

a herald of Christ's presence

# THE DAWN

"THEN SHALL THE  
RIGHTEOUS SHINE  
FORTH AS THE SUN  
IN THE KINGDOM OF  
THEIR FATHER."

--Matthew 13:43

October 1965

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SEED OF PROMISE SERIES

## The Last Days' Gathering

### Article IV

"The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. . . . But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."—Deuteronomy 4:27, 29-31

THE Jewish people, and the unusual experiences through which they have passed during the lifetime of the present generation, constitute one of the greatest living testimonies to the divine inspiration of the Bible. The fact that these natural descendants of Abraham have through the centuries maintained a separateness from the Gentile world, not permitting themselves to become assimilated, but have maintained the purity of their race, and have held on to their religious concepts, is a testimony of God's keeping power over them.

The Israelites were recognized by God as a people following the death of Jacob, his twelve sons and their families forming the nucleus of the Jewish nation. While God was mindful of his people even in their Egyptian bondage, he did not begin to

deal with them particularly until the time of the Exodus. Then he appointed Moses to be their leader, deliverer, and lawgiver.

During the wilderness journey God was displeased with the rebellious attitude of this people, and announced that he proposed to destroy them and build a new nation, with Moses as its head. Moses interceded for the Israelites, relating to the Lord that if he destroyed this people his glory would fade in the eyes of the Egyptians and other heathen nations which knew of the miracles associated with the Exodus, and of those performed in the wilderness.—Num. 14:11-21

God loved Moses, and it does not seem unreasonable to conclude that his prayer for the preservation of the Israelites as a people was not only favorably heard under those immediate circumstances in the wilderness, but in principle has had a fulfilment throughout the many centuries since. Certainly God has been the preserver of his people, and when all the truth concerning his keeping power is known by the nations, it will be one of the contributing factors in filling the earth with his glory.—Num. 14:21

Moses' prophecy that the Israelites, who were soon to enter the land under the leadership of Joshua, would later be driven from it, has had more than one fulfilment. Prior to what the Jewish people themselves refer to as the Diaspora, the Dispersion, the longest period they were kept out of the Promised Land was during their seventy years captivity in Babylon. Under a decree issued by King Cyrus of Persia they were permitted to return to their land at the close of the seventy years, although they did not regain their national independence.

They were still a subject people when Jesus came and presented himself to them as their Messiah. In A. D. 70-73 Jerusalem was destroyed, and a world-wide scattering of the Israelites began, and not until the days of our generation have these people enjoyed any worthwhile rights in the land which God promised to their fathers as an everlasting possession. Now at least a part of the Promised Land officially belongs to the

Israelites, and they have regained their national status as a free nation among nations. We believe that this is in fulfilment of prophecy, and is a definite indication that we are living in the "latter days" mentioned by Moses in our text.

### **The Prophetic Testimony**

ONE of the promises which God made to Abraham was that he and his children should possess the land of Palestine. In Acts 7:4, 5 Stephen reminds us of this, and calls our attention to the fact that so far as Abraham personally was concerned he never did actually possess any of the land of promise. While Stephen did not carry this thought to its logical conclusion, it is obvious that if Abraham is ever to enter into the inheritance of the Land of Promise he will have to be raised from the dead. The Scriptures assure us that this will be done when, as one of the faithful "fathers" of Israel, he will be given life through Christ, and made one of the "princes in all the earth."—Ps. 45:16

The Scriptures also point out that when the due time would approach for Abraham to be raised from the dead, the Lord would restore to the Land of Promise his natural descendants then living, at least a generous representative group of them. We believe that this is the explanation of what has been occurring in Palestine during recent years.

One of the definite promises of God to restore the Israelites to the Promised Land is the one recorded in Jeremiah 16:14-18. Verses 14 and 15 read, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

The next two verses reveal that when the time should come for this restoration of the Israelites to the Land of Promise they would not be ready for it, and would not, at first, willingly and wholeheartedly co-operate. We quote: "Behold, I will send for

many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."

It is evident that the Israelites here referred to are not of the class described by Paul in the 11th chapter of Hebrews, those faithful ones who "obtained a good report through faith" and who will be brought forth to perfection of human nature in the "better resurrection." (Heb. 11:35, 39, 40) This faithful, elect class of natural Israel will come forth to be made "princes" in the messianic kingdom, while these others are assured merely a restoration to the land, and an opportunity, through belief and obedience, to attain everlasting human life.

The Lord explains, however, that even this could not be done until "first" he recompenses "their iniquity and their sin double," because, as he explains, "they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." (vs. 18) The "double" of punishment here referred to is, we believe, an important time measurement in the divine plan.

This "double" period of punishment upon the wayward Israelites is mentioned in two other places in the prophecies. In Zechariah 9:9-12, the Lord informs us just when this period would begin to count, indicating that it would be at the time of Jesus' death, identified by Zechariah as the time Jesus rode into Jerusalem on an ass offering himself to Israel as king. This was only a few days before the crucifixion. "Today," the Lord says, "do I declare that I will render double unto thee." This coincides with Jesus' declaration to Israel, made within a day or two of his crucifixion, when he said, "Behold, your house is left unto you desolate."—Matt. 23:38

The Prophet Isaiah takes his position at the time when this "double" period of punishment upon Israel is completed. He wrote, "Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [Hebrew, **appointed time**] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isa. 40:1, 2

The Hebrew expression, "appointed time," reveals clearly that this prophetic "double" is a time measurement, indicating that there would be a period of disfavor upon Israel as a people of the same duration as the time God dealt with and blessed them as a nation. This was 1,845 years, from the death of Jacob, when his twelve sons were recognized by God as the nucleus of the Jewish nation, to the death of Jesus. The "double" of this would bring us to A.D. 1878.

It was at this time that the Jewish people began to receive limited rights in Palestine through the Berlin Congress of Nations. Later the Zionist movement was born, under the direction of Theodor Herzl. Since then, and with an ever-increasing volume of interest, the minds of the Jewish people have been directed toward their Land of Promise. Now nearly two million Israelites are living in that land.

The Zionish movement, it seems to us, might well represent in part what the Lord refers to as the "fishers" he would send among his people to induce them to return to their land. But this method did not accomplish the Lord's full purpose, so, as Jeremiah's prophecy foretold, he used "hunters" to further accelerate the desirability of their return to the Promised Land. This might refer in part at least to the bitter persecutions upon the Jewish people by the Russians and the Hitler regime, which, while these persecutions resulted in the death of millions of Jews, caused large numbers of those who were not killed to turn their faces toward the homeland of Palestine, which, in the Lord's providence, simultaneously opened up to them.

### **"Fear, and Not Peace"**

THAT the Israelites would be restored to their land during troublous times is also shown in the 30th chapter of Jeremiah's

prophecy. Verse 3 reads, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

And then in verse 5 we read, "We have heard a voice of trembling, of fear, and not of peace." The marginal translation reads, "There is fear and not peace." The fulfilment of this prophecy begins at a time when the whole world is filled with fear, and the Jewish people do not escape this fear. Indeed, because of the hunters which are sent among them, they have actually had more cause for fear than the people of the world generally.

Verse 7 of this prophecy reads, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." That there is no day of trouble like the one in which the Israelites have been restored to their land identifies it as a part of that great "time of trouble" foretold by Daniel, which, as he prophesied, would be "such as never was since there was a nation." (Dan. 12:1) But Jacob is to be saved out of this trouble, we are told, "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them."—Jer. 30:8, 9

This carries the events forward into the messianic kingdom, when, as the antitypical David, Christ will reign over, or "possess," the natural descendants of Abraham who did not prove worthy to share the rulership of the kingdom. Yes, they will be the subjects of the great King, and how they will rejoice in the blessings of health and life which will flow to them as a result of the mercy and love of their God.

Continuing we quote verses 10 and 11: "Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from

the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." This is a remarkable prophecy, and like many others, cannot be fully understood without taking into consideration the resurrection of the dead.

In many instances the term "Jacob" is used in the prophecies to denote the people of Israel, but here both Jacob and his seed are mentioned, which is a strong implication that in this instance Jacob as a person is the one referred to. Many times in the Old Testament the captivity of Israel, as well as the captivity of other nations, refers to their being prisoners in death. In verse 3 the Lord says, "I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers." Here Israel and Judah are the people who are promised restoration to the land. But in verse 10, Israel and Jacob and their children are mentioned separately, and they are saved from "afar," which could be the land of death, while at the same time their "seed" are brought back from the land of their captivity. Then "Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."

Turning to Isaiah, chapter 29, we read, "Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—vss. 22-24

There seems little doubt that here the reference is to Jacob as an individual, raised from the dead in the "better resurrection" to be one of the "princes in all the earth." He will not then

grow old, as suggested by his face not waxing pale. While he will be in the midst of his children, his descendants, it will be those who in the past had "erred in spirit," and who will now, under the "princes" composing the earthly ruling phase of the kingdom, have an opportunity to "learn doctrine."

And so in the prophecy of Jeremiah 30:10, 11 quoted foregoing, the resurrected Jacob seems also to be the one referred to. If so, this would mean that by then all the Ancient Worthies will have been resurrected, and the earthly ruling phase of the kingdom functioning. And what a wonderful manifestation of God's favor this will be to the Jewish people who by then will have been restored to the Land of Promise!

### **Israel Saved**

VERSE 11: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." This prophecy was written by Jeremiah just prior to Israel's seventy years' captivity in Babylon. Indeed, he warns the Israelites of this calamity which was to come upon them. However, like the other prophets God sent to Israel, Jeremiah also foretold events pertaining to the outworking of events relating to the plan of God as a whole, and in the prophecy just quoted we have an example of this.

The Israelites were about to be uprooted from their land and taken captive to Babylon. From this captivity they were to return, but as a subject people, first to Medo-Persia, then to Greece, and then to Rome. The Roman armies were to drive them out of their land again, and scatter them throughout various countries of the earth, but the prophet assures them that they were not to be totally destroyed, even though he would make a full end of the nations which held them captives. The empires of Babylon, Medo-Persia, and Greece are already destroyed. The same is virtually true of the Roman Empire; but through all this destruction of empires and nations Israel as a

people has remained, although outnumbered and severely chastised again and again.

Finally, in "Jacob's trouble," it will look as though they are about to be completely destroyed, but the Lord will save them, and they will come under the protective care of the re-established house of David, with Jesus as their King. But they will receive a severe scourging ere they are brought to the point where they will look upon him whom they pierced, and say, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39) Through the Prophet Zechariah the Lord foretold: "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."—Zech. 14:2, 3

Verses 4 to 9 of this chapter present a beautiful symbolic picture of the Lord's kingdom. In symbol the mount of Olives is seen divided, half toward the north and half toward the south, with Jehovah's "feet" upon these two halves of the mountain. (vs. 4) Thus we have the two phases of the kingdom illustrated—the spiritual, made up of Christ and his church; and the earthly, composed of the Ancient Worthies, the faithful earthly seed of Abraham brought forth from death in the "better resurrection."

The "valley" produced by the dividing of the mountain will be one free from shadows, for the sun will stream through it from east to west. This speaks symbolically of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition, and death, and healing and restoring the willing and obedient of humanity who will flee to this symbolic valley of blessing.

Carrying the picture further, Zechariah says, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not

day, nor night: but it shall come to pass, that at evening time it shall be light." (vss. 6, 7) This is the thousand-year day of Christ's kingdom. While the light of truth will then be shining brightly, it will require the entire period to scatter all the mists of darkness. One reason for this is that the people of each generation, awakened from the sleep of death, will return holding all their previous superstitions, and afflicted with many tendencies toward sin. But when the work of enlightening all generations is completed, and all mankind restored to perfection, it will be light—fully and gloriously light.

The Prophet Zechariah assures us that during that "day" "living waters" shall flow out from the symbolic Jerusalem. This is the "river of water of life" which the Revelator saw flowing "from the throne of God and of the Lamb." (Rev. 22:1, 2, 17) John saw trees on both sides of this symbolic river, bearing an abundant supply of life-giving fruit, and the "leaves of the tree were for the healing of the nations."

Then will go forth that glorious invitation from the "Spirit and the bride," who will say, "Come." Joining with them in extending this invitation will be all those who hear and respond. Then, thank God, "whosoever will" shall have the opportunity of partaking of the water of life freely. This "water of life" emanates from the "throne," the kingdom, symbolized in the Old Testament also by a "mountain." And we are told that "all nations . . . and many people" will then say, "Come ye, and let us go up to the mountain of the Lord."—Isa. 2:2, 3

Zechariah further wrote, "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name One." (ch. 14:9) This great King, Jehovah, will be represented by the spiritual and earthly phases of the messianic kingdom, and all mankind will have to humbly bow the knee to the authority of this kingdom, and worship the Lord in keeping with its laws and instructions in order to receive the promised blessings which will then be flowing to all the families of the earth.

To use another prominent biblical symbol of the kingdom, it will be the "throne of David," elevated from its typical to its antitypical status, with the people of Israel under its protective care. Into this government, or kingdom, not only Israel, but the people of all nations will enter; and by partaking of the "water of life" flowing from the throne, will be healed and enabled to enjoy everlasting life.

Then will be fulfilled the prophecy which states that "the inhabitants of one city shall go to another, saying, Let us go speedily [margin, or **continually**] to pray before the Lord, . . . to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:21-23

The people of Israel, regathered to their land, will be the first to receive the blessings of the new kingdom. The rest of the world will take note of the manner in which the people of Israel are being blessed, and will decide that they, too, will fall in line with the new government and with its marvelous "princes" so that they also may receive the Lord's blessings. What a happy throng it will be!

In verse 13 of this 8th chapter the Lord declares, "As ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." Yes, "all Israel shall be saved," and when they are saved, it will mean that they are observing the Lord's laws of righteousness and justice, and no longer will be an evil example to the nations, but an example for good. In order that "saved" Israel might be a blessing instead of a curse, verses 16, 17 declare, "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord."

A people thus observing the righteous ways of God would of necessity be a blessing to all who came into contact with them, or who observed and followed their example. And rich will be the blessings accruing to all who follow this example of righteousness, for they also will thus be contributing to the general "increase" of Christ's kingdom of blessing. Indeed, all will be saying, by word and by example, "We will walk in his paths."—Isa. 2:2-4

### **Ezekiel 36:16-38**

IN THIS chapter the Lord revealed one of his reasons for restoring the Israelites to their land and to his favor. He told Ezekiel that when they were in their own land they defiled it, and that when they were scattered among the Gentiles they profaned his holy name by their unrighteous ways, because they claimed to be the people of the Lord. In an explanation reminding us of Moses' plea to the Lord concerning the glory of his name, the Lord said:

"I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their [margin, or, **your**] eyes. For I will take you from the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye

shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”—vss. 21-28

“Not for your sakes do I this, saith the Lord, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.” (vs. 32) This is not the manner in which the Apostle Paul wrote concerning those of Israel who in their hearts obtained “a good report through faith.” (Heb. 11) No, these are the nominal house of Israel to whom the Lord shows mercy, and through whom, by restoring them to their land and giving them hearts of flesh by the process of restitution, he magnifies his name in the eyes of all his people.

### **Ezekiel, Chapter 37**

IN THIS chapter the nominal house of Israel is likened to a valley of dry bones. Their restoration to God’s favor and again becoming his people is symbolized by these bones coming together, flesh and skin coming upon them, and their being given life through the Spirit of God. This restoration is likened to a restoration of the dead, although it is not a prophecy of the resurrection per se. The resurrection of the dead is implied in the full restoration of Israel, for the chapter emphasizes the bringing together of those involved many centuries ago in the division of the nation between “Judah” and “Israel.”

In this chapter we are reminded again that the Israelites here referred to as being restored are not the faithful of the nation, but the unfaithful. The faithful are restored to life in the “better resurrection.” Verse 23 reads, “Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.”

It is interesting and reassuring to note the many times, as in this text, that the Lord promises to “save” Israel. No wonder Paul wrote that “all Israel shall be saved.” (Rom. 11:26) Their being saved from their defilements is shown to be the reason

that they will then be the people of God—"So shall they be my people, and I will be their God." Because God loves them for his name's sake and for their fathers' sake, he speaks of them as his people even before they are purified and restored to perfection. But only when his law is written in their hearts and they are filled with his Spirit will they have entered into the fulness of being his people.

"Moreover," the Lord continues, "I will make a covenant of peace with them [they will be reconciled to God]; it shall be an everlasting covenant with them [compare Jer. 31:31-34]: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." (vss. 26, 27) And God's symbolic tabernacle will also eventually be with the people of all nations.—Rev. 21:3

In verse 24 the Lord tells us that his servant David shall be king over the restored Israelites. We know that David, personally, will be one of the "princes in all the earth," but the reference here seems to be to the antitypical David, who is Jesus. The angel announced to Mary that Jesus would sit upon the throne of David. (Luke 1:32) Isaiah foretold that he would sit "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."—Isa. 9:7

And when the kingdom is thus established, and the people of Israel being blessed under its righteous laws, the "heathen [Gentiles] shall know that I the Lord do sanctify Israel, when my sanctuary [God's holy spiritual temple] shall be in the midst of them for evermore." (vs. 28) Surely this great display of mercy, love, and power on behalf of the masses of Israel will do much to exalt the name of Jehovah in the eyes of the Gentile world.

And by the same token, those who are then so richly blessed by the Lord will receive the favorable attention of the world

in general. This will be an incentive to the people of all nations to "go up to the mountain of the Lord," that they might likewise be blessed. The Lord said, "At that time will I bring you again, even at the same time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. 3:20

### **Ezekiel, Chapters 38 and 39**

CHAPTER 38 of Ezekiel prophesies the mounting of an attack against the people of Israel who have been brought back to the land of Palestine, who, when this takes place, will be dwelling in the land in a measure of peace and security. The leader of the aggression is described as Gog, from the land of Magog. At the crucial moment in this attack the Lord fights for his people. These would seem to be essentially the same events as those described in Zechariah 14:1-3.

In this prophecy we are informed that as a result of the Lord's protection of Israel he will "magnify himself," and will "be known in the eyes of many nations." (38:23) The Lord adds, "They shall know that I am the Lord." We are not informed just what measures the Lord will use to defeat the enemies of Israel, except that symbolically it is said to be with "an overflowing rain, and great hailstones, fire, and brimstone." (vs. 22) These things could be symbolic or literal—it is not important for us to know.

However, since this occurs about the time for the full manifestation of kingdom powers in the earth, it might also well be that the "princes in all the earth," the "elect" fleshly seed of Abraham who will constitute the visible ruling phase of the kingdom, will receive their "better resurrection at about this time. Should this be so, and those perfect men, under divine guidance, take charge of Israel's affairs, certainly the Lord's name would be magnified, and the people would know of a certainty that he is God.

And these same miraculous events will also open the eyes of

God's regathered people in Palestine. This is mentioned in verse 7 of chapter 39, which reads, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [Gentiles] shall know that I am the Lord, the Holy One in Israel."

Here, again, we are reminded that the Israel the Lord speaks of in these prophecies is not those who will constitute the ruling earthly phase of the "holy nation" of promise, but nominal Israel which continues to pollute the Lord's name until he fights for and delivers them in Jacob's trouble. Thus, again, the great love of God for these people for their fathers' sake is emphasized. From this we can comprehend more clearly the depth of meaning in Paul's statement that God has counted them all in unbelief that he might have mercy upon all. (Rom. 11:32) Truly, "Who hath known the mind of the Lord? or who hath been his counselor?"—Rom. 11:34

Verse 22 reads, "So the house of Israel shall know that I am the Lord their God from that day and forward." Surely the elect fleshly "seed" of Abraham knew that Jehovah was their God. Abraham, Isaac, and Jacob knew this, as did Moses and all the prophets. The seven thousand in Elijah's day who refused to bow the knee to Baal knew that Jehovah was their God. So did the similarly faithful ones in each and every generation of that period in the divine plan when God was preparing those who were to be of the earthly ruling phase of the messianic kingdom.

But all those who were merely nominal Israelites throughout all that time, and since, did not really know God. Not until he demonstrates his love for them and his power to deliver them out of "Jacob's trouble" will they truly know him, and then, of course, only if they obey the laws of the messianic kingdom then in force throughout the earth.

Verse 25 reads, "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name."

Apparently Paul was very well acquainted with these prophecies in which we are so frequently reminded that the restoration of Israel is a demonstration of God's mercy.—Rom. 11:32, 33

The final verse of the prophecy reads, "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." (vs. 29) In the sermon which Peter preached on the coming "times of restitution of all things" which would follow the second coming of Christ, he said that "times of refreshing shall come from the presence of the Lord." (Acts 3:19-23) In the Greek text this reads, "Out from the face of the Lord." How refreshing will be the experiences of Israel when the Lord no longer hides his face from them, because, having been cleansed from their defiling unbelief, and filled with his Spirit, they fully become his people, and he becomes their God.

### **Ezekiel 20:33-38**

HERE we have another remarkable prophecy pertaining to the restoration of Israel to the Land of Promise. "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, . . . and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond [margin, or, **delivering**] of the covenant."—vss. 33-37

When David and his successors were kings in Israel, they sat upon the throne of the Lord. (I Chron. 29:23) Through these kings God ruled over the nation. But that typical kingdom ceased with the overthrow of their last king, Zedekiah. It was to be no more until "he come whose right it is." (Ezek. 21:27) So when the Lord foretold that a time would come when he would rule over his people with a stretched out arm, to gather them out of the countries wherein they had been scattered, the

reference is to the time of Christ's second presence, when, as the One "whose right it is," took unto himself his great power to reign.

And one of the first things to be accomplished is the restoration of the people of Israel to their Land of Promise, there eventually to be happy subjects of the messianic kingdom. To begin with, they are in an attitude of mind and heart similar to their fathers in the wilderness, and it is necessary for the Lord to plead with them, and to cause them to pass under the "rod" of his discipline. This discipline will be necessary before they are brought to the condition wherein the "covenant"—evidently the New Covenant—can be entered into by them. (Jer. 31:31-34) The rebels will be purged out, the Lord declares. (Ezek. 20:38) This is an evident reference to sinners who will be "destroyed from among the people."—Acts 3:23

Verse 40 sums up the matter very beautifully. We quote, "For in mine holy mountain, in the mountain of the height of Israel, . . . there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits [margin, or **chief**] of your oblations, with all your holy things."

God's holy mountain is the messianic kingdom. It is in this mountain that the Lord will make a feast of fat things for all people. It is in this mountain that he will swallow up death in victory, and wipe tears from off all faces. (Isa. 25:6-9) It is this mountain that will be established in "the top of the mountains." (Micah 4:1-4) It is this mountain which, as it continues to increase in its control over the nations, will eventually "fill the whole earth."—Dan. 2:35

And, as the Lord declares in this prophecy, it is in this mountain, as subjects of the kingdom of their Messiah, that "all the house of Israel, all of them in the land," will serve the Lord. "There will I accept them," saith the Lord, and there will he require their offerings, the evidences of their obedience and devotion to him. "I will accept you with your sweet savor

[margin, Heb. **savor of rest**], when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.”—vs. 41

In verse 44 we read, “And ye shall know that I am the Lord, when I have wrought with you for my name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.” How wonderfully indeed the Lord’s mercy will be displayed toward Israel and toward the whole world. Let us rejoice in the prospect of God’s rich blessings of life soon to be showered upon them!

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19

# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Sundays,	11:00 a.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

## ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

## CALIFORNIA

Bakersfield	KLYD-TV	Channel 17
Sundays,	1:00 p.m.	
Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:30 a.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	(Time to be announced.)	
San Jose	KNTV-TV	Channel 11
Sundays,	7:30 a.m.	

## CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	

## FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	12:00 noon	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	9:00 a.m.	

## ILLINOIS

Moline	WQAD-TV	
Sundays,	(Time to be announced.)	

## IOWA

Ottumwa	KTVO-TV	
	(Time to be announced.)	

## KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

## MAINE

Portland	WCSH-TV	Channel 6
Sundays,	10:00 a.m.	

## MASSACHUSETTS

Springfield	WHYN-TV	Channel 40
Sundays,	8:30 a.m.	

## MICHIGAN

Saginaw	WNEM-TV	Channel 5
Wednesdays,	5:45 a.m.	

## MINNESOTA

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

## MISSISSIPPI

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

## MONTANA

Billings	KULR-TV	
Sundays,	10:30 a.m.	

## NEBRASKA

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

## NEW MEXICO

Carlsbad	KAVE-TV	Channel 6
(Time and	day to be	announced.)
Farmington	CATV-TV	
Sundays,	(Time to be	announced.)
Roswell	KSWs-TV	Channel 8
Sundays,	9:15 a.m.	

## NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	2:30 p.m.	
Binghamton	WNBF-TV	Channel 12
Sundays,	8:00 a.m.	

## OHIO

Cambridge	WHIZ-TV	Channel 80
Sundays,	9:30 a.m.	
Columbus	WBNS-TV	Channel 10
Saturdays,	(Time to be	announced.)
Coshocton	WHIZ-TV	Channel 71
Sundays,	9:30 a.m.	
Dayton	WKEF-TV	
Tuesdays,	(Time to be	announced.)
Zanesville	WHIZ-TV	Channel 18
Sundays,	9:30 a.m.	

## TV BROADCAST

<b>OKLAHOMA</b>							
Tulsa	KVOO-TV	Channel	2	San Antonio	KWEX-TV		
Sundays, 8:30 a.m.				Sundays, 11:30 a.m.			
<b>PENNSYLVANIA</b>				Temple	KCEN-TV	Channel	6
Pittsburgh	WTAE-TV	Channel	4	Sundays, 11:00 a.m.			
Alternate Sundays, 9:30 a.m.				<b>UTAH</b>			
<b>SOUTH CAROLINA</b>				Salt Lake City	KUTV	Channel	2
Charleston	WCSC-TV	Channel	5	Sundays, 10:00 a.m.			
Sundays, 12:00 p.m.				<b>VIRGINIA</b>			
<b>SOUTH DAKOTA</b>				Norfolk	WHRO-TV	Channel	15
Sioux Falls	KSOO-TV			Tuesdays, 8:00 p.m.			
Sundays, (Time and channel to be announced.)				<b>WEST VIRGINIA</b>			
<b>TEXAS</b>				Fairmont	WDTV		
Amarillo	KVII-TV	Channel		Sundays, (Time to be announced.)			
Sundays, (Time to be announced.)				Huntington	WHTN-TV	Channel	13
Big Spring	KWAB-TV	Channel	4	Sundays, 8:00 a.m.			
Sundays, 10:30 a.m.				Parkersburg	WTAP-TV	Channel	15
El Paso	KTSM-TV	Channel	9	Sundays, 10:30 a.m.			
Sundays, 10:00 a.m.				<b>WISCONSIN</b>			
Fort Worth	KTVT-TV	Channel	11	Green Bay	WFRV-TV	Channel	5
Sundays, 10:30 p.m.				Sundays, 9:45 a.m.			
Monahans	KVKM-TV	Channel	9	<b>CANADA</b>			
(Time and day to be announced.)				Dawson Creek, B. C.	CJDC-TV		
Odessa	KOSA-TV	Channel	7	Wednesdays, (Time to be announced.)			
Sundays, 10:00 a.m.				Verdun, Que.	Cable TV Limited		
				Sundays, (Time to be announced.)			

## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### DOMINICAN REPUBLIC

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

### PARAGUAY

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

### PERU

Lima Radio America 7:00 p.m.

### URUGUAY

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

### ARIZONA

Phoenix KIFN 860  
Saturdays, 1:45 p.m.

### CALIFORNIA

Los Angeles KWKW 1300 8:30 a.m.  
San Diego XERB 1090 10:00 p.m.

### FLORIDA

Miami WMIE 7:15 p.m.

### TEXAS

Corpus Christi KCCT 1150 10:30 a.m.  
San Antonio KUBO 1310 7:45 a.m.

# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

Decatur WMSL 1400 10:05 a.m.  
Haleyville WJBB 1230 12:00 p.m.

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:30 a.m.  
Napa KVON 1440 12:05 p.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 9:45 a.m.  
Tulare-Visalia KCOK 1270 10:35 a.m.

#### COLORADO

Fort Collins KZIX 600 10:05 a.m.  
Pueblo KDZA 1230 10:05 a.m.

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Palatka WSUZ 800 11:05 a.m.  
Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
LoSalle WLPO 1220 9:45 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Indianapolis WIBC 1070 10:30 a.m.  
Muncie WLBC 1340 8:45 a.m.  
South Bend WJVA 1580 11:35 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

Bowling Green WLBJ 1410 10:05 a.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 12:00 noon

#### MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.  
New Bedford WBSM 1420 1:45 p.m.  
Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit CKLW 800 6:00 p.m.  
Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.  
Minneapolis KQRS 1440 12:30 p.m.

#### MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.  
Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Joplin WMBH 1450 6:05 p.m.  
Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:35 a.m.  
St. Louis KWK 1380 8:00 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

#### NEBRASKA

Grand Island KRGJ 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 9:30 a.m.

#### NEW MEXICO

Siiver City KSIL 1340 10:05 a.m.

## BROADCAST SCHEDULE

<b>NEW YORK</b>				Sherman-Dennison	KRRV	910	11:45	a.m.	
Albany	WEEE	1300	9:00	a.m.	Wichita Falls	KWFT	620	10:15	a.m.
Kingston	WBAB	1550	9:45	a.m.	<b>UTAH</b>				
<b>New York</b>	WJAZ	970	9:30	a.m.	Brigham City	KBUH	9:05	a.m.	
<b>NORTH CAROLINA</b>				Logan	KLGN	9:05	a.m.		
Beaufort	WBMA	1400	9:00	a.m.	Salt Lake City	KSOP	1370	9:30	a.m.
Belmont-Charlotte					<b>VIRGINIA</b>				
	WCGC	1270	12:30	p.m.	Richmond	WLEE	1480	10:10	a.m.
Elizabeth City	WGAI	560	11:05	p.m.	<b>WASHINGTON</b>				
Leaksville	WLOE	1490	12:05	p.m.	Bellingham	KPUG	1170	11:15	a.m.
<b>OHIO</b>				Centralia-Chehalis	KELA	1470	10:35	a.m.	
Akron-Canton	WHLO	640	7:45	a.m.	Olympia	KGY	1240	10:35	a.m.
Cincinnati	WNOP	740	9:00	a.m.	Seattle	KAYO	1150	9:45	a.m.
Columbus	WBNS	1460	10:05	a.m.	Tacoma	KMO	1360	9:45	a.m.
Piqua	WPTW	1570	11:30	a.m.	<b>WEST VIRGINIA</b>				
Zanesville	WHIZ	1240	11:45	a.m.	Wheeling	WWVA	1170	9:30	a.m.
<b>OREGON</b>				<b>WISCONSIN</b>					
Astoria	KAST	1280	10:35	a.m.	Fond du Lac	KFIZ	1450	11:05	a.m.
Lebanon	KGAL	920	9:00	a.m.	Janesville	WCLO	1230	11:05	a.m.
Portland	KLIQ	1290	9:30	a.m.	Milwaukee	WEMP	1250	8:45	a.m.
The Dalles	KODL	1440	9:15	a.m.	<b>WYOMING</b>				
<b>PENNSYLVANIA</b>				<b>Cheyenne</b>	KVWO	1370	10:05	a.m.	
Allentown	WHOL	1600	10:45	a.m.	Laramie	KLME	1490	9:05	a.m.
Connellsville	WCVI	1340	12:05	p.m.	<b>CANADA</b>				
Pittsburgh	WWVA	1170	9:30	a.m.	Calgary, Alta.	CKXL	1140	9:00	p.m.
Pottstown	WPAZ	1370	8:30	a.m.	Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Scranton	WSCR	1320	10:00	a.m.	Dauphin, Man.	CKDM	730	10:30	a.m.
Wilkes-Barre	WBRE	1340	9:00	a.m.	Oshawa	CKLB	1350	9:45	a.m.
<b>PUERTO RICO</b>				Prince Albert, Sask.	CKBI	900	10:30	a.m.	
Aguadilla (Fri.)	WGRF	8:00	p.m.	Vancouver	CKLG	730	9:00	a.m.	
<b>SOUTH DAKOTA</b>				Winnipeg	CKY	580	7:15	p.m.	
Yankton	KYNT	1450	11:05	a.m.	<b>ENGLAND</b>				
<b>TENNESSEE</b>				Isle of Man	188m. MANX	Fridays, 9:00 p.m.			
Clinton	WYSH	1380	7:00	a.m.	<b>NIGERIA</b>				
<b>TEXAS</b>				Enugu	ENBC	10:15	a.m.		
Lubbock	KDAV	580	9:45	a.m.					
Pampa	KPDN	1340	12:00	p.m.					
San Antonio	KBOP	1380	7:15	a.m.					

### RADIO TOPICS FOR OCTOBER

3—"This Melting Earth"  
 10—"The Church of the Living God"  
 17—"The Bible Versus Evolution"

24—"The Lord's Witnesses"  
 31—"The Faith of Our Fathers"

**LESSON FOR OCTOBER 3**

# Joseph

**MEMORY VERSE:** "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Genesis 50:20

**GENESIS 37:3, 4; 39:20-22; 45:3-8**

JOSEPH, a son of Jacob, was a faithful servant of God, and the account of his being sold into slavery by his brethren, his exaltation to power in the Egyptian government, and the manner in which the Lord used him to preserve the seed of Abraham, is one of the most stirring narratives of the Old Testament.

One of the New Testament references to Joseph is found in Hebrews 11:20-22. Here Paul includes him among the heroes of faith who he said proved worthy of a "better resurrection." (vs. 35) This would indicate that Joseph will be among the Ancient Worthies who, in the visible phase of Christ's kingdom, will be made "princes in all the earth."—Ps. 45:16

Joseph was born when his father was old, and his father loved him more than he did his other sons. He probably saw in Joseph certain godlike traits of

character not possessed to the same degree by the others.

Joseph had two dreams which he related to his brethren. They interpreted these two dreams as meaning that Joseph believed he would one day rule over them, and that they would bow down to him. (Gen. 37:5-11) This made them even more envious of him, so much so that eventually, in order to thwart what they supposed to be his ambitions, they decided to kill him, but afterward sold him into slavery instead.

To cover up their treachery, Joseph's brethren took his coat of many colors, or "pieces" (margin, Gen. 37:3), which his father had given him, smeared it with the blood of a young goat, and presented it to their father, Jacob. He interpreted this "evidence" as they wanted him to, and believed that Joseph had been slain by wild beasts. He was brokenhearted, and said, "I

will go down into the grave unto my son mourning.”—vss. 31-35

Here the Hebrew word translated “grave” is **sheol**, which is translated “hell” thirty-one times in the Old Testament. From Jacob’s use of it we learn that he believed that Joseph, whom he supposed to be dead, was in the Bible hell, and that he expected also to go to this hell when he died. The Bible hell is the state of death, not a place of torture.

As a slave in Egypt, Joseph’s integrity in the face of temptation resulted in his imprisonment. But the Lord showed him favor, and the prison keeper had confidence in him, and exalted him, even as a prisoner, to a high position of trust. Because God was with Joseph, he was able to interpret the dreams of two important prisoners, and this information was sent to the ruling Pharaoh.

Joseph was sent for, and his interpretation of Pharaoh’s dreams was that there were to be seven years of plenty in the land, followed by seven years of famine. He recommended to the king that he appoint what we would today call a food administrator. Pharaoh agreed, and appointed Joseph to this new, high post in the government.—Gen. 41: 2

When the famine years arrived Canaan was hard hit, and Jacob, learning that there was food for sale in Egypt, sent his sons—with the exception of Benjamin—to purchase a supply. Arriving in Egypt, these were brought before Joseph. He recognized them, but they did not recognize him. He supplied them with food, and insisted that the next time they came they must bring Benjamin.

Benjamin did go with them the next time, and finally Joseph made himself known unto his brethren. Naturally they feared what he might now do to punish them, but he reassured them that the whole experience was of the Lord, who had sent him before them into Egypt to preserve life, as stated in our memory text.

One of the important lessons for us in this account is the fact that God is able to preserve his people. And he is now again demonstrating his keeping power over them in the Promised Land.

### QUESTIONS

Who was Joseph, and what is one of the New Testament references to him?

Explain the meaning of Jacob’s remark when he supposed Joseph had been slain.

What is one of the important lessons for us in the account of Joseph and his brethren?

## Jethro

**MEMORY VERSE:** "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."— Proverbs 13:20

### EXODUS 18:5, 10, 11, 13-22

THE Bible first introduces us to Jethro under the name "Reuel." (Exod. 2:18) He was a priest, or prince of Midian. (vs. 16, margin) There is nothing in the record to indicate what his religious convictions may have been, although, through contact with Moses, and later with the people of Israel, he seems to have become very much impressed with Jehovah, the God of Israel.

When Moses fled from Pharaoh and from Egypt, he went to Midian. He was introduced to Reuel, or Jethro, by his seven daughters, whom he had aided in connection with the drawing of water for themselves and their father's flocks. Jethro invited him to remain in the home with the family, which he did. He married Zipporah, one of Jethro's daughters, and was a part of the family during the forty years which intervened between the time Moses fled from Pharaoh, until he returned to Egypt to

demand the release of the Hebrew people from their slavery.

We next learn of Jethro after the Exodus. He went into the wilderness where the Israelites were encamped, taking Moses' wife and their two sons to him. Apparently these had remained in Midian during the time Moses was in Egypt bringing about the deliverance of the Israelites.

Moses told Jethro "all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them." (vs. 8) "And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians."—vs. 9

Jethro was greatly impressed by what the God of Moses had accomplished, and said, "Blessed be the Lord. . . . Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above

them." (vss. 10, 11) It seems logical to suppose that during those forty years which Moses spent in the household of Jethro he must have told his father-in-law much about the God of Abraham, Isaac, and Jacob, and the wonderful promises he had made to them.

But perhaps, in view of the fact that Moses had to abandon his people to their taskmasters in Egypt, Jethro was not at that time favorably impressed. But now it was different. There was unmistakable evidence that Israel's God was powerful, and that he had remembered and delivered his people, and he rejoiced.

Jethro did not return to Midian immediately. The next day he observed Moses' way of dealing with the problems of the people; that he was undertaking to do this unassisted. The result was that from morning until night this great leader of God's people was busy hearing and adjusting their complaints. This was not only a great strain on Moses, but it was also difficult for the people. We can imagine that many of them had to stand in line for hours waiting to be heard.

So Jethro suggested to Moses that he appoint helpers in this

huge task, that he select trustworthy, unselfish men, and appoint them to be rulers over thousands, and hundreds, and fifties, and tens. These were to hear the problems of the people, and judge among them in all cases for which they deemed themselves qualified. The larger issues, at their discretion, could be referred to Moses. Moses readily accepted this suggestion. He was not power hungry, but willing that others should share his authority.

Jethro counseled Moses to instruct the men he selected in the law of God so that they might be qualified to teach and judge the people in keeping with the Lord's will. This was good counsel, for it meant that the people would thus be learning more and more about their God and his divine law by which they were being governed.

#### QUESTIONS:

Who was Jethro?

How did Moses get acquainted with him?

How much did Jethro know about Israel's God?

Outline the counsel Jethro gave to Moses.



## Bezaleel

**MEMORY VERSE:** "Not slothful in business; fervent in spirit; servethe Lord."—Romans 12:11

**EXODUS 35:30-36:3a; 38:22, 23**

AMONG humans there is a great variety of talents. In many instances these talents lie dormant, due, perhaps, to the lack of opportunity for developing them, and in other instances to the lack of incentive. If one has a talent for music he cannot excel in music without proper instruction and training. One who has a talent along mechanical lines must develop that talent through training and study if he is to be a successful mechanic. In an indirect sense all special talents are a gift of God, because through Adam the human race is God's creation.

We have unique situation in the case of Bezaleel, of our lesson. He was one of the Hebrew slaves in Egypt, and it seems doubtful if he had ever had an opportunity to train as a workman in gold and in silver, and in brass. Nor would he be

trained in the cutting and setting of stones, and the carving of timber, "to work in all manner of workmanship."—Exod. 31:1-5

It is reasonable to conclude, however, that Bezaleel did possess a natural talent for this kind of work. But a natural talent for the task of building the tabernacle and producing its furnishings was not enough, so the Lord, through the power of his Spirit, imparted to this servant and his co-workers the required skills without the necessity of months and years of apprenticeship.

The Holy Spirit of God is his unlimited power, a power that he exercises to accomplish all his purposes. In Genesis 1:2 we read that "the Spirit of God moved upon the face of the waters." This was in connection with the creative task of preparing the earth for the habitation of man. In this instance we could proper-

ly speak of the Spirit of God as being a creative power.

All of God's works are beyond our ability to understand, hence are miraculous. Solomon wrote, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."—Eccles. 11:5

In the beginning of the age many miracles were performed by Jesus, and later by his apostles. But since then the faithful followers of the Master have had to walk, to a greater degree, by faith. The Spirit of the Lord has been working in them in a different way than it did in Bezaleel, and those who co-operated with him in the building of the typical tabernacle.

Jesus explained to Nicodemus that in order for him to enter into the kingdom of heaven he would have to be born again, or "born . . . of the Spirit." (John 3:1-16) Birth of the Spirit must be preceded by the begetting of the Spirit, and this is accomplished through the written word of God. This means that the promises of the Lord pertaining to "glory and honor and immortality" enter our hearts and

minds and beget within us a new hope of life.—Rom. 2:7

This new hope of life, or new mind, continues to be nourished by the promises of God, promises which were recorded in the Bible through the power of the Holy Spirit. Thus a new life is begun, and it grows until, in the resurrection, the Spirit of God lifts it up out of death, gives it a new, divine body, and exalts it to joint-heirship with Christ, to live and reign with him in his messianic kingdom.

While we are not to expect that the Lord will perform miracles today in order to enable his people to serve him along special lines, it is nevertheless true that those who with fervency of spirit, as suggested by our memory verse, put their minds and hearts to the task of serving the Lord will find that they are able to accomplish things more efficiently than they may have thought possible.

#### QUESTIONS:

Did God perform a miracle to enable Bezaleel to accomplish the work assigned to him?

What is the Spirit of God, and what are some of the ways it operates?

What does the Spirit of God accomplish for his people during the Gospel Age?

## Caleb

**MEMORY VERSE:** "I can do all things through Christ which strengtheneth me."—Philippians 4:13

**NUMBERS 13:30-32**

**JOSHUA 14:6-12**

CALEB was a ruler in the tribe of Judah, and was noted for his faith in God's promises. (Num. 13:6) He was selected by Moses as one of the twelve representatives of the Israelites who were commissioned to enter Canaan as spies. This was by the instruction of the Lord. Surprisingly enough, ten of the spies brought back the report that it would be impossible for the Israelites to conquer the Canaanites, and they advised against trying. But two of them—Caleb and Joshua—reported differently. They wholly followed the Lord, and put their trust completely in him. As Paul wrote in our memory text many hundreds of years later, they knew that with the Lord's help they could accomplish anything which it was his will for them to accomplish.

The people of Israel became excited upon hearing the majority report of the spies, but "Caleb stilled the people before Moses,

and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."—Num. 13:30-33

The Israelites were in a difficult position. They had followed Moses into the wilderness with the expectation that they would soon be dwelling in Canaan, the Promised Land. But now a majority of their representatives reported that it would be impossible to enter Canaan and conquer its inhabitants. What would

they do? The difficulty was their lack of faith in their God, who had appointed Moses to be their leader and deliverer.

Through the leadership of Moses, the Israelites had already witnessed a number of outstanding miracles. They should have known that their God could help them conquer the Canaanites, but their faith failed them. They rebelled against Moses, and came close to stoning Joshua and Caleb to death because they had reported that with the Lord's help Canaan could be occupied. The Lord then said to Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." —Num. 14:11, 12

Moses talked with the Lord about this, and asked his forgiveness of the Israelites. The Lord answered Moses, saying, "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swear unto their fathers,

neither shall any of them that provoked me see it."—vss. 22, 23

But the Lord promised Caleb that he would receive an inheritance in Canaan. About five years after the Israelites entered the land under the leadership of Joshua, Caleb reminded him of the promise which the Lord had made to him forty-five years earlier, when he was forty years old. Moses' promise to Caleb was, "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord thy God."—Joshua 14:9

Joshua complied with this promise to Caleb, but of course it still remained for him to conquer the Canaanites who dwelt in his portion of the land. But, as he told Joshua, he was still strong and healthy, and ready for the undertaking. The Lord had wonderfully blessed him because of his faithfulness.

#### QUESTIONS:

Who was Caleb, and for what is he noted in the Scriptures?

What was the result upon Israel of accepting the majority report of the spies?

Did Caleb receive the special reward for his faithfulness which the Lord had promised him?

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## Samson

**MEMORY VERSE:** "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—  
Proverbs 16:32

**JUDGES 13:2-5, 24; 16:4, 15-21**

SAMSON was raised up by the Lord to serve Israel during the period of the judges. These judges served the people in times of great need, especially when they were being oppressed by their enemies. Samson's judgeship lasted for twenty years, and it was during a time when the Philistines dominated the land.—Judges 15:20; 16:31

Samson's birth was by a special dispensation of God, for his mother had been barren. An angel informed Samson's mother that his head should not be shaved. His long hair was a token that he was a Nazarite.

Samson was endowed with great physical strength. Because of his experience with Delilah, many suppose that his long hair was the source of his strength. Actually, however, it was merely the symbol of his strength, in that it was a token of the fact

that he had been set apart for the service of God, and that God gave his servant strength. When Samson compromised himself with Delilah, and she had his hair cut off, his great strength was gone. Concerning Samson's viewpoint of his loss of strength, the record states, "He wist not that the Lord was departed from him."—Judges 16:20

Samson is one of those who are distinctly spoken of in the Bible as endowed by the supernatural power of the Holy Spirit. When bound with strong cords by the Philistines, we read, "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed [margin, Heb. **were melted**] from off his hands." (Judges 15:14) We read concerning Samson's ability to destroy a lion, "The Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had

nothing in his hand.”—ch. 14:6

As noted, it was when Samson went contrary to his vow of faithfulness to the Lord, and his hair was cut, that the Lord's Spirit and favor departed from him, and he was helpless in the hands of the Philistines. They put out his eyes, and he was made to perform hard labor in a prison at Gaza.—ch. 16:21-24

The record does not indicate how long Samson was held in prison, but during his imprisonment his hair “grew again.” (vs. 22) The time came when the Philistines made a feast unto their god, Dagon, and they said, “Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.”—vss. 23-25

Samson's indignation was aroused, and he asked the boy who was holding him by the hand to permit him to feel the great pillars which were supporting the temple so that he might “lean upon them.” (vs. 26) Then he prayed earnestly to the Lord to remember and strengthen him. It is obvious that the Lord heard his prayer, for this now physically blinded judge in Israel was given the strength, and he was

able to topple the pillars, and the temple came crashing down, killing all the people in it and on its roof, and Samson with them.

In Hebrews 11:32 Samson is mentioned as one of those who proved worthy of a “better resurrection.” He had his faults, as did David and others, but it seems evident that at the end the Lord stood by him and rewarded his faith in answering his petition for strength to destroy the enemies of the Israelites.

Our memory verse contains a timely lesson for all the Lord's people. We need not be concerned over how well we might be able to rule others. The Christian's main concern should be how well he rules himself. If we discipline ourselves faithfully we will not need to be disciplined by the Lord, for it will show our ability to exercise power where it is really important that we should.

#### QUESTIONS:

Who was Samson, and what was his position in Israel?

What was the secret of his strength?

What were the circumstances under which the Lord again strengthened Samson?

## "Thou Shalt Remember"

**"Thou shalt remember all the way which the Lord thy God led thee."— Deuteronomy 8:2**

THE Book of Deuteronomy consists mainly of three addresses given by Moses, when he was in extreme old age, to the people who had been born in the wilderness and who had not heard the original promulgation of the Law. Deuteronomy 29:1 says, "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." Moab is on the very borders of the Promised Land.

Deuteronomy 8:1-3, reads, "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee

these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

These are words full of significance, for Moses was telling them of the providences of God in their lives; the way he led them, the way he fed them, and the way he taught them, and the way that he would bring them home to final victory if only they would wholly trust him.

Moses continued, (verses 7-10), "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without

scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." This was a wonderful promise but the next verse gives a word of warning, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day."

An earlier chapter (Deut. 7:6-8) gives the reason why the Lord gave such promises and such warnings to the people of Israel, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers."

The words, "thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself" are similar to the words

used by Peter in I Peter 2:9, 10, of another people holy unto the Lord. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [margin, or, **purchased**] people; that ye should show forth the praises [margin, or, **virtues**] of him who hath called you out of darkness into his marvelous light."

Peter here directs our minds to the lessons we may learn from the Lord's dealings with Israel, and we may gain much by heeding the warnings given to them, and gather much sweetness from the promises of help and guidance. All through the Book of Deuteronomy we find such lessons impressing us with the necessity to remember the things we have learned from our Father's Word, and the way his hand has led us.

Deuteronomy 6:4-6 reads, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." This was taught to all Jewish boys at a very early age in obedience to the instruction given in the following verses (7-9). That this passage of Scripture was firmly fixed in our Lord's mind

is shown in Mark 12:29-32, when he answered the scribe who asked which is the first commandment.

We have learned and rejoice in this fundamental truth from our Father's Word as Paul writes in I Corinthians 8:6, "To us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." The next verse adds, "Howbeit there is not in every man that knowledge," for Paul knew how prone the Corinthian brethren were to fall back into idolatry. We, too, need to keep God, and God alone, enthroned in our hearts; for lack of singleness of affection in this respect is comparable to idolatry.—Col. 3:5

God had promised to cast out the people of the land before the Israelites, and the reason for this is given in Deuteronomy 9:4 and 12:29-31. Leviticus, 18th chapter, also gives a list of the evils which the people of the land had committed, and verse 27 reads, "All these abominations have the men of the land done, which were before you, and the land is defiled."

God saw fit to drive these people out from Canaan and utterly destroy them, and he re-

minded them of the reason in Deuteronomy 9:5: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob."

"Not for thy righteousness," applied to those people of old, and Paul says much the same thing in Romans 3:9 and 10. Truly we have no standing before God by merit of our own righteousness; we are made right only by faith in our Lord Jesus Christ. As Romans 5:8 says, "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us," and Romans 6:11, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

### **Cleave unto Him"**

Instruction is given in Deuteronomy, 13th chapter, concerning the danger of following false teaching. Verses 1-4 read, "If there arise among you a prophet, or a dreamer of dreams, who giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after

## The Dawn and Its Ministry

WITH this issue The Dawn begins its thirty-fourth year of publication, and our objectives are the same now as they were at the beginning. Briefly stated, those objectives are to publish the glorious Gospel of Christ as widely and as effectively as possible, and to contribute what we can toward building up our brethren in the most holy faith. It has been the policy of The Dawn to conduct this ministry in co-operation with our brethren in Christ, and through all the years we have been greatly encouraged by the extent to which we have enjoyed the confidence and wholehearted support of the brethren, both in America and in other parts of the world.

This co-operation has been on a freewill basis. The Dawn has never sought to manage the affairs of local ecclesias, and never will. Our endeavor is to supply literature and services only upon request. Upon this basis the work has experienced steady growth throughout the years. The Dawn does not claim to be an exclusive channel of truth, nor in any way to be a head over the brethren. It is a service arrangement through which the brethren, by pooling their resources and efforts, are able to carry on a general ministry of present truth.

All of the Lord's consecrated people are commissioned to publish the truth to the full extent possible, and by all the means at their disposal. This authorization comes through the anointing of the Holy Spirit. Jesus received this anointing, and the Scriptures speak of the anointing which we have received of him. In a synagogue in Nazareth, Jesus read a prophecy con-

cerning the anointing of the Holy Spirit, and applied it to himself. That prophecy reads, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."—Isa. 61:1, 2; Luke 4:18, 19

Verse two of this prophecy closes with the statement, "and the day of vengeance of our God; to comfort all that mourn." Jesus did not quote this part of the prophecy. "The day of vengeance" is a reference to God's vengeance upon Satan's world at this end of the age, so Jesus did not include it in the message which he was anointed to declare. As body members of Christ we can apply this entire anointing message to ourselves, and know that we are authorized to proclaim the entire Gospel which it outlines, including "the day of vengeance."

During the many years The Dawn has been co-operating with the brethren in publishing the truth, this prophetic outline of what is involved in the Spirit's anointing has had a very important bearing on the manner in which we have endeavored to proclaim the Gospel, and also on the tone of the message. It is a message of "good tidings unto the meek." The meek are the teachable; those who are ready and willing to accept the message, and who act upon it. We are not to force the truth upon those who do not wish to hear, nor are we to become impatient with those who reject the message.

It is not given to us to know in advance just who may be ready for the truth, so we are to sow beside all waters, knowing that the Lord, in his own way and time will direct the seeds of truth to those whom he desires to call. That "God giveth the increase" is an important fact to keep in mind in connection with all our efforts. (I Cor. 3:7) It is important because otherwise we might become discouraged with our efforts.

Through the years our chief concern has been to proclaim

the Gospel of the kingdom as best we could, and in all the ways which the Lord opened up for us. We have not been attempting to accomplish "great and wonderful works." We are still in the day of small things, and we do not expect that situation to change until, in the kingdom, the knowledge of the Lord fills the whole earth, and when "all nations shall flow" into the kingdom, and many people shall say, "Come ye, and let us go up to the mountain of the Lord . . ."—Isa. 2:2, 3

### **The Brokenhearted**

Our commission is "to bind up the brokenhearted." The difficulties involved in walking "through the valley of the shadow of death" are many, and some are truly humbled by them. (Ps. 23:4) Their hearts are broken and made ready for a message of comfort which only the truth can give. We are not commissioned to break people's hearts, but to bind up those whose hearts are already broken. Here, also, there is the necessity of presenting the truth with love and with understanding. We have to enter into the feelings of those to whom we minister if we hope to be a blessing to them.

We are to proclaim "liberty to the captives, and the opening of the prison to them that are bound." The reference here evidently is to those who are held captive to sin and death, under the domination of the great taskmaster, Satan. The true Gospel message gives assurance that Satan himself is to be bound, and that all mankind is to be delivered from satanic slavery. "The opening of the prison to them that are bound" seems to refer to those who are held prisoners in death, and the opening of this prison implies the resurrection of the dead.

The great burden of our message then is that through Christ mankind is to be released from the bondage of sin and death, and that those who are asleep in death are to be awakened from that sleep to share in the blessings of Christ's kingdom. Paul stated the point clearly when he wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22)

What a sweet and blessed message this is! It is the message of restitution which Peter said God had spoken by the mouth of all his holy prophets since the world began. This message is surely important to God else he would not have caused all his prophets to write about it.

### **The Acceptable Year**

We are also "to proclaim the acceptable year of the Lord." This is a reference to that feature of the Lord's plan which is accomplished during the Gospel Age, that age during which the Lord's people are invited to present their bodies a "living sacrifice," with the assurance that this sacrifice is acceptable to God. (Rom. 12:1) In essence this message is that those who now follow in the footsteps of Jesus, suffering and dying with him, will have the privilege of living and reigning with him in the kingdom. This is still a very important part of our message. While there is every evidence that the final preparatory work for the kingdom is going grandly on, there are still some who are responding to the invitation to take up their cross and follow the Master. Let us, then, continue to proclaim this feature of the truth, and endeavor to do all we can to encourage those who respond and give their hearts to the Lord.

### **The Day of Vengeance**

While this is not the place to discuss the proofs in detail, there is every evidence that we are now living in what the prophecies describe as the day of the Lord's vengeance against all the evil institutions of the earth; that day during which, in the Lord's own way, they are being destroyed preparatory to the full establishment of the messianic kingdom. This being true, our message should include a presentation of the prophecies pertaining to this important day in which we are living, and an explanation to those who will hear of the meaning of the chaotic world events now afflicting the distraught and fear-filled people.

But let us not misunderstand what is involved in proclaiming

the day of vengeance of our God. It does not mean that we are to pronounce vengeance. The Lord's vengeance is already upon the world, and the people are suffering under it. "All the tribes of the earth" are beginning to mourn because of it. They do not discern as yet that the trouble is upon them because the Lord has returned and is setting up his kingdom in preparation for their blessing. But it is our privilege to proclaim to all who will listen that this is the real meaning of world chaos, and that the blessings of peace and health and life in Christ's kingdom are near.

Jesus foretold that this would be a time when the hearts of the people would be filled with fear. (Luke 21:26) The Prophet Isaiah points out our responsibility in this situation. He wrote, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful [margin, Heb. **hasty**] heart, Be strong, fear not: behold, your God will come with vengeance [this is the day of vengeance], even God with a recompense; he will come and save you."—Isa. 35:3, 4

Thus we are reminded again that the purpose of God's vengeance upon the world is the destruction of evil institutions that the people might be saved, and we know that the promised salvation will reach the people through the agencies of Christ's kingdom. All the sinful and selfish institutions of the earth, civil and religious, are to be destroyed ere the kingdom of Christ is fully established. Not one of them is suitable to represent Christ's kingdom. Those who hear the message of truth and accept it are to be urged to separate themselves from these institutions, especially the ecclesiastical systems prophetically styled "Babylon."—Rev. 18:2-4

However, while we should call attention to God's judgments, we are not ourselves commissioned to attack these systems. Our commission simply is to comfort and strengthen those within them who have a hearing ear for the truth. And how great is our privilege in this connection! It calls for the presentation and clarification of all the precious doctrines of the truth, especially

people will flow into it and be blessed. In this we rejoice, and in our rejoicing we will continue to tell these blessed tidings to as many as we can reach, far and near.

Meanwhile, in this day of the Lord's preparation, it is interesting to note various developments. Properly we keep watching to see what is taking place in the Holy Land. We know that Babylon must eventually completely fall, and it is interesting and enlightening to note what is taking place in this area. We are interested in science and invention, for these have to do with "the time of the end" in which we live. But to identify daily happenings in any of these fields with specific and detailed prophecies is not possible—at least so it seems to us. We are simply rejoicing that we are living in this most amazing time of human experience.

### **To Continue**

As we enter another year of publication, it is with the desire to continue along the same general lines as during the past thirty-three years. We will endeavor, by the Lord's grace, to make the best use possible of present opportunities and methods of proclaiming the glad tidings, and will be on the alert to grasp any new opportunities which may present themselves. Having in mind the special spiritual needs of the brethren, we will endeavor to be as helpful as possible in this area, through *The Dawn*, the pilgrim service, and the tape-recorded lecture service.

Through the years we have held that the brethren whom we sponsor as speakers must be sound in the fundamental doctrines of present truth, and this will continue to be our viewpoint. We realize that in this time of waiting the minds of many brethren are active in seeking to understand more clearly just where we are on the stream of time. We think this is proper, and that all the Lord's people should endeavor to be patient with one another in their research work. This effort to understand details more clearly should not in any way affect the great fundamen-

tals of the divine plan, and it is these fundamentals of the Gospel that we continue to proclaim through our united ministry.

### **A New Opening**

As time goes on attitudes change, and this has been particularly noticeable in the case of many who adhere to the Roman Catholic faith. This is due to a considerable extent to the influence which has gone out from the Ecumenical Council in Rome. This new spirit of tolerance and desire to understand on the part of many Catholics has been very apparent at our World's Fair exhibit. We think it is well to be aware of this new attitude, and we hope ere long to have a special booklet to be used in witnessing to any of these whose minds may be opening to something beyond Catholicism.

Many of the friends will remember the series of articles on the general topic, "The Faith of Our Fathers," which has appeared in *The Dawn*. It is our purpose to publish these articles in booklet form. The discussion of Catholic doctrines and practices in these articles is kindly, and without condemnation of individuals, yet the differences between these doctrines and practices and those set forth in the Word of God are clearly shown. We cannot at the present give the publication date of this new booklet, but it is not too far away. We mention it here so that the friends may in a measure be prepared for it. We think that the time is now more favorable than ever for giving a witness in this field.

So, with the co-operation of the brethren everywhere, including those serving at *The Dawn*, we will continue with the ministry of the glorious Gospel of Christ, the Gospel of the kingdom. We seek the prayers of our brethren that the Lord may direct and bless the work as seemeth good to him. May we all look to the Lord for strength and courage as we walk in the narrow way, endeavoring to make our calling and election sure!

—oOo—

## The 1965 General Convention

AS WITH all assemblies of the Lord's people, his blessing was upon those who gathered in Bloomington, Indiana, this year. This was manifested particularly at the testimony meetings, six of which were scheduled throughout the week of the convention. It is not possible this year to publish excerpts from each of the discourses, so we will content ourselves with a review of the general blessings received as these were set forth in the closing discourse. Many had looked forward for a year to this week of fellowship with the Lord's people because they desired instruction from the Lord, and to be reminded of their responsibilities toward him.

The brethren came from all parts of the country, from Canada, and from as far away as New Zealand. Greetings were sent from many parts of the world. The brethren gathered at this beautiful university, not to increase their knowledge of earthly things, but to be encouraged to work for their "Master's degree," as they continued their lessons in the school of Christ. One of the important lessons impressed upon the minds of the brethren at the convention was the need for greater appreciation of all of the Lord's benefits.

The brethren felt that surely their prayers for the Lord's blessing upon the convention had been abundantly answered, for the windows of heaven were indeed opened to them. They came, as was suggested in the opening discourse, as wax ready for the impression, and they had received that impression of the Lord's great goodness, and were more determined than ever to do those things which were pleasing to him.

Through the theme text the brethren at the convention were confronted with a question, "What shall I render unto the Lord for all his benefits?" (Ps. 116:12) These benefits are more than can be numbered. Eternity will not be long enough fully to express our thanksgiving to the Lord for all that his abounding love has provided for us.

To help those who attended the convention answer the question, "What shall I render unto the Lord for all his benefits?" forty-five brethren gave many helpful suggestions in their discourses. They worked hard searching the Scriptures in order to bring blessed messages to the convention. Each of these brethren desired to be messengers in the Lord's hands.

And the Lord blessed the speakers as they delivered their messages, for the hearts of all burned within them as they listened to the encouraging words which came forth from their lips. The light received should help to make changes in the lives of all who attended—changes, that is, toward a closer walk with God. Over and over again the brethren were exhorted to bear more "fruit." (John 15:2), and to increase "more and more." (1 Thess. 4:9, 10) The lessons set forth at the convention brought additional responsibilities, and pointed out new privileges of serving the Lord, the truth, and the brethren.

The brethren were exhorted to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) It was pointed out that while we should hold on to the basic doctrines of the truth, and contend earnestly for the faith once delivered unto the saints, we are also to grow in grace and in knowledge. As we grow in knowledge the truths of the divine plan become more precious to us. The Bible, which is the source of the truth, is inexhaustible. Today we may know of a few texts to substantiate a certain doctrine, but if we continue to grow in knowledge, a year hence we should know of many such texts, and each precious text of the Word takes on new hues of brilliance and beauty as we become better acquainted with it.

In summing up all that was said at the convention we could place the accent on the little word "more." The brethren were admonished to desire more faith, especially in God's great gift of love, our Lord and Savior Jesus Christ. What great benefits we receive through him "who gave himself a ransom for all, to be testified in due time!" Having ransomed the world through his own death on Calvary's cross, Jesus now has the right to do what he will to and for them.

He wills that during this Gospel Age a certain select company should be given the opportunity to become sons of God, to live and reign with him in his thousand-year kingdom. These are the ones who believe on him as the Savior and Liberator. Merely believing that he lived is, however, not enough. Believing that Jesus was a fine man who taught many excellent precepts is not the kind of belief that leads to sonship through begetting of the Holy Spirit. Nor is believing that Jesus set a good example, and that all should try to follow that example as best they can, the kind of belief that brings "the liberty of the children of God."—Rom. 8:21

These beliefs are good in their way, but the sort of belief or faith that leads to justification and sonship is our recognition and acceptance of Jesus as the One who saves his people from their sins through his sacrifice unto death on their behalf. And this belief must be demonstrated by a full consecration to follow in his footsteps. Paul wrote, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10

No one who rejects the Bible account of the fall and condemnation of Adam, and the entire human race in him, can have a proper, justifying belief in Jesus as the Redeemer. The true believers are those who recognize that "as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) This is a teaching in which we must have implicit faith, and a teaching also which we must herald forth to all who have hearing ears, far and near.

## **His Care**

We want not only more faith in the Savior and his redeeming blood, but a greater appreciation of his tender, loving care in all the affairs of our lives. He is our elder brother and companion through our journey in the narrow way. While "the arm of flesh" may fail us, we can be sure he will stay at our side to comfort and help in our every time of need.—II Chron. 32:8; Jer. 17:5

We also want more hope in the Word. Since no one can have hope without faith, so none can have faith without knowledge. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) The Word of God, revealing, as it does, all the precious doctrines of the divine plan, is God's art gallery, and we do not wish to insert pictures of our own. But we do wish to see and understand ever more clearly the beautiful basic paintings which are on display in the Word of God for us to behold and enjoy.

## **Our Hope**

For what great thing, as the children of God, do we now hope? It was suggested that the week at the convention was somewhat symbolic of what has taken place in our lives as Christians. To attend the convention the brethren left their earthly homes, their secular work, their friends, their relatives. In making our consecration we left behind our earthly hopes, ambitions, and desires. If asked why we did this, all the consecrated would answer, "Because of the blessed hope that is set before us."

What is this hope? It is that we might have life on the divine plane, and thus in due time might behold our Heavenly Father's face. We desire also to be with our Master, and we want to serve our Creator and bring glory to his name forever. And we have good scriptural reasons for all these aspects of our hope.

We have found in the Word the conditions upon which our hopes are founded, and we are striving faithfully to fulfil those

conditions. We want to be more fit for the kingdom. The exceeding great and precious promises by which we attain the kingdom are often almost staggering to our faith, but we may be sure that there is only one way to gain an abundant entrance into the everlasting kingdom of our Lord, and that is by the inspiration of these promises, and obedience to the conditions attached to them. There will be no easy way of getting into the kingdom. One hundred and forty-four thousand will receive an abundant entrance.

This will be accomplished by adding to our faith fortitude, knowledge, self-control, patience, piety, brotherly-kindness, and love. (II Pet. 1:5-7, **Diag.**) It is the abounding of these qualities that will gain for us an abundant entrance into the kingdom. We are not expected to do these things perfectly, but we are expected to do the best we can toward that end.

### **More Patience**

The term "patience" carries with it the thought of meek, uncomplaining endurance of suffering, and we heard much about patience at the convention. This fruit, or grace, of the Spirit shines brightest when seen under the glowing heat of affliction. James said, "Let patience have her perfect work." (James 1:4) How can this be done? By meekly doing our best each day, and doing it cheerfully. If possible, let us not project a sad and disheartening experience.

We should the more earnestly long for our heavenly home, for here we are "pilgrims and strangers" in a foreign land. (Heb. 11:13; I Pet. 2:11) "Whilst we are at home in the body, we are absent from the Lord." (II Cor. 5:6) So long as we are content with present conditions—with ourselves, our circumstances, our earthly possessions—we are not as close to the Lord as we should be. Our responsibility is to keep our sacrifice on the altar. Are we becoming more comfortable here, or more uncomfortable? Are the present good things of this earthly life "taking the edge" off our heavenly hope?

The old order is crumbling fast. The world is more evilly dis-

posed than ever before. In 1964 there were more than two and a half million serious crimes—up thirteen per cent over 1963. While we are living during the time of the increase of knowledge, men are lovers of pleasure more than lovers of God. In the last fifteen years only two hundred and twenty libraries have been built in the United States. In the same period, nine thousand one hundred and eighty bowling alleys, and three thousand five hundred drive-in theaters were constructed. Let us not be swallowed up in the frenzy of entertainment that engrosses the world. As the years roll by we should be building heavenly treasure.

### **Fortunate People**

We are the most fortunate people in the world, for we are engaged in the Heavenly Father's business. To be privileged to be used by the Lord in any way should be a most thrilling experience. The convention emphasized the grand privilege of service. The more we serve others the happier and more joyful we will be.

What can we do for the brethren? Sometimes we can help them to get to meetings. Sometimes we can simply notice them with a handshake and a word of cheer. Sometimes we can listen to them as they tell of their experiences, as it is a great blessing to them when others listen. Let us not hesitate to tell the brethren that we love them. Let us not be like the old Vermonter with a reputation for brevity who said to his wife that when he thought of how much she meant to him it was very difficult not to tell her about it.

What can we do for the world? We can bind up the broken-hearted, and turn the dark clouds of trouble inside out to show their silver lining of kingdom hopes and joys. We can invite them to listen to radio or television programs, or we can give them a tract or booklet. Sometimes this "seed planting" brings forth fruit. An isolated sister writes:

"May I take this opportunity to praise our Heavenly Father and thank him for the work you brethren are doing. The Dawn

is very uplifting to me. I am so thankful that I was privileged to see The Bible Answers television program about five years ago, and thus became acquainted with the truth of the Bible. It was instrumental in bringing me to a deeper fellowship with the Lord, and to make a consecration to follow him."

Whatever we do let us not forget that we are in the service of the King. Let that realization send wave after wave of joy through our beings, for serving the King is one of the ways we can render thanksgiving unto the Lord for all his benefits. The brethren were exhorted to see opportunities which are close at hand, and to seek out and support the larger opportunities which are possible only through the general co-operation of the brethren.

On one occasion the Master performed a miracle on a man, and then said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee." (Mark 5:18-20; Luke 8:38-40) The Lord now says to us who have had the privilege of being at this General Convention, "Go home and spread the glad tidings." He has performed a miracle in us, for his Word has been multiplied in our hearts. We have much to tell our friends and brethren concerning the joys of the convention.

### **Film Showing and Immersion**

One of the new color films being produced by The Dawn was shown at the Sunday evening session of the convention. The public were invited to this session, and a goodly number attended. The title of the film was, "No More Death." It was well received by the brethren, and is already scheduled for showing at a number of other places, and will, of course, be used on television.

The immersion service was, as always, a great source of inspiration. Eleven symbolized their consecration to be dead with Christ, with the glorious hope that if they are faithful unto death they will live with him. These services are a great inspiration to all the brethren, for they offer an opportunity for re-dedication to the Lord and to his service.

## **The Business Meeting**

Since the General Convention is its own sponsor, a business meeting is necessary each year to hear reports and to elect a program committee for the following year. The convention delegates also decide where and when the next General Convention will be held. This year it was voted to accept the invitation of Indiana University to hold the 1966 convention on its campus in Bloomington. The date will be July 30 through August 4. It is not too early even now to begin planning for the 1966 General Convention. Those elected to serve on the 1966 program committee were: W. N. Poe, E. K. Penrose, G. M. Wilson, R. J. Krupa, and W. N. Woodworth.

At the convention business meeting a short report was presented concerning the general activities of the brethren cooperating with The Dawn. Mention was made of the fact that some are accepting the truth, and making a full consecration to serve the Lord. The activities of the brethren in connection with the radio and television witness, as well as the other means of proclaiming the kingdom message, were briefly and encouragingly mentioned. The convention voted appreciation for the services rendered by the brethren of The Dawn, and gave its approval of their activities.

While many of the brethren were not able to remain at the convention for the entire week, there were still several hundred present for the love feast which brought the convention officially to a close. But the blessings derived from the convention remain in the minds and hearts of all who attended, and we are confident will be a great source of spiritual strength through the months and years to come.

Not all can attend the General Convention, but there are many other conventions throughout the year, and there are our local ecclesia meetings. For those who cannot enjoy any of these, the Lord makes up in his own good way, through the printed page and otherwise. Let us all continue to pray for one another.

## LETTERS OF APPRECIATION

AS ANNOUNCED in The Dawn some time ago, Brother and Sister Pollock of Los Angeles, California, are making a trip to minister the truth in Great Britain, Denmark, Germany, India, Australia, and New Zealand. This takes them virtually around the world. The journey began at Los Angeles, on July 30, when they took off by plane for Bloomington, Indiana, to attend the General Convention. They then proceeded to New York, where Brother Pollock served in connection with making additional television films and addressed the brethren of the New York Church. Brother Pollock has sent us a brief report of their experiences after leaving New York. We quote from his letter:

"Our next long step took us to Portrush, Ireland, by way of the London Airport and Belfast, and from there by Hertz car. We had planned to rest in Ireland after our strenuous efforts to get ready for the trip and the other activities on the way. We did rest—at least, we left Ireland refreshed. But we found the brethren so hungry for the meat that endureth unto everlasting life that in the six days we spent in Ireland we served in Londonderry and Portrush seven times. But the meetings were small, so, as we have said, we left Ireland rested, and adjusted to the change of time one encounters when going overseas.

### **In England**

"We landed in England the day

before a convention which was scheduled for Liverpool. Six of the Irish friends went along with us. This convention was the largest I have ever attended in Britain, and we had sweet fellowship. Brethren were present from England, Ireland, Scotland, and Wales.

"The following week-end a convention was scheduled by the Aldersbrook Ecclesia, in the Greater London area. The week between the Liverpool and Aldersbrook Conventions was delightfully spent at Latchford, Oxford, and West Wickam, and also making a trip to Didcot to visit again with Brother and Sister Boait, who have been long in the truth, and are deeply loved by

all who know them, including the Pollocks.

"The Aldersbrook Convention was also an oasis, and again friends came from afar to fellowship with us. The messages at both conventions were in harmony with present truth and the privilege which we have of showing forth His praise, both in manner of life and in publicly telling others of God's great love through spreading the Gospel of the kingdom.

"While at Aldersbrook we visited the room which contains the Dawn literature for the benefit of those in Britain who choose to take advantage of it in their activities. We appreciate the love that is manifested by those who labor to dispense the message of God's Holy Word.

"The morning after the Alders-

brook Convention closed we left Britain for Denmark, in the assurance that the many whom the Lord loves are striving to be faithful to their vows of consecration, and we humbly say, 'God be with you till we meet again.'"

### An Encouraging Letter

#### **Made Plain**

"Dear 'Frank and Ernest': We have been hearing you on radio just lately here in Tampa, but listened to you for years when we were in Ohio, where my husband heard you a long time before I did. We certainly enjoy hearing you, for you make the Word of God so clear that even a child may understand it. Today we heard you speak of hell, and the worms which do not die. We were more than happy to learn that we could get a booklet explaining the things that we have been so much in doubt about."  
—Florida

## WEEKLY PRAYER MEETING TEXTS

**OCTOBER 7**—"Every one that heareth these sayings of Mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."—Matthew 7:26 (Z. '04-46 Hymn 49)

**OCTOBER 14**—"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3 (Z. '04-56, 57 Hymn 306)

**OCTOBER 21**—"Our Father who art in heaven, hallowed be Thy name."  
—Luke 11:2 (Z. '04-118 Hymn 45)

**OCTOBER 28**—"The Spirit of the Lord God is upon Me; because he hath anointed Me, . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning."—Isaiah 61:1, 2 (Z. '04-295 Hymn 38)

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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

<p><b>SAM BAKER</b></p> <p>Providence, R. I. Oct. 1            New Haven, Conn. 3            Paterson, N. J. 7            New York, N. Y. 10            Allentown, Pa. 11            Pittsburgh, Pa. 13            Cleveland Ohio 17            Dayton, Ohio 18, 19            Cincinnati, Ohio 20, 21            New Albany, Ind. 22-24            Columbus, Ind. 25            Indianapolis, Ind. 26            Muncie, Ind. 27, 28            Gary, Ind. 30, 31</p> <p><b>OTIS R. BARRALL</b></p> <p>Wilkes Barre, Pa. Oct. 24</p> <p><b>O. D. DEIFER</b></p> <p>Gettysburg, Po. Oct. 16            York, Pa. 17</p> <p><b>N. J. HIAM</b></p> <p>Prince Albert, Sask. Oct. 3, 4            Tarnopol, Sask. 6, 7</p>	<p>Canora, Sask. 9, 10            Moose Jaw, Sask. 11            Vancouver, B. C. 17            Vancouver Area 18-20            Bellingham, Wash. 21            Portland, Oreg. 24            Salem, Oreg. 25            Sacramento, Calif. 27            Son Francisco, Calif. 31</p> <p style="text-align: center;"><b>THOMAS HICKS</b></p> <p>Wollingford, Conn. Oct. 31</p> <p style="text-align: center;"><b>G. M. JEUCK</b></p> <p>Hartford, Conn. Oct. 31</p> <p style="text-align: center;"><b>A. H. KRUMPOLT</b></p> <p>Pontiac, Mich. Oct. 24</p> <p style="text-align: center;"><b>R. J. KRUPA</b></p> <p>Buffalo, N. Y. Oct. 2, 3            Cincinnati, Ohio 16, 17            Boston, Mass. 24</p> <p style="text-align: center;"><b>L. P. LOOMIS</b></p> <p>Baltimore, Md. Oct. 17            Philadelphia, Pa. 17</p>	<p style="text-align: center;"><b>J. Y. MAC AULAY</b></p> <p>Salem, Oreg. Oct. 2, 3            Albany, Oreg. 4            Portland, Oreg. 5, 6            Onalaska, Wash. 7            Seattle, Wash. 9, 10            Tacoma, Wash. 11            Bremerton, Wash. 12            Bellingham, Wash. 13            Victoria, B. C. 16, 17            Vancouver, B. C. 23, 24            Luseland, Sask. 31</p> <p style="text-align: center;"><b>M. C. MITCHELL</b></p> <p>Sayville, N. Y. Oct. 3</p> <p style="text-align: center;"><b>C. A. SMITH</b></p> <p>Allentown, Pa. Oct. 24</p> <p style="text-align: center;"><b>C. R. WEIDA</b></p> <p>Catawissa, Pa. Oct. 10</p> <p style="text-align: center;"><b>W. N. WOODWORTH</b></p> <p>Catawissa, Pa. Oct. 10            New London, Conn. 17</p>
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**“With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”—Ephesians 4:2, 3**

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

<b>GEORGE BALKO</b> Pittsburgh, Pa. Oct. 24	<b>BRUNO HACK</b> Beloit, Wis. Oct. 3	<b>HARRY PASSIOS</b> Steubenville, Ohio Oct. 3 Pontiac, Mich. 24
<b>MIKE BALKO</b> Duquesne, Pa. Oct. 24	<b>ARTHUR JEZUIT</b> Saginaw, Mich. Oct. 17	<b>WM. RYBA</b> San Diego, Calif. Oct. 10
<b>JOHN BARACOS</b> Monessen, Pa. Oct. 24	<b>RUSSELL JURD</b> San Jose, Calif. Oct. 10	<b>ALBERT SHEPPELBAUM</b> Gary, Ind. Oct. 17
<b>DAVID BRUCE</b> Fullerton, Calif. Oct. 24	<b>EVERETT MURRAY</b> Connellsville, Pa. Oct. 3 St. Louis, Mo. 9, 10	<b>GEORGE TABAC</b> Milwaukee, Wis. Oct. 3
<b>EDWARD FAY</b> Antioch, Calif. Oct. 17	<b>KENNETH NAIL</b> Stockton, Calif. Oct. 2 Sacramento, Calif. 3 Chico, Calif. 24	<b>J. I. VAN HORNE</b> Duquesne, Pa. Oct. 3 E. Liverpool, Ohio 10 Connellsville, Pa. 17
<b>THOMAS FAY</b> Riverside, Calif. Oct. 17 Ontario, Calif. 17		<b>IRWIN WYSOCKI</b> Duquesne, Pa. Oct. 17

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## THE BIBLE VERSUS EVOLUTION

To be discussed by

### "FRANK AND ERNEST"

WFLA—970 kc.—9:30 A. M.

Sunday, October 17

Tune in "Frank and Ernest," and send for a free copy of the little book, "Creation." There is no obligation. Address:

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## 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 21, "Frank and Ernest" will discuss the topic, "The Last Days." With the world situation becoming more tense this topic should attract attention. Special circulars will be available for advertising it, and will be furnished free in any quantity desired. Send in your order early, addressing it to The Dawn, East Rutherford, New Jersey, 07073.

## CONVENTIONS

**BUFFALO, N. Y.** Oct. 2, 3—Sweet Home Masonic Hall, 641 Sweet Home Road. Mr. Stanley Koszka. 670 Union Road, West Seneca, N. Y. 14224

**AGAWAM, MASS.,** Oct. 3—Benjamin Phelps School, Main and School Streets. Mrs. L. Kwiat, 511 Shoemaker Lane.

**CONNELLSVILLE, PA.,** Oct. 3—Laurelview Christian Training Center, west of Somerset Co., near New Centerville. Mrs. Roymond Siesky, R.F.D. 2, Box 497.

**MINNEAPOLIS, MINN.,** Oct. 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**PIQUA, OHIO,** Oct. 3—YWCA, 418 N. Wayne St. Mrs. Eva Peddemors, 222 Walker St.

**GRAND RAPIDS, MICH.,** Oct. 9, 10—Pantlind Hotel, 187 Monroe, N. W. Mrs. B. Fuerst, 804 Conger St., N. E.

**ST. LOUIS, MO.,** Oct. 9, 10—Statler Hilton Hotel, 9th and Washington Ave. Mr. Wm. A. Pardue, 6829 St. Charles Rock Rd.

**SAN LUIS OBISPO, CALIF.,** Oct. 9, 10—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 2467 Parkland Terrace.

**CATAWISSA, PA.,** Oct. 10—Berwick Hotel, Market and Third Sts., Berwick, Pa. Mrs. Luther Letterman, 136 W. Main St.

**COLUMBUS, OHIO,** Oct. 10—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

**STATEN ISLAND, N. Y.,** Oct. 10—Masonic Hall, Post Ave., Port Richmond. Mrs. Frank Shallieu, 103 W. Erie St., Blauvelt, N. Y.

**CINCINNATI, OHIO,** Oct. 16, 17—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. W. N. Poe, 1 W. Ridge Place, Newport, Ky.

**CLEVELAND, OHIO,** Oct. 17—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

**NEW LONDON, CONN.,** Oct. 17—Union Hall, Union Street. Mrs. Joseph Panucci, 61 Ledyard Ave., Groton, Conn. 06340

**TOLEDO, OHIO,** Oct. 17—Mr. Lauren Stewart, 6206 Suder Ave., Apt. 2.

**CHICAGO, ILL.,** Oct. 24—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzyna, 340 Bonnie Brae, Itasca, Ill.

**PONTIAC, MICH.** Oct. 24—First Federal Savings & Loan of Oakland (Civic Auditorium), 761 W. Huron St. Mrs. Alice Mondo, 1948 Oakside Ct., Union Lake, Mich.

**MILWAUKEE, WIS.,** Oct. 30, 31—YWCA Bldg., 610 N. Jackson. Mrs. Violet Pazucha, 1955 N. 29 St.

**DETROIT, MICH.,** Oct. 31—McGregor Memorial Bldg., Second Blvd. and West Ferry. Mr. L. W. Zbik, 8946 Sorrento St.

**LOS ANGELES, CALIF.,** Oct. 31—933 S. Hoover St. Mr. Irving C. Foss, 744 Faircourt Lane, Glendale, Calif.

**ORLANDO, FLA.,** Oct. 31—Colonialtown Womans Club, 1204 N. Ferncreek Ave. Mrs. Stanley W. Jeuck, 1910 Hillcrest.

**PHOENIXVILLE, PA.,** Oct. 31—YMCA, 124 Main St. Mrs. Wm. S. Geisinger, 835 N. Hanover St., Pottstown, Pa.

**PORTLAND, OREG.,** Nov. 6, 7—Norse Hall, 111 N. E. Eleventh Ave. Mr. C. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.

**JACKSON, MICHIGAN,** Nov. 7—Odd Fellows Temple, 789 Woodworth Rd., corner of Clark Dr. Mrs. Luella M. Crawford, 322 N. Dwight St.

**WACO, TEX.,** Nov. 13, 14

**ONTARIO, CALIF.** Nov. 21