec.	10
G. A. FORD		Dewsbury	Nov.	18, 19	
Latchford	Nov.	12	Latchford	Dec.	3
Liverpool	Dec.	3	H. E. NADAL		
J. H. MURRAY		Petersbury	Dec.	3	
Stroud	Oct.	14-15	R. ROBINSON		
Yeovil	Nov.	5	Letchworth	Nov.	5

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

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

General Convention Report

THE six days of spiritual feasting at the General Convention brought much joy to approximately a thousand of the Lord's people who assembled at Bloomington, Indiana, August 5-10. It was a faith-strengthening convention, and contributing to this was the theme text: "There hath not failed one word of all his good promise." (I Kings 8:56) Four of the convention's discourses were based directly upon this text, and almost every speaker made some reference to the blessed assurance which it affords.

There were brethren at the convention from almost every state in the union, as well as from Canada. England and Germany were also represented. More than the usual number attended this year for the first time. Many of these remarked that while they had heard of the joys experienced by those who attended the General Convention, these reports came far short of the reality. As usual, the spirit of brotherly love and unity prevailed, which, without doubt, will be radiated into the hearts and lives of thousands of the brethren

throughout the country by those whose blessed privilege it was to be at the Bloomington gathering during those six blessed days of holy convocation.

The Public Witness

ONE of the highlights of the convention was the public witness. Instead of the customary public lecture, this year the color film, "The Beginning and End of Death," was used for the public meeting. The showing had been advertised in the local paper, and the brethren at the convention had distributed a goodly number of special circulars announcing it.

The attendance of visitors at the convention public lectures in previous years had been rather small—twenty-five or thirty at the most. This year, through the use of the color film, the attendance of the public was much larger—well in excess of a hundred. It was another evidence of the effectiveness of this type of public meeting.

In addition to the public meeting in the convention auditorium, arrangements had been made for

telecasting the color film, "The Future of Israel and the World," over one of the large TV stations in nearby Indianapolis. This was done by the station without charge. Another large TV station in Indianapolis televised a half-hour film free on the Sunday after the convention. These two telecasts reached many times more people than attended the public meeting in the auditorium, and the brethren rejoiced in the opportunity for this wider witness to the truth in connection with the convention.

The Servants

AN IMPORTANT contributing factor to the rich blessings received at the General Convention was the large number of brethren who served as speakers, testimony meeting leaders, and chairmen. Here is the list:

Martin C. Mitchell, N. Y., N. Y.
 Claude R. Weida, Allentown, Pa.
 William H. Ellis, Cincinnati, Ohio
 Arthur H. Krumpolt, N. Y., N. Y.
 Albert Sheppelbaum, Chicago, Ill.
 Arthur Newell, Kansas City, Mo.
 John Baracos, Pittsburgh, Pa.
 George Ripper, Los Angeles, Calif.
 Leo Post, Chicago, Ill.
 John Hull, Los Angeles, Calif.
 Raymond J. Krupa, N. Y., N. Y.
 Henry Tiemeyer, Oklahoma City, Okla.
 Adam Miskawitz, Chicago, Ill.
 Russell Pollock, Los Angeles, Calif.
 Samuel Baker, Toronto, Canada
 Stephen Roskiewicz, Grand Rapids, Mich.

William A. Pardue, St. Louis, Mo.
 Leonard Jezuit, Chicago, Ill.
 Ludlow P. Loomis, N. Y., N. Y.
 Edmund Jezuit, Chicago, Ill.
 Alvin Raffel, Dayton, Ohio
 Roy E. Poland, Indianapolis, Ind.
 Orlando Deifer, Allentown, Pa.
 Wilbur N. Poe, Cincinnati, Ohio
 L. W. Zbik, Detroit, Mich.
 Fred Mundell, New York, N. Y.
 William A. Baker, Portland, Ore.
 Alonzo Jarmon, Cleveland, Ohio
 J. Y. MacAulay, New York, N. Y.
 Michael Balko, Duquesne, Pa.
 Walter Blicharz, Detroit, Mich.
 Owen Kindig, Columbus, Ohio
 Ralph Gaunt, Jackson, Mich.
 Lloyd Hagensick, St. Petersburg, Fla.
 Henry E. Anderson, Sayville, N. Y.
 William Geisinger, Pottstown, Pa.
 Everett Murray, Columbus, Ind.
 George M. Wilson, St. Petersburg, Fla.
 Emile H. Herrscher, Phoenix, Ariz.
 Felix S. Wassmann, N. Y., N. Y.
 William Molhoek, Piqua, Ohio
 William C. Bertsche, Cincinnati, Ohio
 Pantel Hatgis, New York, N. Y.
 Irving C. Foss, Los Angeles, Calif.
 D. J. Morehouse, Chicago, Ill.
 William Roach, Charlotte, N. C.
 Lyle Cook, Kansas City, Mo.
 Charles M. Chupa, Detroit, Mich.
 Jens Copeland, St. Petersburg, Fla.
 E. K. Penrose, Columbus, Ohio
 G. P. Ostrander, Buffalo, N. Y.
 Chester A. Sundbom, Saginaw, Mich.
 Christian W. Zahnow, St. Petersburg, Fla.
 W. N. Woodworth, N. Y., N. Y.
 Mack Harp, New Albany, Ind.

It was a refreshing experience

to be served by so many brethren within the short period of six days. Their presentations of the various aspects of the truth were harmonious and encouraging. There was no uncertain sound to the "trumpet" of truth as it sounded from the convention platform in Bloomington. This is as it should be, for God's promises are sure, and the truth which they outline is both clear and understandable. The promises and prophecies pertaining to this end of the age are having a remarkable fulfilment, and there is every reason for confidence that the Lord will continue to guide and strengthen his people until all have been faithful even unto death.

And, by means of tape recordings, the services of the brethren at Bloomington will reach untold numbers who were not able to attend the convention. Many of those who were at the convention did not realize that there was a total of fifty-five tape machines recording everything that was said during the many sessions of the convention, including the testimonies. These recordings will be played to the home ecclesias, and to the isolated and infirm brethren throughout the country. Thus has the foretold increase of knowledge made available another wonderful means for promoting the truth and building up the Lord's people in "our most holy faith."

The Immersion Service

THE immersion service is always one of the highlights of a General Convention; indeed, of any convention, and this year was no exception. Brother D. J. Morehouse, of Chicago, gave the discourse on baptism, and Brother John Hull, of Los Angeles, was the immerser. Despite the fact that throughout the year there had been many such services at smaller conventions, there were eight more at the General Convention who indicated a desire to symbolize their consecration, and thus testify to the brethren that they had entered into a covenant with the Lord by sacrifice.

The baptismal discourse given by Brother Morehouse was very heart-searching. All of us were reminded of the time when we gave our hearts to the Lord and agreed to do his will, and we were encouraged to examine ourselves to see if, to any degree, we had lost our "first love" enthusiasm for knowing and doing the will of God.

The fact that there are still those who are being drawn to the Lord, and inspired by the influence of divine love to make a full consecration and to run for the prize of the high calling, is a clear indication that this "door" of opportunity is not closed. Brother Morehouse urged all whose lives have been touched by the truth to "count the cost"

of full consecration. Any who do not go on to consecration do not forfeit their future opportunity to gain restitution life, but they should seek meekness and righteousness, even though they do not go on to sacrifice.

Convention Greetings

GREETINGS of Christian love were sent to the convention from many parts of the world, including India. In his overseas report Brother Pollock presented greetings from many brethren, including those gathered in convention at Portrush, Ireland; Kassel, Germany; and Helsinki, Finland. We are glad to publish some of the interesting messages received by letter. The first is from those serving in The Dawn office in England:

"Dear Brethren: We would like to take this opportunity of sending our Christian love and greetings to all of you gathered at the Bloomington Convention. We pray earnestly that our Heavenly Father will bestow his richest blessings upon you to the end that you might be refreshed and strengthened in faith, and be encouraged to walk faithfully in the narrow way of sacrifice, with a renewed desire to hold high the banner of truth. 'Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.' (Eph. 6:13) 'Be thou faithful unto death, and I will give thee a crown of life.' (Rev. 2:10) By divine favor, your brethren of The

Dawn office, London—Brothers Joseph Murray, Terry Nadal, and Charles A. Cornell; and Sisters Connie Nadal, Elsie Colls, Margaret Hills, Margaret Evans, Marjorie Chandler, and Gertie Cornell."

From Greece

"Dearly Beloved in Christ: We were happily informed by our Greek brethren in New York with whom we co-labor in the Lord's service, of your holy convocation in Bloomington, Indiana, and we have joyfully voted to send you our fervent greetings and love, with Psalm 105:1-5: 'O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength: seek his face evermore. Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth!' During the days of your convention our hearts will be turned to you, and our prayers to our Heavenly Father will be that his blessing be upon you abundantly. May the convention be to the glory of our Heavenly Father, and to our Lord Jesus, our present King of glory—The Athens Ecclesia and their servants, D. Karageorgis, D. Kastanis, G. Velissarios, and H. Velissarios."

From Denmark

"Dear Brethren: In remembrance of Brother and Sister Pollock's visit to our little group of friends of present truth in Copenhagen, we all are filled with a sincere desire

to express our gratitude—first to our Heavenly Father, and second, to you, dear Brethren in the U. S. A. We receive The Dawn Magazine each month, the contents of which is meat in due season—just what we are always in need of. Our 'ship' is sailing through angry billows and roaring waves, but we do not fear, because we rely upon our Captain, Jesus Christ, who will take us safely to the final port of our journey, which is the kingdom of God. But we must continue to strive, and to our utmost ability while it is yet 'day,' for the 'night' will come soon in which no one can work. Our special thanks to you, dear Brother and Sister Pollock, for the encouragement you gave us during your visit, and our most hearty greetings to all the dear brethren gathered at the convention. The church in Copenhagen—Brothers J. Hasselgaard and Herman Larsen."

From Winnipeg

"Christian greetings from the Winnipeg Ecclesia. May the blessing of our Heavenly Father rest upon you as you assemble to worship him. May he open unto you the riches of his grace, and give you a deeper understanding and appreciation of his Word. (Phil. 2: 1, 2) Mary Hnatowich, Secretary."

There were many messages of greeting from individual brethren too numerous to mention. These came from both sides of the ocean. Some were delivered by telegram, some by letter, and many by the brethren who attended the convention—by the speakers, and by those who testi-

fied. Many ecclesias in the country sent their love to the convention by representatives who attended.

From India

Two interesting letters were received from India, one from Brother G. R. Gilbert, and one from Brother Charles Jayappa. Both of these letters reported experiences at the General Convention in India which was held in May, and we are happy to include these in the report of our General Convention. To avoid repetition, we present each of these letters in part only:

"Dear Brothers and Sisters in the Precious Faith: The Indian Bible Students send their loving greetings and best wishes to you in Christ Jesus' holy name! Last May we all gathered in the city of Mysore for our forty-first annual Convention. Many changes have taken place, but we are continuing to proclaim the glad tidings of the kingdom. The good news is proclaimed at public meetings, at house gatherings, and by personal witnessing. Many of the believers and students read the English publications of The Dawn, and also receive the vernacular tracts, printed in the United States by the Dawn Bible Students Association. Some of these are also printed in India. Our work in Bangalore is progressing as usual. At the Mysore Convention we heard good reports concerning the activities of the brethren in other parts of India.

(Continued on page 34)

DAWN PUBLICATIONS

TEN CENT BOOKLETS—12 for \$1.00

Israel in History and Prophecy—64 pages—Reveals the prophetic significance of the present rebuilding of Palestine.

Christ's Thousand-Year Kingdom—64 pages—Shows that the reign of Christ is for the blessing of "all the families of the earth."

Our Lord's Return—48 pages—Reveals manner and purpose of Christ's return.

A Royal Nation—Refutes the theory that the "ten lost tribes of Israel" are the kingdom people of the Bible.

God and Reason—96 pages—An outline of God's plan of salvation together with an examination of many prophecies.

The Truth About Hell—64 pages—Examines every text containing the word hell.

The Grace of Jehovah—64 pages—Shows the love of God in his provision of salvation for Adam and his race.

Creation—112 pages—Examines the Genesis account of creation.

Hope Beyond the Grave—96 pages—Presents the teachings of the Bible concerning the soul, spirit, heaven, hell, and paradise.

God's Plan—48 pages—A brief outline of the divine plan of salvation, illustrated by charts.

When a Man Dies—48 pages—Answers the question, Where are the dead?

FIVE CENT BOOKLETS—25 for \$1.00

These publications contain 32 pages.

Armageddon, Then World Peace—Discusses prophecies relating to our day, showing the manner in which God's hand is in the affairs of men.

Jesus, the World's Savior—A portrait of the character and work of Jesus.

The Light of the World—Identifies the true witnesses of Jehovah, and of Jesus.

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

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

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

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

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

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

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

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

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

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

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

Does God Answer Prayer?—A comforting and reassuring presentation.

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

Informative and Devotional

GOD'S PROMISES COME TRUE

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

DAILY HEAVENLY MANNA

A devotional book containing a Bible text and comment for each day in the year. It also has ruled pages for birthday records. Bound in durable water-proof cloth, \$1.00.

TABERNACLE SHADOWS

An unusual book which presents the typical significance of the various sacrificial services of the tabernacle erected by Moses in the wilderness. It is cloth bound and is priced at 50 cents.

"BEHOLD YOUR KING"

This book deals with prophecies pertaining to the manner, time, and purpose of our Lord's return and second presence. It identifies the fulfilment of prophecies in the major world events of our day. One hundred and fifty-two pages, cloth bound, 50 cents.

HYMNS OF DAWN

Here is a choice collection of three hundred and sixty favorite hymns, with music. It contains many of the best loved hymns of all denominations. Bound in cloth, \$1.00

OUR MOST HOLY FAITH

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

"THE BOOK OF BOOKS"

A unique publication which explains the format and general themes of the Bible, tracing them from book to book, and from the Old Testament to the New Testament. It contains three hundred and twenty pages, and is bound in cloth. Price, \$1.00

"HOPE"—This little booklet is prepared specially for mailing to relatives and friends of the deceased. They are priced at twelve for twenty-five cents. This price includes envelopes in which they can be mailed.

IN FOREIGN LANGUAGES

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

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

The Lord is blessing the activities of Brother Barnabas and Brother Devakanua in the south of India. We are sure that at your convention you all must be very happy to meet each other coming from different places, and sharing the spiritual blessings coming down from our Heavenly Father through his beloved Son Jesus Christ. We close with our love and best wishes to all the dear American, African, European, and Canadian brethren, as well as to those in every other part of the world."

"Dear Brothers and Sisters: Christian love and greetings in the name of our dear Redeemer. The May convention at Mysore was held in a hall owned by a Hindu institution. About seventy delegates attended. On the last evening of the convention the secretary of the institution made a short speech. He said it was the first time he had heard Bible Students, and was surprised to hear so many teachings which he had never heard before. He was especially attracted by the truth regarding the resurrection of the dead during the thousand-year reign of Christ. He was also surprised at the teaching of one God and one Savior. He expressed the opinion that it would be difficult to convince the public of these teachings. However, he expressed the wish that God would bless the work of the Bible Students. During the convention about six thousand tracts and booklets were distributed. Through the help of you brethren in America, the work in India is increasing day by day.

Many people are reading The Dawn Magazine, and the booklets and tracts. May God bless you all abundantly! I Thessalonians 3:12, 13."

From Brother G. A. Ford, England

"My Dear Brethren Assembled in Convention at Bloomington: Loving greetings in our Master's name! Once again it is a privilege and a joy to pray that our Heavenly Father's blessings be poured upon you through the open windows of his providence. May showers of thought and inspiration of his Word be ministered to you as 'meat in due season.' The thoughts of your 'feast of fat things' encourages us to make sure that we have brought 'all the tithes into the storehouse,' including ourselves and all that we have in talents and possessions. This should also include our heart affections, our denial of self, our obedience to his words, and our ardent devotion to him who loves. Your convention reminds us of the marriage supper of the Lamb now approaching, when our present limited comprehension of our Heavenly Father will give place to perfect knowledge. Then, too, the great plan of redemption will be seen in clearer light; including prophecy and its fulfilment, the ransom, the sin-offering, the high calling of God. Then also the wonders and beauties of the resurrection will be revealed. Now we are graduating for this, and we have the assurance of Psalm 32:8 that the Lord will instruct and teach us in the way that we should go, that he will guide us with his eye. May the Lord abundantly bless you in holy convocation with him."

The Business Meeting

AT THE business meeting of the convention the brethren decided unanimously to return to Bloomington for the 1962 General Convention. Previously a meeting of the elders had considered the possibility of accepting invitations from Buffalo, Kansas City, and Asilomar, but were unanimous in recommending that the invitation of the Indiana State University be accepted for another year. The date for 1962 will be August 11-16.

The Program Committee for the 1962 convention, elected at the business meeting, consists of Brothers R. J. Krupa, W. N. Poe, D. J. Morehouse, G. M. Wilson, and W. N. Woodworth. Brother Krupa will serve as Chairman of the committee, Brother Poe as Secretary, and Brother Wilson as Treasurer.

Radio and Television

BROTHER Irving Foss presented a report covering the prospects of the radio and television witness work, which was very encouraging. Although the mail response to the "Frank and Ernest" radio programs is much smaller than it was prior to the advent of television, it is thought advisable to continue this phase of the work, but on a smaller scale than in the past. An effort will be made to continue the use of the radio in areas where there

are brethren able to do the important work of following up the interest, which means where there are ecclesias.

Brother Foss reported that there are now twenty-six half-hour television programs ready for use, and that these are being televised over approximately thirty stations, all without cost. He reported that plans are under way for the production of an additional twenty-six half-hour programs, which will make a total of fifty-two, or enough to supply a station for one year. The report also revealed that to date more than fifty stations have televised The Bible Answers programs.

While many television stations are willing to use The Bible Answers films without charge, there is the cost of producing the films, which is considerable. If an addition to this cost it was necessary to pay for station time, the television witness work would doubtless be quite beyond the reach of the brethren. But with station time free, the prospects for an increasing television witness are good. The commercial value of the station time made available free for our programs during the first six months of 1961 was approximately \$100,000.00.

Brothers J. Y. MacAulay, Samuel Baker, W. C. Bertsche, and Stephen Roskiewicz are spending much time in calling on televi-

sion stations, and they report many interesting and encouraging experiences. A number of other brethren, to a lesser degree, have also participated in this aspect of the TV work, and with encouraging results. For example, Brother E. R. Wilcox of Seattle, while in Alaska during the summer, was able to arrange with two stations there to begin televising the series in September.

Brother Foss recommended that the brethren everywhere make it a point to write to their local TV stations concerning The Bible Answers programs. He cited the case of a station which had agreed to use only one of the films, but because they received several letters of appreciation the station decided to use the entire series of twenty-six.

In the case of TV stations already televising The Bible An-

swers films, the letters should be expressions of appreciation. When a station is not carrying the programs, letters should mention the name of the programs and suggest their value to the general public. In no case, of course, should those who write letters to television stations identify themselves as Bible Students, or as being associated with the producers of the films. Nor should the letters be in the nature of sermons on the truth.

In areas where there is a large concentration of brethren, some system might be worked out to prevent too many letters reaching TV stations at the same time. Two or three, short intervals apart, over a period of weeks, are effective.

After hearing the radio and television report by Brother Foss, upon recommendation of the elders a resolution was presented, which reads:

We recommend: That the 1961 General Convention indicate its enthusiastic support for the continuation of the radio and television broadcasts, as arranged for by The Dawn Bible Students Association, and that we suggest through the pages of The Dawn Magazine that the brethren everywhere be invited to join in making this work possible according to the direction of the Lord.

This resolution was unanimously and enthusiastically adopted by the brethren at the convention, and in keeping with its intent we are glad to call it to the

attention of all readers of The Dawn. There was no doubt in the minds of the brethren at the convention that the Lord is blessing the radio and television work,

and we are confident that those in every place who love the Lord and his truth will desire to cooperate in its promulgation to the full extent possible.

The hope was also expressed at the convention that funds might be available for advertising truth literature in magazines. This also, of course, we will leave in the Lord's hands, knowing that, through his people, he is able to accomplish whatever he desires done in proclaiming the glad tidings of the kingdom.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said?
You, who unto Jesus for refuge hath fled."

As a part of the "Love Feast" there was, of course, the singing of the hymn, "God be with you till we meet again." As the brethren bade each other farewell until another year there were many expressions of joy, mingled with a tinge of sadness that the days of the convention had come so soon to an end. But this served

The Close

THE last session of the convention opened with "Melodies of Praise," and closed with the customary "Love Feast." The closing discourse reminded the brethren of the marvelous manner in which the promises and prophecies of the Bible relating to the end of the age and the time of our Lord's presence continue to be fulfilled. Appropriately, the chairman selected number 93, from Hymns of Dawn as the closing hymn:

to impress upon all the importance of diligence in making their calling and election sure that they might have an abundant entrance into the eternal joys of the kingdom. As expressed by David, it was good to go up to the house of the Lord, and may we all, ultimately, be worthy of dwelling in the heavenly "house" of the Lord forever.

"And the Day Dawn"

Oh, Morning Star, symbolic bright,
Forerunner of the morning light,
Who leaves behind the shades of night,
To lead from darkness into light.

Within our hearts "the Day Star" rose
Our sin and darkness to depose
Which did God's grace and love disclose
Of how earth's night is soon to close.

Then as "the Sun of Righteousness"
With "healing in His wings," to bless,
Earth's night shall end in blessedness
And show God's love and faithfulness.

Overseas Report

By Brother G. R. Pollock, as presented at the General Convention

FIRST, may I take this opportunity to thank all of you who have prayed for Sister Pollock and me during the last three months. We can assure you with joy that we have felt the power of the Father in our ministry. We have seen the direction of the Holy Spirit. Surely the effectual fervent prayers of so many righteous people have availed much.

We have been blessed, and I trust that some of the Lord's little ones have also been helped and encouraged. And now, may I unload a burden of love from the hearts of your brethren in Ireland, England, Scotland, and Wales; in Holland, Germany, Austria, France, Denmark, Sweden and Finland.

With their love, the brethren overseas send a text of Scripture. I have not time to read all of them, so I will let one text represent them all. This text was suggested by Brother Walter Mercer of the Liverpool class: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch

as ye know that your labor is not in vain in the Lord."—I Cor. 15: 57, 58

I would like to preface my report with a passage of Scripture:

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the

times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:1-8

On this trip we also endeavored to concern ourselves with the things "pertaining to the kingdom of God." (Acts 1:3) Every Bible student loves the message of the kingdom. It was the revelation that there are two phases to the kingdom of God that opened our minds and hearts to an understanding of Harvest Truth, and also to an appreciation of the goodness and greatness of our God.

And, in response to his goodness, we have consecrated ourselves to him. Through the power of the Holy Spirit we became a New Creation, and, as members of the New Creation, we are still interested in the kingdom of God. Our Lord taught us to pray for the kingdom. In fact, our Master spent the years of his ministry in talking about the kingdom of God. How interested in it he must have been. Matthew 4:23 reads, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people."

Jesus associated two things in his ministry: the healing of the sick, and preaching the Gospel of the kingdom. The healing of the sick was to show forth his glory in the kingdom. It prefigured the results of his redemptive work.

A number of times our Master started his sermons by the words:

"The kingdom of heaven is likened unto." Yes, the kingdom was the burden of his message. His disciples thought he had come to earth to establish the kingdom at his first advent. But, as "truth people," we know that this was not the case. That great work of redemption, finished at Calvary, laid the foundation. This was necessary that the kingdom of God might fully come.

Our scriptural reading in Acts 1, picks up the account after our Lord's resurrection. It records that Jesus showed himself to his disciples. It recounts what he talked about on those occasions. Verse 3 says he spoke to them "of the things pertaining to the kingdom of God." That is what one would expect. The kingdom was still precious to him—still the theme of his conversation and instruction. At that time he also entrusted those whom he had "chosen" with a great commission. (John 13:18; 15:16) That commission is recorded in verse 8: "Ye shall be witnesses unto me both in Jerusalem, and in all

Judea, and in Samaria, and unto the uttermost part of the earth."

No doubt some of those disciples recalled Jesus' instruction: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) But now, all this was about to be changed. Jesus had indicated this when he had said, in answering their question regarding the signs of his second presence, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14

From Pentecost until now, Jesus' disciples have responded to this commission. Philip did. He went down to the city of Samaria, and preached the things concerning, or pertaining, to the kingdom of God.—Acts 8:5-12

The Apostle Paul did. Acts 19: 8 reads: "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God."

"The kingdom" was the burden of Paul's message. When Luke epitomized Paul's preaching, he did so by saying that he preached "the kingdom of God." (Acts 20: 25) Even in prison, he "received all that came in unto him, preaching the kingdom of God, and teaching those things which con-

cern the Lord Jesus Christ."—Acts 28:30, 31

Some who profess to be Jesus' followers permit the trumpet to lie silent, because they have decided that the Lord's commission does not apply to their section of the world. But at this time I am going to tell you about some of the experiences of the Lord's people in other parts of this world, as they have been active in the things that pertain to the kingdom of God and its interests.

On a trip such as we have had, there is always something to thrill the heart as one sees the spirit of sacrifice manifest itself in little acts stimulated by love for the Lord, the truth, and the brethren, and note the invisible hand of God working in the lives of those whom he has chosen and who know their calling.

Ireland

OUR first appointment was at Portrush, Northern Ireland. This was the British General Convention. It was a sweet convention. The Lord's Spirit was there. I would that I could go into detail concerning every stop which we made. That is impossible. So I will restrict myself to a few experiences from various places. I will tell you of a man who attended the Portrush Convention. He lives in Ireland. He gave himself to God five years ago.

Until recently he attended

services at the Apostolic, or Pentecostal Church. He is a police officer. He could not accept the idea that, while those men whom he knew were good-hearted, because they got into trouble, were to go to hell's fire. How could God send these fellows to eternal torment? That terrible prospect bothered him. Later, this police officer was transferred to a hospital for mental patients, and the same problem confronted him from another angle. His mind was in a turmoil.

He is a nephew of Sister Maude Orr of Londonderry. He had a few days' holiday, so he visited his "auntie." In the bookcase he found "Pastor Russell's Sermons." He opened the book and started reading. He has continued to read truth literature. His big question was answered. He could now love God. He was immersed at Portrush. We left him rejoicing in the things pertaining to the kingdom of God.

Here is another interesting story: Bill Michaels of Eire heard "Frank and Ernest" several years ago. He wrote for the booklets, liked them, subscribed to The Dawn, and obtained the Volumes." A few years past by. He started reading Volume One. He liked it. He bought thirteen sets of Scripture Studies, thirteen "Our Most Holy Faith," thirteen Hope Books, etc. Why thirteen? He wanted a set each for his wife

and twelve children. He was unknown to the other brethren in Ireland. Brother T. Nadal wrote to him and learned that he had been in an accident and was in a hospital in Dublin. He wrote Sister Kittie Wellwood of Dublin to call on him. Before going to the hospital, she made another call. Anna Thornton had heard "Frank and Ernest" in 1959 when Luxembourg was still on the air. She has since progressed in the truth through Sister Wellwood calling on her and reading to her.

Sister Wellwood called on both of them that afternoon. While at the hospital she casually mentioned that she had called on Anna Thornton, who also had become interested in the truth through "Frank and Ernest." It turned out that Anna Thornton was Brother Michael's wife's cousin whom they had lost track of through the years. The truth had found them both and had brought them together. Brother Michael's message to you is, "I have never doubted that this is the truth since I first heard it, and I never will."

Scotland

SCOTLAND is the land of my parents' birth. In Glasgow, just before the meeting started, a lady came into the hall. This was her first visit to the class. How had she heard about the meeting? She had been riding in a "plane"

and the man beside her engaged her in conversation. He told her of God's kingdom. She had never heard anything like it. He gave her a booklet and wrote down the time and place of the meeting, so here she was. Who was the one who witnessed to her on the plane? She said, his name was Harry Herrscher. Isn't it nice to have the assurance that regardless of everything else, the Lord can use you!

Wales

BROTHER and Sister William are from Anglesey, Wales. She was dissatisfied with the church she attended. She wrote to various radio programs for literature. They all seemed, as she said, "watery and without substance." She wrote to "Frank and Ernest." This was two years ago. As soon as she had read the first booklet she said, "This is it, praise God I have found the truth."

A year later Brother and Sister Philip were going to Wales for a holiday. They wrote to The Dawn for names in the area they were to visit. The Lord used them to find and nourish these grains of wheat. The finding of a grain of wheat is one of the big joys of a Christian's life. The Williams have no car themselves, but a fellow-worker, to whom Brother Williams has been talking, has a car. He drove them to my Liverpool meeting, over 100

miles each way. They are rejoicing and growing in the truth.

England

ACTIVITY in the British Isles has increased. Methods have changed. "Frank and Ernest" are silent since Radio Luxembourg can no longer carry the program. Nevertheless, the message of the kingdom goes forth. During the last year on an average of almost once each month a magazine, or other publication has carried an announcement concerning the truth, and responses from these announcements are increasing.

During the last eighteen months more than one hundred thousand tracts have been distributed, including the double card. By the way, the double card, "Hope for Universal Peace," has brought back the most responses by far. Peace is still the desire of all nations.

We used a car through Britain. This gave us the opportunity to call on isolated brethren as we drove from place to place. I want to tell you about one of these. Tom Wilson is a coal miner who lives in England, not too far from Newcastle. He has the heart of a true disciple, even though he has met very few, if any, of "like precious faith," except Sister Reay, with whom he fellowships.

Brother Reay was also a coal miner, working in the pits. He is dead now, having passed to his

reward. He had witnessed to Tom, and offered him Volume One. Six months later, Tom got hurt in the mines and had to stay home for six weeks. He remembered the offer of "The Divine Plan of the Ages." Now he had time to read it. The six weeks were too short. He also read all the back Dawns, as well as other books that Brother Reay gave him. A grain of wheat had been found. He now has one person with whom to fellowship. It is Sister Reay, Brother Reay's widow. She is elderly, he is much younger than she. He visits her every day, and travels five miles each way to do it. They read The Dawn, and study together. So here, away off to one side, with these isolated brethren, we had one of the sweetest experiences of our trip, fellowshiping with two people who have a clear vision of the kingdom of God and its comprehensive purpose and accomplishment. He spends one day a week distributing tracts.

Here is a testimony given to me by a brother of Lancashire, England: During the second World War he was in a very dangerous situation. It appeared as though he would be killed. In that situation he told the Lord that if he got out alive he would spend his life serving him. Many others have made the same promise, but this brother kept his.

But how was he to serve the

Lord? He joined a small group whom he thought were sincere, secured some Bibles, and for ten years went from door to door selling them, trying to save souls. He spent much time in study. He believed in hell fire. He was ordained and became the pastor of two small churches. One day he made a call on an elderly lady of his congregation. She had heard "Frank and Ernest," and had written in and received a book she thought was terrible. She asked him to take this book and possibly preach against it. He took the book and read it. He wrote for more. He got The Dawn. Now he was faced with a dilemma, so he told his congregations what he had found. He said he would stay and preach the truth to them, or, if they did not want it, he would resign. He was asked to resign.

This brother lives a few hours from Liverpool, and has attended a few meetings. He attended the public meetings while we were there. He stayed for tea and seems to be on the way to learn more about the truth. He is now an inspector in a textile mill. The lady who gave him the book is so sorry she did it. "God moves in a mysterious way, his wonders to perform."

Brother Joseph Murray and also Brother G. A. Ford, who have attended the Bloomington Convention from Great Britain as

pilgrims, and also the two saints of Eastleigh, Brother and Sister Boait, and so many others, wished especially to be remembered to you all.

Holland

THE class at **Amsterdam** is the Beacon Light for the truth in Holland. The class we had the privilege of helping to organize in 1955 is still meeting regularly and their number has been increased, and they are still rejoicing in the hope of the blessings from the kingdom of God.

The German General Convention

THIS year the German General Convention was held in Kassel. We had the privilege of attending the first General Convention held in Germany in 1955, at Krefeld. Seventy-six attended that first convention. Over two hundred attended Kassel this year. It was a season of spiritual refreshment.

The Elders at the convention had a conference to discuss some questions. One of the questions was, "How can we use the German Dawn more effectively?" One brother had a practical suggestion. He said that if each present subscriber would subscribe for one other person—preferably one who has known the truth in the past—The Dawn subscription list would double right away. And so it would.

We should try that in America too. The work in Germany is carried on by those "of like precious faith" who are consecrated to God and who know that the spirit of sacrifice is a part of the Christian life. The German brethren are also using the magazines and the newspapers to witness.

One of their magazine announcements brought good results, but when they tried to repeat the announcement, the periodical refused, saying, "too many complaints." But some of the classes have had the announcement printed as a tract and are distributing it from door to door, and the convention encouraged the classes to use it in their daily papers where possible.

We met two brothers at Kassel who do colporteur work—that almost extinct service. They go from door to door with the message of the kingdom. Others distribute tracts by knocking at each door, handing a tract and endeavoring to talk to any who are interested.

Here is something interesting: We met a young sister in Germany, twenty-two years of age, a working girl, but zealous for the things of the kingdom of God. She has the spirit of an evangelist, which is the spirit of service. But what could she do? She knew of the magazine announcements, of course. She didn't want to encroach on any one's territory.

She got an idea. She wrote to the Japanese Consul and asked for the largest paper in Tokio, and had an announcement put in the **Japan Times**. She paid for it out of her own savings. I wonder who is going to make those back calls? Yes, "those of like precious faith" have the interests of the kingdom in their hearts.

We had an all-day meeting in Berlin. There were over one hundred present, many from the East Zone of Germany. At the time we were there Berlin was a city of tensions. What would Russia do? What would America do? But, in the midst of this city of international intrigue, we had peace and a sense of security that the others did not have, and could not take away. Here is my story regarding Kingdom interests in Berlin:

The J. W.'s had a convention there a few months ago. Two of our brethren, on the street adjacent to their hall, displayed tracts and the booklets, "When Pastor Russell Died" and "The Grace of Jehovah." They gave these to any who stopped and inquired. One couple, who had stopped to inquire, was waiting the next day when the brethren arrived. With joy in their faces they held up the booklet and said, "Das ist richtig, wo ist die Versammlung?" which being interpreted, means: "This is right, where is the meeting?" They have hardly missed

a meeting since. We met them in Berlin. One said to me: "We were so hungry, but we didn't know where to go." Just remember, there may also be others who are hungry.

Brother Lorenzen, who spends all his time in the pilgrim work, gets names of J. W.'s and sends them "When Pastor Russell Died," and "The Grace of Jehovah." Then he calls on them. We met a sister in Hamburg as a result of this service.

Here is an experience which occurred in Kassel. The convention had ended. Ten brethren went to see the Hercules Monument, then to eat. The owner of the restaurant heard the different dialects—some from East Germany, Switzerland, Berlin, Tyrol, and various parts of West Germany. He asked, "How did you people get together?" He was told they had all been attending a convention. What kind of a convention? Bible Students. What is your message? He was told of the two main themes of the New Testament—the call of the church, and the blessing of all the families of earth.

"Oh," he replied, "you are Jehovah's Witnesses." Not at all, he was told. He looked at them and said: "Then you must be a group of old-time Bible Students. Do you still hold conventions?" The answer, of course, was yes. He left the table. When the bill was

ready for payment he took it from the waiter and came over to the table, and said, "As old-time Bible students, you are my guests, dear people. There is no bill," and he tore it up. The brethren in Kassel will follow this up to find out more about him.

Just one more: **Freiburg, Germany**, the city where the Dawn office is located. The friends here had a public meeting. They got a well-known hall. They advertised well. These are two essentials, of course. The class is small. I was one of the ushers. It was really thrilling to see the people come in. There were seventy-five visitors in all. The subject was, "God's Remedy for a World in Need." After listening for one and a half hours through an interpreter, they crowded around the literature table, three deep.

One lady, a total stranger, saw the tracts. She asked if she could have what was left. She would wait. "Why do you want them?" she was asked. She replied, "to go to my neighbors and to distribute them from door to door. This is what the world needs."

A former brother Bible Student introduced himself. He had lost track of the brethren since Hitler's day. He bought "The Divine Plan," and asked about the place of meeting.

I would that I could go on.

There are so many things I could tell you concerning the work in Germany. But I must convey to you the Christian love of our brethren in Germany, and specially from Sister Christa Krecker of The Dawn Office, whom many of you know through her visit here last year.

Copenhagen

WE LOVE the brethren in Denmark. They are so sincere, so consecrated, so devoted to the things of the kingdom of God. They are truly brethren of "like precious faith." They had a two-day convention, and a public meeting in Copenhagen. Keen interest was shown at the public meeting, and the percentage of requests was high.

Sweden

THE brethren in Sweden are few in number, but clear in the fundamentals of the Harvest Truth.

Finland

HERE was a pleasant surprise. At the two-day convention in Helsinki over fifty brethren (we had expected fewer than this) gathered and we had a blessed time. So many of these are isolated. We also saw the brethren at Tampere—faithful soldiers of the cross who qualify for that beautiful expression, "of like precious faith."

Here is another experience: A sister came into the truth. Her husband objected to her going to meetings on Sunday. That was his day. She asked an elder what she should do. The elder said that the husband is right, you come to the Wednesday meeting, and go with him on Sundays.

She did. She went with him one Sunday. She went with him the following Sunday. The next Sunday she was willing to go again, but he said, "No, I want to be fair, you go to your meeting today, in fact, I will go with you to see what kind of people you are mixed up with." He did and

that is where he made a "mistake." He has been coming with her ever since. We met them on our pilgrim journey.

Surely that hymn applies to all the faithful whom we met—"Blest be the tie that binds our hearts in Christian love." Withal it has been a blessed trip. Not always easy, but always worthwhile. Let us ever keep in mind that it is our privilege to concern ourselves with the things that pertain to the kingdom of God. Working together is the basis of real Christian brotherhood, regardless of the language we speak.

WEEKLY PRAYER MEETING TEXTS



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

OCTOBER 12—"Consider the lilies of the field, how they grow."—Matthew 6:28 (Z. '04-37, 38 Hymn 233)

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

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

Comfort the Weary

THE Apostle James wrote, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:15) **Does this text justify us in expecting that the Lord will miraculously restore us to health in answer to prayer?**

NO! THE reference in this text is primarily to spiritual disability. The Greek word translated "sick" in the expression, "shall save the sick," is the same word translated "wearied" in Hebrews 12:3. This text reads, "Consider him [Jesus] that endured such great contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Many of the Lord's people at times become "wearied... in their minds" from the trials which come upon them. When conscious of wrongdoing, this discouragement can be even more acute. Encouraging fellowship and the prayers of the brethren in situations of this kind are most helpful, and usually result in stimulating the "weary" one to renewed diligence in walking in the narrow way.

All Things Pure

Paul wrote, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind

and conscience is defiled." (Tit. 1:15) Does this mean that those who are pure fail to see anything in the world that is impure?

NO, WE do not think that this is what Paul meant. The context indicates that the reference is to the formerly impure Gentiles whom God had purified. Paul points out that certain false teachers, "specially they of the circumcision," were saying that the "Cretians [Gentiles] are alway liars, evil beasts, slow bellies." These teachers, he explains, should be sharply rebuked for thus giving heed to "Jewish fables, and commandments of men, that turn from the truth."—vss. 10-14

Then follows Paul's statement that "unto the pure, all things are pure." The Cretians who had been accepted into Christian fellowship, through the blood of Christ, were looked upon as pure by the pure in heart, even though they were not Jews and had not been circumcised. In other words, those who by faith have themselves been made pure through Christ, and are humble before the Lord, look upon all others who similarly have been blessed as also being pure.

But, as Paul explains, to the "defiled and unbelieving" it is different. These were of the circumcision, and their lack of faith hindered them from accepting the Lord's viewpoint. Not only so, but even their "mind and conscience" were defiled, and this, together with their lack of faith, hindered them from

seeing and appreciating the loving provision God had made through the blood of Christ for the purification of both Jews and Gentiles.

Paul's statement cannot properly be given a general application to prove that pure minded Christians see nothing but purity and goodness in all the corruption and wickedness that exists in the world. Indeed, these are more keenly aware of the evils with which they are surrounded than are those who are of the world. Not only are they cognizant of the defiling influences of the world, but are constantly on the alert to resist these evils.

Filling the Earth

God's command to our first parents was, "Be fruitful and multiply, and replenish the earth, and subdue it." (Gen. 1:28) Does the command to replenish the earth imply that the earth had been inhabited previously by intelligent creatures?

NO. THE word "replenish" in this text is a mistranslation of the Hebrew word *male*, which means to "fill." The earth had not previously been inhabited by man. The Apostle Paul wrote, "The first man Adam was made a living soul." (I Cor. 15: 45; Gen. 2:7) We do not know why the translators of the King James Version used the word "replenish" instead of fill.

Body and Soul

Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28) If

the soul is the living being, made up of the body animated by the breath of life, how would it be possible to kill the body without destroying the soul?

WHEN Lazarus died, Jesus referred to him as sleeping. (John 11:11) Throughout the Scriptures there are frequent references to the dead as being asleep. Because of God's provision that through the redemptive work of Christ the dead are to be awakened, the term sleep appropriately suggests that, from the divine standpoint, adamic death is merely temporary, that there is to be an awakening from this "sleep."—Ps. 13:3

Jesus, referring to God's statement to Moses, "I am the... God of Abraham, and the God of Isaac, and the God of Jacob," explained that this proved the resurrection of the dead, for God is not a God of the dead but of the living, that all live unto him. (Exod. 3:6; Luke 20:34-38) Evidently Jesus had this viewpoint in mind when he spoke of those who are able to kill the body but cannot destroy the soul. He meant that even though his disciples might be persecuted unto death, from his Father's standpoint they would not be destroyed as beings, for they would merely be sleeping, and would be awakened in the resurrection.

However, with those whom God destroys it is different. These are destroyed because they are wilful sinners, hence they go into the "second death," being destroyed forever from among the people. (Acts 3:23; Rev. 21:8) For these, the destruction of their body means the eternal blotting out of their life, their soul.

Seeing God

Job said, "Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:26) Please harmonize this statement with the biblical assertion that no man can see God and live.

JOB was referring to discernment rather than literally seeing God. In another statement concerning God he said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:8-10

After being further tested Job did find God, and testified, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore, I abhor myself, and repent in dust and ashes." (ch. 42:5, 6) Thus Job's prophecy that in his flesh he would see God was at least partially fulfilled at that time.

But there will be a larger fulfillment during the "times of restitution of all things," when the "knowledge of the Lord" will fill the earth as the waters cover the sea. (Acts 3:19-21; Isa. 11:9) Job spoke of his assurance that his Redeemer "liveth," and would stand in "the latter day" upon the earth. (Job 19:25) It was to this future time particularly that Job's prophecy that he would "see," or discern, God, applies. And this will be the

blessed experience of "all the families of the earth."

Blindness Removed

We are told in Isaiah 25:7 that the Lord "will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." What are the "covering" and the "veil" that are referred to in this text?

Both the "covering" and the "veil" are symbolic of the blinding influences of the great deceiver, Satan, which throughout the centuries have prevented mankind as a whole from knowing the real truth concerning the God of love. The prophecy is descriptive of what will be accomplished by Christ's kingdom, which it refers to symbolically as a "mountain." In this "mountain" sickness and death will be destroyed, and tears wiped away.—vs.8

In addition to this the world will be enlightened concerning God, and it is this that is symbolized by the removing of the "veil" that is spread over all the nations. Satan, the one responsible for this "veil," will be bound. (Rev. 20:2) The "knowledge of the Lord" will fill the earth "as the waters cover the sea." (Isa. 11:9) The Lord will "turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3:9) "The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40:5

Start of the Thirtieth Year

OCTOBER 1961 marks the beginning of the thirtieth year of The Dawn Magazine. Every day, every week, every month, every year, is important to those who are following in the Master's footsteps, and particularly so if upon the basis of faith they are able to recognize the overruling providences of the Lord in their experiences as they endeavor to serve him and his people.

The thirtieth year of The Dawn's publication is, therefore, important to us; for with this passing of another milestone we are again reminded of the keeping power of our God in the lives of his consecrated people. When the first issue of The Dawn Magazine was published in October of 1932 we were convinced that it was something that the Lord wanted done at that time, but we were unable to peer into the future and know that there were so many years of service ahead of us. We then took a step which we believed to be in response to the will of God, and have simply continued to follow on from day to day and year to year as the Lord has indicated the way before us.

From the beginning of publication of The Dawn the great desire of its publishers has been to continue the reiteration from month to month of the great fundamental doctrines of present truth, and to encourage the brethren to faithfulness in following in the footsteps of the Master. The vast majority of the brethren have appreciated this, but a few have wished that we would publish articles on other than what they refer to as "the milk of the Word."

Our observation through the years has been that often what is thought of as the "deep truths" of the Bible are merely fanciful speculations on points of alleged truth for which there is no definite "thus saith the Lord." In this connection we have

often been urged to publish articles forecasting the details of just what was to take place in the world and in the nominal church. We would be very happy to do this if we really knew these details in advance, but we do not know them and we think it better not to attempt to be wise above that which is written.

The Fundamentals

THE great fundamentals of the truth can be briefly and simply stated. The ransom sacrifice of Jesus Christ is at the very center of these, and the restitution of all things which is to result during the thousand years of his reign is closely associated with the ransom. To know the divine penalty for sin is also essential in order to understand the truth of the divine plan.

It is fundamentally important to know the time, manner, and purpose of both the first and second visits of Christ. Are we able to explain the relationship of the second presence of Christ to his first presence? Do we know the manner of Christ's second presence, and are we convinced that he is now present? It is just as important for us now to recognize the Lord's presence as it was for the early disciples to discern his first presence.

Then there are the covenants, the call of the church, and the great fact of our share in the "better sacrifices" of the Gospel Age, and thus in the sin-offering. It is the understanding of these basic truths that makes the divine plan itself so crystal clear, and inspires us with the desire to tell the whole world the glad tidings of the kingdom.

To us these great fundamentals of the divine plan are similar to the principal features of a beautiful painting which can be clearly seen and unmistakably identified. But in a painting there are various details which, especially when viewed from a distance, are less clear. So it is with many interesting yet nonessential features of the truth. These we should hold with appreciation, but not dogmatically. Nor should we condemn those whose understanding of them may be slightly different from ours.

Fellowship and Eldership

TO US the Scriptures clearly teach that we should consider

as brethren in Christ all those who have accepted Jesus Christ as their Redeemer and who have dedicated themselves to do the Heavenly Father's will. But among these there are many who, according to the Scriptures, are not qualified to be teachers in the church.

The Epistle to the Hebrews is addressed to those described as "holy brethren, partakers of the heavenly calling," yet Paul explained to them that they were not yet qualified to be teachers. On the other hand, they had need that someone teach them again the first principles of the truth.—Heb. 3:1; 5:12

Paul sets forth the qualification for elders ["bishops," meaning overseers] in I Timothy 3:1-7, and he stresses the fact that one who is a novice should not be called upon to teach. A novice is simply one who is inexperienced. One may be in the truth for many years, yet be in this category. The marginal translation is "one newly come to the faith." Paul explains that such a one might become proud if called upon to be a teacher. Doubtless this occurs more times than we realize.

In his letter to Titus, Paul explains that a qualified bishop, teacher, or overseer, in addition to living a godly life, is one who holds fast the faithful Word "as he hath been taught," and is able, "by sound doctrine both to exhort and to convince the gainsayers." Paul explains further that "there are many unruly and vain talkers and deceivers, specially they of the circumcision."—Titus 1:7-10

It is true that every consecrated follower of the Master is anointed by the Holy Spirit to be an ambassador for Christ to the full extent of opportunity and ability. It is important that all such "study," or Greek, "be diligent," in order to show themselves approved by God, "rightly dividing the Word of truth." (II Tim. 2:15) However, the Lord has made it clear in his Word that not all the consecrated are authorized and qualified to be teachers in and of the church. As Paul explains, God gave some to be apostles, some to be pastors, some to be teachers, some to be evangelists, but he did not provide that all the consecrated should occupy these positions in the church.—Eph. 4: 11, 12

We stress this point because, in the providence of the Lord, an important aspect of The Dawn's ministry is the sponsoring of traveling brethren whose services are offered to the ecclesias. We think it is well for the brethren to know that any brother sponsored by The Dawn for this service is, to the best of our knowledge, sound in the fundamental doctrines of present truth, and that his life is consistent with the purity of those doctrines.

Christ the Head

FROM its inception The Dawn has stressed the importance of each local ecclesia being the sole manager of its own affairs. Whatever assistance we have been able to give has been at the invitation of the local ecclesias. We believe that the ecclesias throughout the country, small and large, will testify that no attempt has ever been made to manage their affairs, or to dictate to them in any way.

The services of The Dawn are available to the brethren upon request, and the service is rendered freely and enthusiastically. The brethren generally realize this, which results in a mutual confidence that is blessed and refreshing. We are not always able to supply the services to the full extent requested, but we do the best we can, and we trust the brethren understand.

It is well, we believe, for all the brethren to be continually on the alert to maintain the headship of Christ in all of our affairs as new creatures. "One is your Master, even Christ; and all ye are brethren," Jesus said. How blessed it is to be brethren under Christ! (Matt. 23:8) Human headships in the church are not always thus designated. In the past, essentially the same thing has been called "the channel." Let us remember that the Word of God is the only exclusive channel of divine truth. It is the privilege of all the brethren to assist one another as they have opportunity, but let us continue to do this in the spirit of true Christian love and liberty, recognizing that Jesus alone is our Master.

The Lord's Leadings

THREE decades ago we had little conception of how the services of The Dawn would expand through the years. Indeed, we

felt then that there would not be many more years of service this side of the veil. But we were mistaken, and since, as with all the brethren our covenant of sacrifice was unto death, it has been a joy to continue on from year to year doing with our might whatever the Lord put into our hands to do.

The Scriptures clearly teach that the followers of the Master, to the best of their ability, are to be the light of the world. (Matt. 5:14-16) We know, therefore, that the Lord is pleased for his people to use whatever opportunities for proclaiming the truth that may be indicated by his providences, so we have watched his leadings in order to discern as nearly as possible just what he would have us do. It was not a case of sitting down at a conference table and planning a thirty-year service program.

In seeking the Lord's leadings in what services to promote, we have leaned heavily on the suggestions and recommendations of the brethren in the field—not just one or two of them, but a general expression of viewpoint. We believe thoroughly that the Lord expresses his will through his consecrated people, and when we have found that a vast majority of the brethren have been in favor of certain undertakings, we have never hesitated to proceed, and invariably the Lord has blessed these efforts.

To start with, we felt that "The Divine Plan of the Ages" was a basic need in the promotion of the truth, and we still do. The second issue of *The Dawn* was a magazine edition of the entire First Volume. We printed thousands of extra copies, which the brethren used faithfully. Later, of course, the First Volume, and indeed, all the volumes, were republished in book form, and have been maintained in stock ever since.

Resulting from the desires of the brethren generally, the "Daily Heavenly Manna" book was republished, and then "Hymns of Dawn." These were publications badly needed by the brethren everywhere, and it was a joy to co-operate in furnishing them. *Tabernacle Shadows* was also republished.

In the late 1930's the brethren in Great Britain began using what they called "kingdom cards" for house to house distribution. Reports from there indicated that the mail response to these cards was much more encouraging than when tracts were dis-

tributed. It was decided to introduce the use of kingdom cards to the brethren in this country, and the results here were similarly encouraging. However, many of the brethren still prefer the tracts, so we have continued through the years to furnish both free tracts and kingdom cards.

The use of "consolation cards," or folders, for mailing to the relatives of the deceased was also suggested by quite a number of the brethren. We adopted this suggestion, and the Lord has richly blessed those who have been participating in this aspect of the work.

Generally speaking, we have found witnessing efforts more effective when spearheaded by the shorter presentations of the truth in the kingdom cards, tracts, and booklets. These are read more quickly, and are available on such a wide variety of subjects that an inquirer can learn the answers to his particular questions in a short time. He is then prepared to go on to study other aspects of the truth, and in greater detail, as presented in "Studies in the Scriptures."

The Radio

IN THE year 1940 a number of the brethren began to urge the use of the radio for promulgating the truth, having in mind that some of the brethren associated with The Dawn had had previous experience in witnessing by radio. About a year before The Dawn began to be published, a limited use was made of the radio, but funds were not then available to continue the effort, and we were reluctant to enter this field of activity again, feeling that it was beyond the financial ability of the Lord's people. However, after much persuasion, it was decided to record a few fifteen-minute truth discussions and make them available to any of the brethren who might wish to arrange for their broadcast over a local radio station.

Imagine our surprise when within a few months these programs were being broadcast over more than fifty stations, and the number later increased to seventy-five or more, stations. Here was a work which the Lord was blessing, and it would not

have been started had it not been for the strong urgings of the brethren in the field.

Then, as many will remember, there came the suggestion, also from the brethren in the field, that the radio programs be placed on a national network of stations. This also seemed impossible to us, but it was accomplished, and network broadcasting has been maintained for twelve years. At one time there were more than 300 stations carrying the "Frank and Ernest" discussions—a number of the outlets being in foreign countries, and in the German, French, Spanish, and Italian languages. The Spanish-language programs are still being broadcast.

Television

WITH television coming into general use, the radio audiences dwindled and there was a great decrease in mail response to our radio programs. But the use of the television seemed out of the question. First, there was the cost of producing the programs, and in addition to this, the very high cost for the use of television stations—in most instances at least three times that of radio.

Some of the brethren in Chicago were more courageous than we, and they made a start. But our attitude was largely one of watchful waiting. In due course it began to be apparent that television stations would use half-hour truth films as a public service, and without charge, if we could furnish them. This possibility changed our whole outlook on television witnessing, and we began to make half-hour films.

We now have twenty-six half-hour programs on film. These have already been used on more than fifty television stations, many of them in our large cities, and without charge. Production work is now going forward on twenty-six more half-hour films. In the television report presented at the General Convention, and published elsewhere in this issue of *The Dawn*, there are further details of the manner in which the Lord is now blessing this phase of the service. We rejoice that he had made it possible, although we were inclined to hold back at the start.

These films, although produced for use on television are also suitable for showing in halls, and even in private homes. Our experience thus far in this field is that many more of the public will come to see a film than will attend a public lecture. This is especially true when the film is in color. Mention has been made of this before, and the brethren are beginning to request the use of our color films for this purpose. As we go to press, arrangements have been completed for more than thirty showings, a number of these by the larger classes.

It is not out of place to suggest here that the brethren everywhere give consideration to this method of witnessing to the truth. Through arrangements with the classes, and by other means, we hope to be able to make the color films available almost anywhere they may be requested. Projection machines, and brethren to operate them, can also be furnished. For additional information concerning this phase of the work, simply write to The Dawn, East Rutherford, New Jersey.

The Future?

NATURALLY, as we enter the thirtieth year of publication and service, we would like to be able to see ahead and know what the Lord has in store for us, and for our brethren everywhere. But it is better that the Lord does not permit us to see more than "one step at a time." His way is always best, and we know that he is ever ready and able to encourage and strengthen his people in their every time of need. Having this confidence we can, together with our brethren everywhere, go forward rejoicingly in his service.

While we do not know what the future providences of the Lord may be, as we wait on him from day to day we will continue to promote the truth in every way we can. Surely it is a priceless privilege to stand shoulder to shoulder with our brethren in the defense and promotion of present truth, the Gospel of the kingdom. All the brethren engaged in the service at The Dawn rejoice in this privilege, and we all seek an interest in the prayers of our brethren the world over. Together may we continue on in the service of the Lord, the truth, and of one another, as long as he wishes us to on this side of the veil, that we may be counted worthy to serve on the other side forever.

LETTERS OF APPRECIATION

Comforted

"Dear Sirs: You have no idea how helpful your little booklet 'Hope' has been to me. I have read it over and over since my beloved wife passed on. Please send me the booklet, 'God and Reason' as soon as you can, and may the good Lord bless you."—Florida

Searching

"Dear 'Frank and Ernest': I just happened to tune in your program Sunday morning. You seem to have made a thorough study of the Bible. I go to the Catholic Church, but sometimes wonder if all their teachings are biblical. Is there any place in the Bible which refutes their claim that unless you accept the Catholic Church you are lost? I will surely appreciate any help you can give me."—Illinois

Fear Removed

"Dear Sirs: A friend brought me a copy of The Dawn Magazine. You will never know the happiness its message brought to me as I am supposed to have only four months to live, having had surgery three times for cancer. Your teachings give new faith and courage, and remove the fear of death. I am so happy to have found writers who believe in a God of love rather than revenge. Kindly accept the enclosed for a year's subscription. I thank you, and may God bless all of you for your contribution to humanity."—Michigan

Clear and Interesting

"Dear Friends: We ordered some of your books some time ago, and have been getting The Dawn Magazine for over a year. It has made things more clear and interesting as we study the Bible. Do you have a name for your group?"—Missouri

Youth Appreciates

"May I have a copy of the Creation book. I saw your television show and thought it was very interesting. The book sounds like a very interesting one, so I am getting it. I am nine years old, and in the fourth grade in school."—Kansas

Understands God Better

"Dear Sirs: I would really appreciate your free copy of 'God and Reason' and 'The Future of Israel and the World.' God has been so much clearer to me since I have been your faithful TV listener every Sunday and have been reading and studying your literature. You are doing a wonderful work for God, and my prayer is that you may be abundantly blessed."—Pennsylvania

Thankful

"Dear 'Frank and Ernest': I want to thank you for the booklets you have sent me. They have really opened my eyes. With all my heart I thank you for your faithfulness in teaching the Word of God."—Pennsylvania

Progressing

"Kind Folk: I thank you for your booklets and letter. I have read them over and over again, and have marked special parts. I am so thankful that I heard the radio program, 'Frank and Ernest.' I am a member of the local Church of Christ but have investigated nearly every other church. I was reared as a Catholic. Unknown to my parents I took a course in the Bible. The taste I have had of your teachings, based upon Scripture, seems to be entirely true, especially the ransom, and who it includes. I will send an order for The Dawn Magazine, and other books, soon, but I wanted to thank you for those already received."—Ohio

Impressed

"Gentlemen: I was very much impressed with what I heard on your broadcast this morning. People like myself need to hear more of such truth. I would appreciate very much your sending me a copy of 'God and Reason.' God bless you in pursuit of your worthy cause."—Virginia

Helped

"I saw your recent television discussion on 'The Truth About Hell,' and would like very much to have the booklet offered. The program was very enjoyable, and most enlightening in an area of difficult understanding even for students of the Bible. Thank you."—Texas

Wants Teachings Corrected

"Dear Sirs: We heard your television program Sunday and enjoyed it so much that we want the printed

copy which you offered. Your discussion was excellent. There should be more programs like yours to correct the old teachings we have had."—Washington

Faith Strengthened

"Dear Sirs: I enjoy, and am taught many good things each Sunday morning as I watch your television program 'The Bible Answers.' For me your interpretations of the old Bible stories and prophecies are reasonable and inspiring. They very much strengthen my faith in God's promises. May he bless your program, and give it a long life."—Texas

Helpful

"Dear Brethren: Christian greetings in our Saviour's name! Please find enclosed renewal for The Dawn Magazine for another year—also subscriptions for three sisters whose addresses I am enclosing. We greatly appreciate the monthly visits of The Dawn. It is proving very helpful to us in our study of the Scriptures. Much Christian love."—West Australia

Another Interested Friend

Dear Brethren: Greetings in His dear name! Again I have pleasure in telling you that we have another friend interested in the Word of God. I feel, as always, that The Dawn Magazine is one of the most helpful for the study of the Bible, and enclose subscription on behalf of our friend. Once again I must say that I have received many blessings through reading your magazine. Thank you for your kindness."—England

Pilgrim Journey Ends

Just prior to the General Convention, Brother Adolf Obenland finished his earthly course, passing away in Miami, Florida. He was buried in Columbus, Ohio, where he formerly resided, on Saturday, August 5. In addition to his faithful service to the ecclesias in Columbus, Cleveland, and Miami, Brother Obenland spent considerable time in the pilgrim work, and was known and loved throughout the entire country. He is survived by Sister Obenland, his daughter Alma and son Carl, to whom we express deep sympathy.

ISRAEL FULFILLING PROPHECY

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc.—9:30 A. M.

Sunday, October 15

What is the prophetic meaning of the outstanding events taking place in the ancient Holy Land of the Bible? Tune in "Frank and Ernest" and hear them discuss this subject and send for a free copy of the booklet, "The Future of Israel and the World." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

NOVEMBER TOPIC: On Sunday, November 19, "Frank and Ernest" will discuss the topic, "Are the Dead Alive?" This topic will have a special appeal to many and should be widely advertised. Special circulars will be provided for this purpose. These circulars are free, and you are invited to request as many as you can use. Get your order in early. Let us continue to proclaim the good news of the divine plan while the opportunity is still open.

ANOTHER AD IN GRIT

An advertisement offering free copies of the booklet, "Life After Death," appears in the October 1

issue of the magazine, **Grit**. We pray that the Lord may bless this further effort to make known the glad tidings.

SPEAKERS' APPOINTMENTS

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, Pilgrim Department, East Rutherford, New Jersey. A visit will be arranged when possible.

SAMUEL BAKER	LUDLOW P. LOOMIS	G. P. OSTRANDER
Buffalo, N. Y.	New Haven, Conn. Oct. 22	Fallon, Nev. Oct. 1
Sept. 30-Oct. 1		Chico, Calif. 2
W. A. BAKER	J. Y. MAC AULAY	Albany, Ore. 4
Detroit, Mich. Oct. 1	Somersworth, N. H. Oct. 1	Lebanon, Ore. 5
So. Bend, Ind. 2	Dover, N. H. Oct. 1	Salem, Ore. 6-8
Gary, Ind. 3, 4	Westford, Mass. 2	Portland, Ore. 9, 10
Chicago, Ill. 8	No. Brookfield, Mass. 3	The Dalles, Ore. 11
Clinton, Iowa 9	Agawam, Mass. 4	Curtis, Wash. 13
Lincoln, Neb. 11	Waterbury, Conn. 5	Onalaska, Wash. 15
Grand Island, Neb. 12	New Haven, Conn. 6	Tacoma, Wash. 16
Denver, Colo. 15	Wallingford, Conn. 8	Bremerton, Wash. 17, 18
Laramie, Wyo. 16	Bridgeport, Conn. 8	Seattle, Wash. 19, 20
Ogden, Utah 17	Allentown, Pa. 13	Victoria, B. C. Can. 22, 23
Boise, Idaho 18	York, Pa. 15	Duncan, B. C. Can. 24
	Lancaster, Pa. 15	Nanaimo, B. C. Can. 25
F. A. BRIGHT	Ebensburg, Pa. 16	Langley, B. C. Can. 26
Baltimore, Md. Oct. 15	West Newton, Pa. 17	N. Westminster, B. C. 27
Philadelphia, Pa. 15	Monessen, Pa. 18, 19	Vancouver, B. C. 29, 30
	Connellsville, Pa. 20	Bellingham, Wash. 31
O. D. DEIFER	Pittsburgh, Pa. 22	Lynden, Wash. 31
New London, Conn. 15	Steubenville, Ohio 23	
	Columbus, Ohio 24	STEPHEN ROSKIEWICZ
THOMAS HICKS	Gary, Ind. 25, 26	Milwaukee, Wis. Oct. 17
Allentown, Pa. Oct. 22	Milwaukee, Wis. 29	Wausau, Wis. 18
	Wausau, Wis. 31	Minneapolis, Minn.
ARTHUR H. KRUMPOLT	EVERETT MURRAY	Oct. 19, Nov. 9
Buffalo, N. Y.	Chicago, Ill. Oct. 4	Winnipeg, Man. Can. 22
Sept. 30-Oct. 1	Milwaukee, Wis. 5	Canora, Sask., Can.
Hartford, Conn. 22	Minneapolis, Minn. 7, 8	Oct. 24, 25
R. J. KRUPA	Appleton, Wis. 9	Lintlaw, Sask., Can. 26
Agawam, Mass. Oct. 1	Plover, Wis. 10	Nora, Sask., Can. 26
Reading, Pa. 8	Batavia, Ill. 11	Chelan, Sask., Can. 27
New London, Conn. 15	Gary, Ind. 12	Prince Albert, Sask. 29
		Middle Lake, Sask. 30
		Saskatoon, Sask., Can. 31

CHARLES A. SMITH		C. R. WEIDA		W. N. WOODWORTH	
Catawissa, Pa.	Oct. 22	Buffalo, N. Y.		Buffalo, N. Y.	
			Sept. 30-Oct. 1		Sept. 30-Oct. 1
C. A. SUNDBOM		New London, Conn.	15	Reading, Pa.	8
Batavia, Ill.	Oct. 20.			Detroit, Mich.	13
Chicago, Ill.	22	G. M. WILSON		Grand Rapids, Mich.	15
Muncie, Ind.	23	Piqua, Ohio	Oct. 1	Sayville, L. I.	22
		Muncie, Ind.	2	Pottstown, Pa.	29
F. S. WASSMANN		Indianapolis, Ind.	4		
Paterson, N. J.	Oct. 22	Orlando, Fla.	15, 29		

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

GEORGE BALKO		JOSEPH FENCHAK		G. R. POLLOCK	
Connellsville, Pa.	Oct. 8	Connellsville, Pa.	Oct. 1	Fullerton, Calif.	Oct. 22
MIKE BALKO		IRVING C. FOSS		LEO B. POST	
Monessen, Pa.	Oct. 1	Riverside, Calif.	Oct. 15	Milwaukee, Wis.	Oct. 8
		Ontario, Calif.	15	RAYMOND RAWSON	
JOHN BARACOS		G. HOMER HAMLIN		Piqua, Ohio	Oct. 1
Duquesne, Pa.	Oct. 1	Fresno, Calif.	Oct. 8	GILBERT L. RICE	
Washington, Pa.	15	LEONARD JEZUIT		San Bernardino, Calif.	1
WALTER Blicharz		LaSalle, Ill.	Oct. 1	GEORGE P. RIPPER	
Chatham, Ont. Can.	15	EDWARD G. LORENZ		Whittier, Calif.	Oct. 1
J. BURTON BROWN		Ventura, Calif.	Oct. 8	B. E. ROSE	
Whittier, Calif.	Oct. 15	D. J. MOREHOUSE		Adrian, Mich.	Oct. 15
DAVID A. BRUCE		Minneapolis, Minn.	Oct. 8	THOMAS T. RYDE	
Whittier, Calif.	Oct. 8	KENNETH M. NAIL		Tehachapi, Calif.	Oct. 15
CHARLES M. CHUPA		Stockton, Calif.	Oct. 7	W. STROMBERG	
London, Ont. Can.	Oct. 8	Sacramento, Calif.	8	Gary, Ind.	Oct. 15
FRED J. DARROW		HARRY PASSIOS		HOWARD K. YOUNG	
Whittier, Calif.	Oct. 22	East Liverpool, Ohio	Oct. 8	Steubenville, Ohio	Oct. 8
				Monessen, Pa.	22

CONVENTIONS

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

BUFFALO, N. Y., Sept. 30-Oct. 1—Buffalo Lodge Temple, 212 Cazenovia Street. Mr. T. L. Thomas, 55 Philadelphia Street, Buffalo 7.

DENVER, COLO., Sept. 30-Oct. 1—Farmers' Union Building Auditorium, 1575 Sherman. Mr. Jack Taylor, 1265 Stuart Street, Denver 4.

AGAWAM, MASS., Oct. 1—The Benjamin Phelps School, Corner Main and School Streets, Agawam. Mrs. Alex. Gonczewski, 145 North Grand Street, West Suffield, Connecticut.

PIQUA, OHIO, Oct. 1—The YWCA Building, 418 North Wayne Street. Mrs. Eva Peddemors, 222 Walker Street, Piqua.

MINNEAPOLIS, MINN., Oct. 7, 8—Columbia Heights Field House, Columbia Heights. Mrs. C. R. Newham, 678 40th Avenue, N. E. Minneapolis 21.

***ST. LOUIS, MO., Oct. 7, 8**—Northside YMCA Building, 3100 North Grand Boulevard. Mr. F. R. Heitland, 4995 Parker Avenue, St. Louis 9.

COLUMBUS, OHIO, October 8—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave., Columbus 4.

READING, PA., October 8—Stauffer's Hall, Sixth and Franklin Streets. Mr. C. R. Weeber, 535 Court Street.

GRAND RAPIDS, MICH., Oct. 14, 15—The Pantlind Hotel, 187 Monroe, N. W. Mrs. B. W. Fuerst, 804 Canger, N. E. Grand Rapids 5.

SAN LUIS OBISPO, CALIF., Oct. 14, 15—Odd Fellows Hall, 520 Dana Street. Mrs.

Elmer Nord, 1555 Higuera Street, San Luis Obispo.

CLEVELAND, OHIO, October 15—YMCA Buiding, East 22nd Street and Prospect Avenue. Mrs. Ian Clipperley, 1539 Genessee Road, South Euclid, Cleveland 21, Ohio.

NEW LONDON, CONN., Oct. 15—Union Hall, 7 Union Street. Mrs. Joseph Panucci, 61 Ledyard Street, Groton, Connecticut.

TOLEDO, OHIO, October 22—YMCA Building, 1110 Jefferson Avenue. Mr. Roger Brandle, 4472 288th Street, Toledo 11.

MILWAUKEE, WIS., Oct. 28, 29—YWCA Building, 610 N. Jackson Street. Mrs. Violet Pazucha, 1955 N. 29th Street, Milwaukee 8.

NEW ALBANY, IND., Oct. 29—Amalgamated Building, 1614 E. Spring Street. Miss Nellie K. Goodbub, 620 Culbertson Avenue, New Albany.

ORLANDO, FLA., October 29—College Park Woman's Club, 714 Dartmouth. Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

POTTSTOWN, PA., Oct. 29—I. O. O. F. Building, 260 King Street. Mrs. Rhoda A. Miller, 231 N. Charlotte Street, Pottstown.

WACO, TEX., Nov. 11, 12—Mrs. J. B. Hillhouse, 3532 Frederick Avenue, Waco.

ONTARIO, CALIF., Nov. 19—Ontario Woman's Club, 738 N. Euclid Avenue. Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, California.

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- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:5

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