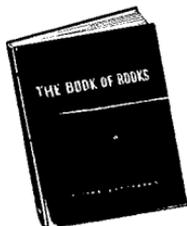


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VOLUME XXXVII

NUMBER 10

OCTOBER 1969

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Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N.J. 07073

Subscription Rate: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.



British Address: 70, Station Road, Gidea Park, Romford, Essex, England.

Australian Address: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

French Address: "Aurore," Association des Etudiants de la Bible "AURORE" B. P. 521-Mulhouse (68) France.

Greek Address: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T.T. 602. Athens, Greece.

Danish Address: Dagry Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

German Address: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i Br., Sachsenstrasse 12, Germany.

Italian Address: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Rome, Italy.

New Zealand Address: P.O. Box 1358. C. P. O. Auckland.

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Highlights of Dawn

Peace Through the New "Establishment"

A resume of a public address given at the General Convention of Bible Students, at Indiana University, August 10.

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

—Micah 4:1-4

TO SAY that we are living in a changing world would be the understatement of the year. Some of the changes taking place are the result of science and invention. There is an unprecedented increase in knowledge taking place. It is said that the total knowledge of the world is today dou-

bling every ten years. This increase of knowledge inevitably leads to change and to an ever-increasing demand for more change.

Two world wars in a little over thirty years have led to revolutionary changes in most of the governments of the world. But still the enlightened people of this generation are not satisfied, and are clamoring for even more drastic changes. Dissident groups of students are demanding that changes be made in operating policies of the higher institutions of learning. Labor wants to have more voice in the management of industry. There is a general insistence upon change in almost all segments of the present social order, including the religious.

In this great "push" for change, the word "establishment" has come into general use as describing the present status quo of institutions—governmental and otherwise—which the dissidents would like to see changed. An establishment is that which has been established, whether it be a government, a church, a college, or a business. It is the sum total of all these various "establishments" which constitutes our social order, and the clamoring for change in the "establishment" is an outcry against the social order.

This present-day use of the word "establishment" carries with it a connotation of unsatisfactory conditions, if not outright evil. The implication often is that because a college, or a business, or a government is firmly established, it cannot be serving the best interests of those concerned. In the present world-wide clamor for change little consideration is given to the possibility that there could be a truly good and just "establishment."

Little would be accomplished to argue this point. It is well to note, however, that no institution can be all bad, and that all of them are as good or as bad as the people who control them. While we are living in a time of increasing crime, we believe that even now the majority of

humans would rather do good than harm, and in most cases the "establishments" which many would like to see destroyed are controlled by people who make up this majority.

However, there is a common defect in most humans on the earth today, which is that selfishness is the motivating principle that largely controls their thoughts and actions. It has been thus since our first parents transgressed God's law back in the Garden of Eden, and the marvelous increase of knowledge has done nothing to eradicate selfishness from the human heart. Only the Lord is able to do this, and he will do it in his own due time. He will do it through the establishing and functioning of his long-promised messianic kingdom.

The Last Days

In the passage of Scripture heading this article we are informed of what the Lord promises to do for the people in "the last days" and of the blessings to which this will lead. However, these are not the "last days" of the existence of the planet Earth on which we live. It is an expression which describes a period of human experience when man-made governments and institutions are set aside and Christ becomes Ruler over the people. These "last days" are depicted in prophecy as a time of distress upon the nations, and upon human institutions in general. It seems evident that we are even now in this period of distress, which is described in another prophecy as "a time of trouble such as never was since there was a nation."—Dan. 12:1

The Prophet Micah assures us that "in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4:1) Here we have the use of very meaningful symbolic language in which the Lord likens his

kingdom, or rulership over the people, to a "mountain." Any devout Israelite in the ancient time when this prophecy was first recorded would understand this language. He would know that the "mountain" of the Lord was the government of the Lord, because God ruled his people Israel from a mountain—Mt. Zion in Jerusalem. This typical "mountain" of the Lord was overthrown in 606 B.C. when Israel's last king, Zedekiah, was overthrown, and the Israelites taken captive to Babylon.

Thus, when the Lord said that he would, in due time, establish his "mountain" it clearly was a promise of his coming kingdom, or government, which, according to Isaiah 9:6 would be on the "shoulder" of the promised Prince of Peace. And note the language used—this mountain was to be "established." That which is established is an establishment, and here the Lord is telling us he proposed an "establishment" which would in due time take the place of all human institutions, and certainly this will be an establishment which will be good and righteous and perfect in every respect.

The "House" of the Lord

The Prophet Micah declares that the mountain of the "house" of the Lord shall be established. Here again we have language that was familiar to the people of the prophet's day, and should still be familiar. Israel was governed by the Lord's ruling house, which was the family of David. Throughout many centuries Europe was governed by ruling houses, or families. So the Lord is informing us that his government in the earth, his "establishment," or kingdom, will consist of a ruling house, a ruling family—the house, or family of the Lord.

The Chief One in the Lord's ruling family is his own beloved Son, Christ Jesus. In Psalm 2:6 Jehovah declares, "I have set my King upon my holy hill [or mountain] of

Zion." When Pilate asked Jesus if he were a king, the Master replied, "To this end was I born, and for this cause came I into the world." (John 18:37) Jesus' disciples believed that he had come to be the great King in the promised messianic kingdom, and were very much perplexed when he was crucified. To them it seemed impossible that a dead king could be a ruler in a world-wide government.

What the disciples at that time did not understand was that it was first of all necessary for the dead world of mankind to be redeemed from death, for the divine plan was that this great King should rule over living subjects, not those who were dying. Jesus' death provided a "ransom" which makes possible, in God's due time, the release of all Adam's children from the penalty of death that fell upon him and his descendants when he transgressed divine law.

When Jesus was raised from the dead, he explained to his disciples that it was necessary for him to suffer and die before he could enter into the glory of his kingdom. (Luke 4:26) Yes, Jesus was raised from the dead. If Satan thought that he had scored a victory over the Creator, and thus had interfered with the divine kingdom plan by causing Jesus to be put to death, he was mistaken, for nothing can hold back the progress of the divine plan. The King was restored to life, and highly exalted to heavenly glory to be the invisible Ruler in the Father's ruling house.

Other Sons

In God's ruling house there will not only be Jesus, but also his faithful footstep followers. These too will be of the family of God. There will be 144,000 of these, and they are also spoken of as being with him on Mt. Zion, or Sion, as it is in the New Testament. Jesus, because of his sacrifice on behalf of fallen mankind, is likened to a "Lamb," and in Revelation 14:1 he is shown on Mt. Sion—the

“mountain” of the Lord—and with him “an hundred forty and four thousand, having his Father’s name written in their foreheads.” Thus they also are the sons of God, members of his ruling house.

This little company is made up of both Jews and Gentiles. Jesus was an Israelite, and when he came at his first advent he presented himself to that little nation, but was rejected by them generally; but some did believe and accept him, and to these he gave authority to become “the sons of God.” (John 1:11, 12) But there were not enough Jewish believers to make up the predestined number of 144,000, so later the Gospel went to the Gentiles, and we are told in Acts 15:14 that God visited the Gentiles “to take out of them a people for his name.” Jesus addressed his disciples, saying, “Fear not little flock, it is the Father’s good pleasure to give you the kingdom.”—Luke 12:32

The condition upon which these qualify to reign with Jesus in his messianic kingdom is that they suffer and die with him. Even as Jesus proved his worthiness of high exaltation and rulership by his willingness to suffer and die for his future subjects, so his footstep followers have the privilege of laying down their lives in the divine cause, thus proving their fidelity to righteousness at the cost of sacrifice and death. Paul wrote, “If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.” (II Tim. 2:11, 12) The sacrificial death of this class is symbolically described as a beheading, and in Revelation 20:4 we read, “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years.”

Human Representatives

The Scriptures reveal that the spiritual, or invisible rulership of the messianic kingdom centers in Jesus, and

associated with him will be his true church. This invisible government will have human representatives. These will not be elected by the people, but chosen of God. They will be those of preceding ages who, through faithfulness even unto death, proved their worthiness of such a high position. "These intermediaries, while not the kingdom in the proper sense of the word, will be so fully the representatives of it amongst men that they will be recognized as the kingdom by men: they will represent the kingdom before men and be the only visible representatives of it. Hence we have termed these 'the earthly phase of the kingdom,' visible among men.—Luke 13:28"—Vol. 4, p. 619

"These, 'Abraham, Isaac, and Jacob and all the prophets' and Ancient Worthies referred to by our Lord and by the apostles (Matt. 8:11; Heb. 11:4-40), having passed their trial, will be awakened from death perfect—fully restored to human perfection. . . . And this perfection will enable them to communicate with the spiritual kings and priests direct, without need that the spirit beings assume fleshly bodies for the purpose of communicating the laws, etc., for the world. Just as Adam, while perfect, before his transgression, could commune direct with the heavenly powers, so will these Worthies commune, when restored to the same state of perfection."—Vol. 4, p. 619

The Scriptures identify these Ancient Worthies as "fathers in Israel," and inform us that they will become "children," given life, that is, by the divine Christ, and that they will be made "princes in all the earth." (Ps. 45:16) Again, Isaiah 32:1 reads, "Behold, a king [Jesus] shall reign in righteousness, and princes [the Ancient Worthies] shall rule in judgment." The next verse in this prophecy reads, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Thus are symbolically described some of the rich blessings

which will reach the people through the spiritual and human phases of that long-promised kingdom of the Messiah.

The Resurrection

It is obvious that this kingdom cannot be established apart from a resurrection of the dead. Jesus could not have ruled as the Chief One in this kingdom had the Heavenly Father allowed him to remain in the grave. And this is also true of those, his faithful followers, who will live and reign with him. In this connection it is interesting to note that several translations refer to these as "coming to life." The New English Bible reads, "These came to life again, and reign with Christ for a thousand years."—Rev. 20:4

The Scriptures inform us that the coming to life of these true followers of Jesus takes place in "the last days," following our Lord's return, and during the early years of his second presence. This is part of the setting up, or establishing process of the new, the messianic kingdom.

But the kingdom is not fully established until its human representatives—those through whom the law of God will go forth to the people—are also raised from the dead. The "little flock" is exalted to glory, honor, and immortality in "the first resurrection," while the Ancient Worthy class is restored to human perfection in what the Apostle Paul refers to as a "better resurrection."—Heb. 11:35, 40

Divine power having accomplished the resurrection of those who will participate in the invisible and visible phases of the kingdom, there will doubtless be little or no delay in the beginning of the functioning of that kingdom. It will come at a time when the world of mankind, including the Israelites reassembled in the Holy Land, are in deep distress. Throughout the world generally the efforts of the revolutionaries to disestablish the "establishment" will bring confusion and fear upon the nations, and the

forces of greed and prejudice will drive Israel into a dilemma from which only the delivering power of the Lord can rescue them; then the people of all nations will be much more inclined than they are now to seek for a solution to their problems other than those which, throughout the years, have been failures.

It will be then that the authority and power of the new kingdom will begin to manifest itself. The prophet declares that this "mountain" of the Lord will be established "in the top of the mountains, and exalted above the hills," indicating that it will take a dominant and controlling position in the affairs of the world. This will be the messianic "establishment," and it will brook no interference from any source, but from the beginning will rule the world in righteousness.

It will be then that "many nations [Isaiah 2:2 says 'all nations'] will come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4:2) Zion and Jerusalem here mentioned would well represent the spiritual and human phases of the kingdom. The laws of that kingdom will emanate from the spiritual phase, Zion, while the "word of the Lord," the communication of those laws, will be in the hands of those who will be "princes in all the earth."

The people of all nations will not at once bow the knee to this new rulership of earth. But those who do not will be "rebuked," and firmly taught the ways of the Lord. The result of this will be that "they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."—vs. 3

What a change that will bring in world affairs! Learning the ways of war, and the preparation for war through ever-increasing and more deadly instruments of war, will give place to peace and the ways of peace, as symbolized by beating swords into plowshares and spears into pruninghooks. Then the great increase of knowledge will be employed for the good of all mankind, and not for destructive purposes, as is so often the case now.

And with this proper utilization of knowledge, economic security will be realized by all. This is beautifully symbolized by the thought of every man dwelling under his vine and fig tree, and none making afraid. (vs. 4) Today the world is filled with fear—fear of war and the hydrogen bomb; fear of unemployment, and fear of the outcome of racial strife which is now so general. But then, with the messianic kingdom in control, there will be none of these to make afraid.

No More Death

However, even with peace established world-wide, and economic security enjoyed by all, mankind would still be suffering if the joys of peace and plenty were marred by sickness and death. The establishment of world-wide peace and prosperity would not empty our hospitals and our mental institutions, nor would it dry the tears of those whose friends and relatives were cruelly struck down by death. Indeed, the menace of sickness and death is now, and always has been, the world's most baffling problem; but thank God for the assurance that this plague will also be removed through the agency of Christ's millennial kingdom!

Turning to Isaiah 25:6-9, we again find the messianic kingdom likened to a "mountain." Verse 6 reads, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things

full of marrow, of wines on the lees well refined." The illustration here is simple and beautiful, assuring us that through the kingdom agencies the great Creator will satisfy the legitimate cravings of all the people, and give them happiness and peace. What a "feast" this will truly be!

Verse 7 reads, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Here is a symbol of enlightenment. The foretold increase of knowledge has not as yet enlightened the people concerning the true God of creation, our loving Heavenly Father. The true God is still hidden from the people by a "veil" of ignorance and superstition.

Isaiah 11:9 gives us the proper thought in this connection—"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Much of the destruction now being wrought by man upon his fellow man is due to a lack of knowledge of God and his righteous ways. And how glad we are that a time is near when all will know the Lord—"from the least of them unto the greatest of them."—Jer. 31:31-34

Isaiah 25:8 assures us that in this "mountain" the Lord "will swallow up death in victory, and [that] the Lord God will wipe away tears from off all faces." This same assurance is given us in Revelation 21:4, which reads, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And then we have the assurance given to us by the Apostle Paul that Christ will reign until all enemies are put under his feet, and that even death itself will be destroyed.—I Cor. 15:25, 26

The hearty response of the people to the blessings of Christ's millennial kingdom is indicated in verse 9 of

Isaiah 25. We quote: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." This "salvation" of the Lord will be a complete release from the condemnation of death which came upon Adam and his race as a result of sin. This release will come because Jesus took the sinner's place in death, giving himself as a "ransom for all."— I Tim. 2:3-6

What a glorious prospect the Bible thus presents for the suffering world! And what a privilege we have of proclaiming the glad tidings of the kingdom, that the "establishment" of God will solve all the problems of man, and restore the willing and obedient to full perfection, to live on the earth as humans forever.



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WGAI 560 12:05 p.m.

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Leaksville	WLOE 1490	12:05	p.m.	VIRGINIA			
OHIO				Richmond	WLEE 1480	10:45	a.m.
Cincinnati	WNOP 740	9:10	a.m.	WASHINGTON			
Cleveland	WHK 1420	9:45	a.m.	Bellingham	KPUG 1170	9:30	a.m.
Columbus	WBNS 1460	10:10	a.m.	Centralia-Chehalis			
Piqua	WPTW 1570	11:30	a.m.		KELA 1470	10:35	a.m.
Zanesville	WHIZ 1240	6:40	a.m.	Olympia	KGY 1240	10:35	a.m.
OKLAHOMA				Quincy	KPOR 1370	10:35	a.m.
Oklahoma City				Seattle	KAYO 1150	10:30	a.m.
	WNAD 640	8:10	a.m.	Tacoma	KMO 1360	9:45	a.m.
OREGON				Yakima	KUTI 980	7:30	a.m.
Lebanon	KGAL 920	9:00	a.m.	WISCONSIN			
Portland	KLIQ 1290	9:30	a.m.	Fond du Lac	KFIZ 1450	11:05	a.m.
The Dalles	KODL 1440	9:15	a.m.	Milwaukee	WEMP 1250	8:45	a.m.
PENNSYLVANIA				Milwaukee	WYLO 540	6:15	a.m.
Allentown	WHOL 1600	10:45	a.m.	(Saturdays)			
Connellsville	WCVI 1340	12:05	p.m.	Neillsville	WCCN 1370	9:15	a.m.
Pittsburgh	WARO 540	12:00	noon	WYOMING			
Pottstown	WPAZ 1370	12:45	p.m.	Cheyenne	KVWO 1370	10:05	a.m.
PUERTO RICO				MALDIVE ISLANDS			
Aguadilla (Fri)	WGRF 8:00	p.m.		Radio Maldives 4740	9:00	p.m.	Tue.
SOUTH DAKOTA				VIRGIN ISLANDS			
Yankton	KYNT 1450	11:05	a.m.	St. Croix	WSTX 970	9:00	a.m.
Yankton	WNAX 570	11:00	a.m.	CANADA			
TENNESSEE				Calgary, Alta.			
Clinton	WYSH 1380	12:45	p.m.		CKXL 1140	11:00	a.m.
TEXAS				Corner Brook, Nfld.			
Lubbock	KDAV 580	9:45	a.m.		CFCB 570	10:30	a.m.
Pampa	KPDN 1340	12:00	p.m.	Dauphin, Man.			
Pleasanton	KBOP 1380	7:15	a.m.		CKDM 730	10:30	a.m.
San Antonio	KMAC 630	12:00	noon	Oshawa, Ont.	CKLB 1350	9:45	a.m.
Shamrock	KBYP 1580	10:00	a.m.	Prince Albert, Sask.			
Sherman	KRRV 9:10	11:45	a.m.		CKBI 900	10:30	a.m.
Wichita Falls	KWFT 620	7:15	a.m.	St. Thomas, Ont.			
Woodville	KVLL 1220	8:45	a.m.		CHLO 680	9:00	a.m.
UTAH				Vancouver, B. C.			
Ogden	KVOG 1490	10:35	a.m.		CJOR 600	7:15	p.m.
Salt Lake City				AUSTRALIA			
	KSOP 1370	9:30	a.m.	Geelong	3GL, 222m.	10:00	a.m.

RADIO TOPICS FOR OCTOBER

5—"The Coming World Government"	19—"When a Man Dies"
12—"The Great Deception"	26—"The Image of God"

Bible Study

LESSON FOR OCTOBER 5

The Two Kingdoms

MEMORY VERSE: "Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs 14:34

I KINGS 12:12-20, 26-29

FOLLOWING the death of Solomon, "Rehoboam his son reigned in his stead." (I Kings 11:43) Solomon attained a great amount of glory, and riches which were acquired to a considerable extent through excessive taxation of the people. Jeroboam, a mighty man of valor in Solomon's government, conspired against the king, and was ordered killed. But Jeroboam escaped and fled to Egypt, where he remained until the death of Solomon.

Then Jeroboam returned and rallied a group of Israelites and appeared before Rehoboam, and said to him, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." (I Kings 12:4) Rehoboam told them to come back in three days and he would give them an answer.

Meanwhile Rehoboam consulted the "elder statesmen" of Is-

rael—those who had served under Solomon—as to how he should answer Jeroboam and his followers. These older men advised Rehoboam to accede to their demands. Probably these older men had themselves felt the weight of the burdens Solomon had placed upon the people and had witnessed the dissatisfaction which this had caused.

Then Rehoboam called in a group of young men to get their opinion. These advised that instead of lightening the burden of taxation, he should increase it. They suggested that he should say to Jeroboam, and his followers, "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."—I Kings 12:10, 11

Rehoboam took the advice of these young men of Israel and, when Jeroboam and his follow-

ers returned on the third day, he gave them the answer which his young advisers had suggested. This led to a rebellion in the nation. Ten of the tribes of Israel made Jeroboam their king, and under his leadership broke away from Rehoboam, leaving him only the tribe of Judah. A little later the tribe of Benjamin took sides with Judah.

Thenceforth the children of Israel were divided into two kingdoms—the southern kingdom of Judah, and the northern kingdom of Israel. From the start, the northern kingdom of Israel failed to follow the precepts of the Lord. Jeroboam, the new king, deliberately led them away from the worship of the true God of the Israelites. While the nation was united, Jerusalem was the official place of worship, and to this capital city the people made yearly pilgrimages. Jeroboam reasoned that even his subjects—the ten tribes—would continue going up to Jerusalem to worship, and that this could result in their being drawn away from their allegiance to him. So he had two golden calves made, and set them up, one in Bethel and one in Dan, and thus succeeded in diverting his subjects from going up to Jerusalem to worship, for instead they worshiped the two

golden calves. In God's sight the sin of idolatry was a gross one indeed.

Our memory verse is an appropriate one for the lesson: "Righteousness exalteth a nation: but sin is a reproach to any people." The ten-tribe kingdom of Israel did not practice righteousness; so, instead of being exalted, the kingdom deteriorated. Through all the generations this unholy kingdom lasted there was not a single king who served the Lord. Finally the kingdom was destroyed, and the majority of the people were taken into captivity in Assyria.

All the kings in the two-tribe kingdom of Judah were lineal successors of David. This was the "house" of David. Usually upon the death of a king the people would decide which male of the house of David would be the next king. But unrighteousness continued to predominate, and finally God permitted first Egypt, then Babylon, to take over the kingdom. In 606 B. C. Zedekiah, Judah's last king, was overthrown, and the people taken captive to Babylon.

QUESTIONS

What brought about the division of Israel into two kingdoms?

What happened to each of the two kingdoms?

The Lord God or Baal:

MEMORY VERSE: "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."

—Deuteronomy 6:4, 5

I KINGS 18:30-39

THE true and living God of the Bible demands the full love and obedience of those who profess to serve him, and who are seeking his care and blessing. He will not accept any devotion to him which is less than the total love of our hearts and souls, and the using of all our strength in obedient service to him. How beautifully is this thought set forth in our memory verse!

There were a few in each generation of the ancient Israelites who displayed the desire to maintain this full devotion to Israel's God, but the nation as a whole was most of the time very nominal in its professions of loyalty. Indeed, in many instances the majority were openly hostile to Jehovah, manifesting a preference for the gods of the heathen nations by which they were surrounded.

The scene of this lesson is the ten-tribe kingdom of Israel, at the time when the wicked King Ahab was ruler. The notoriously wicked Jezebel was

his wife. It was at the time when Elijah was serving as prophet in Israel. Ahab went to see Elijah, and he asked the prophet, "Art thou he that troubleth Israel?" Elijah answered Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—I Kings 18:17, 18

Elijah then called for a demonstration that the people of Israel might observe and be convinced that Jehovah, not Baal, is the true and living God. The priests of Baal, 450 of them, and 400 prophets of the grove, were summoned to Mt. Carmel, and invited to select one of two bullocks to be offered as a sacrifice. They were to build an altar, prepare the bullock for sacrifice, and place it on the altar.

But they were not to apply fire to consume the sacrifice. They were to call upon their god, Baal, to send fire to consume the bullock. This was a

fair enough test, and there was nothing for the priests of Baal to do but to accept the challenge. So they prepared the altar and sacrifice according to plan, and then called upon Baal to send the necessary fire. But nothing happened.

The record is that they called upon Baal "from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made." (I Kings 18:26) Then Elijah mocked these priests of Baal, saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." —I Kings 18:27

Then the priests of Baal cried even louder, but there was no response. They even cut themselves with knives. They kept this up from midday until "the time of the offering of the evening sacrifice," but to no avail. (I Kings 18:29) Then Elijah, believing that the priests of Baal had had ample opportunity for their demonstration, and that they had failed, proceeded to prepare the other bullock for sacrifice.

He repaired the altar of the Lord which had been broken down. To do this he used twelve stones. He made a trench around the altar, and filled it

with water. He put wood on the altar, and the bullock for the sacrifice. He thoroughly drenched these with water. He even repeated this drenching of everything with water.

Then Elijah prayed to Jehovah: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

As was to be expected, "The fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." Thus, through Elijah, the worship of the true God was, for a short time at least, restored in Israel, and the priests of Baal destroyed.—I Kings 18:40

QUESTIONS

Does the living God of the Bible accept less than total commitment to him?

Who was Elijah?

How did he prove that Jehovah is the true God?

God's Judgment on Israel

MEMORY VERSE: "Yet the Lord testified against Israel, and against Judah, by all the prophets, . . . saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

—II Kings 17:13

II KINGS 17:9-18

THE name "Israel" as used in the caption of this lesson applies primarily to the Israelites comprising the ten-tribe kingdom of northern Palestine, a kingdom which was set up by Jeroboam shortly after the death of Solomon. Beginning with Jeroboam, and all the way through to the destruction of this kingdom, its successive kings were unrighteous, and encouraged the people to continue idol worship as instituted by Jeroboam. At the time of the reprimand contained in the lesson, the people of the two-tribe kingdom of Judah were also indulging in idol worship, and were also censured.

The worship of Baal was notoriously corrupt, and in some aspects cruel. Verse 17 of the lesson says that the people "caused their sons and their daughters to pass through the fire." This is a reference to the offering of children to the fire

god Moloch, or Molech. According to Jewish tradition these children were literally burned to death, the burning being accompanied by the beating of drums loudly enough to keep the parents from hearing the shrieks of their burning children.

No wonder God was displeased with these false and inhuman rites! But for the most part they seemed to be more appealing to the Israelites than did the wholesome worship of Jehovah, the true and living God. Jehovah, who is our Heavenly Father, is a God of love. While he condemned Adam and his race to death because of sin, he made a loving provision through Christ whereby all will receive an opportunity, through faith and obedience, to gain everlasting life and happiness. This will be during the thousand-year reign of Christ.

Because of their sin, the people of the ten-tribe kingdom

were removed by the Lord from having any share in the royal promises made to and through David—the promises which, according to the Scriptures, find their ultimate fulfilment through Christ. Additional punishment came upon them in that they were taken captive into Assyria: "The Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."—II Kings 17:23

The Lord's displeasure with Israel was due to their failure to obey his law. But their sin was more than one of omission. It was apparently wilful. The Lord said to them, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God."—II Kings 17:13, 14

They "did not believe in the Lord their God." Unbelief is the basis of many of the sins that have been committed throughout the ages by the Lord's professed people. If one does not believe in God he has no incentive to obey him, and

no reason to believe that he will be punished if he fails to obey, or rewarded if he does obey.

Using the experiences of the unbelieving Israelites in the wilderness, the Apostle Paul exhorts us, saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."—Heb. 3:12-14

Paul also wrote, "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Apparently many of the Israelites did not have this basic faith in the existence of the true and living God, although they were given many examples of his ability to care for them, beginning particularly with their Exodus from Egypt.

QUESTIONS

What was the outstanding manifestation of unrighteousness in the ten-tribe kingdom of Israel?

How important is faith in the hearts of those who desire to please God?

Reforms Among God's People

MEMORY VERSE: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55:7

II KINGS 18:1-6; 23:21-25

HEZEKIAH reigned over the two-tribe kingdom for twenty-nine years. Unlike the kings of the ten-tribe kingdom of Israel, "he did that which was right in the sight of the Lord, according to all that David his father did." However, by the time Hezekiah began his reign, the ten-tribe kingdom of Israel had been destroyed, and many of the Israelites involved in that regime had been taken captive into Assyria, although many remained in the land. Hezekiah, therefore, instituted a great reform throughout the entire land.

The record is that Hezekiah "removed the high places, and brake the images, and cut down the groves." In other words, he undertook to destroy the heathen worship which had prevailed so long within the bounds of the ten-tribe kingdom, which had also intermittently menaced the subjects of the two-tribe kingdom. It was a colossal task, but he accomplished much.

Moses had erected a brazen serpent in the wilderness; when

the Israelites gazed upon it, they were healed of the bites of the poisonous snakes which invaded the camp. This brazen serpent had been preserved, and used as an idol. Hezekiah ordered that it be destroyed, for he realized that while it served a good purpose in the wilderness, it was not intended to be an object of worship. Jesus said that as Moses lifted up the serpent in the wilderness, so also must the Son of man be lifted up; and surely those who look upon him in belief and obedience will be saved.—John 3:14

The record gives a beautiful tribute to Hezekiah: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." One of the secrets of Hezekiah's righteous reign was his unfaltering faith in the God of Israel. When the nation was about to be attacked by the mighty Assyrian army, he said to his subjects, "Be strong and courageous, be not afraid

nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."—II Chron. 32:7, 8

The last part of the lesson (II Kings 23:21-25) pertains to another good king of Judah, Josiah. In fact, he was the last of the righteous kings to reign over the two-tribe kingdom. During his reign, while repairs were being made in the temple, the Book of the Law was found; and when Josiah had it read to him he realized how far short of obedience to the Law the people had really come. The record states, "When the king had heard the words of the book of the law, that he rent his clothes."—II Kings 22:11

Two wicked kings reigned in Jerusalem just preceding Josiah's reign—Manasseh and Amon. Josiah was the son of Amon. Manasseh reigned fifty-five years, and Amon reigned two years. During these fifty-seven years the Law of the Lord was completely neglected. Since the Book of the Law was lost, the people were unaware of the Law's requirements.

One of these requirements was the observance of the passover, which had been neglected since the days of Hezekiah. The

passover lamb pointed forward to Jesus, the Lamb of God. Hezekiah, in his reform movement, called for the commemoration of the passover, although its observance was a month late "because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem."—II Chron. 30:1-3

On learning about the passover from hearing the reading of the Book of the Law, Josiah called for its observance. It was a wonderful occasion for the king, the priests, the Levites, and the people! The record states, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

Our memory verse emphasizes God's willingness to forgive those who return to him, and without doubt many in Israel realized the abundant manner in which this was true with them.

QUESTIONS

Who instituted the reforms in Israel recorded in this lesson?

What was represented by the brazen serpent ordered destroyed by Hezekiah?

Who was represented by Israel's passover lamb?

Vineyard Echoes

Six Days of Blessing in Bloomington

FOR six memorable days, "children of the kingdom," our brethren in Christ, met in holy convocation in the spacious auditorium of Indiana University at Bloomington to rejoice in the Lord and to build one another up in our most holy faith. They came from all over the country, from Canada, and from the British Isles. It was in itself a blessing to see them arrive, and to note the joy at the renewal of old acquaintances, and the making of new friends in the Lord. Some of those in attendance had been enjoying the blessings of present truth for sixty and more years; others have embraced "this Gospel of the kingdom" within the year. There were many present well up in their eighties, and one of the speakers was ninety-one years old. But all were one in the Lord, and determined by his grace to make their calling and election sure.

Fifty-six brethren served the convention from the platform as speakers, chairmen, or testimony meeting leaders. For the young children, ages 5-7, there were two appropriate sessions each day, and for the children ages 8-12 there were three sessions each day. For the young adults there were two study meetings each day on the various doctrines of the divine plan. Each evening of the convention, with the exception of the last, following the regular sessions, there was a vesper service in the main lounge of the dormitory, composed of special and congregational singing. On the closing evening there was a musical session in the main auditorium entitled "Melodies of Praise."

One of the highlights of this session was the singing of hymns by the children.

Sunday evening there was a public meeting, and on Wednesday evening a baptismal service. There was also a business meeting of the elders, as well as the regular business meeting of the entire convention gathering. So it is quite evident, from the mention of all these various activities, that the week of August 9 through 14 was a very busy and blessed one for the brethren who were able to assemble at Bloomington. And we do not wish to overlook the general fellowship of the brethren which was so richly enjoyed in the dining rooms from day to day. For one blessed week the brethren were almost completely isolated from the world, and were able to rejoice together unhindered as they discussed those things of God's Word which were so near and dear to their hearts.

The Opening Service

The convention opened Saturday, August 9, with an opening rally through the singing of the precious "Hymns of Dawn." The theme text of the convention was, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Ps. 27:14) Mention was made of this theme text in the address of welcome, with the observation that it emphasizes the fact that God's promises are indeed sure, but fulfilled in his due time, rather than ours.

In the address of welcome, lessons applicable to our experiences at the convention were drawn from Israel's feast of tabernacles. (Lev. 23:39-43; Deut. 31:10, 11) This feast was to be a special festival of thanksgiving to the Lord, the One to whom they owed their all. Our convention should be just such a feast to us. Through the discourses and fellowship with the brethren we should all the more appreciate the Father and the Son, and the privilege we

have of co-operating with them in the work they are doing in and with us.

Hebrews 8:10 speaks of the time when the New Covenant is being made, and pictures it as a progressive work. We are told that then the Lord will put his laws "into their minds," and that this will eventually result in the writing of these laws in their hearts. We hope, too, that as a result of what we learned at this convention our minds will be more clearly illuminated concerning the will of God for us, and that this will result in a greater heart harmony with the Lord on our part. Those in heart harmony with the Lord will want not only to receive a blessing, but will also endeavor to be one.

"Speak No Evil"

Another discourse on the first day admonished the brethren against evil-speaking and surmising. (James 3:8) Evil-speaking was defined as speaking anything derogatory of another—whether it be truth or falsehood—with an aim to injure. While such personal attacks are forbidden in the Word, it is brought to our attention in the examples of Jesus and the apostles that it does not constitute evil-speaking to warn those who may be injured concerning teachers of false doctrine. This would constitute speaking the truth in love, and would be our responsibility for the good of the brethren.

We are to remember that we cannot read the hearts of others, nor discern their motives. II Thessalonians 3:11-13 gives us a good clue on how to keep from minding other people's business—which is what evil surmising is— by advising us to "be not weary in well-doing." The busier we are with the Lord's work the less time we will have to be overly concerned about others. Above all, we must remember that if we become the targets of evil-speaking the standard of conduct given us in God's Word is, "Let none render evil for evil."

"Overcoming"

Another timely exhortation to the convention was on the subject of "Overcoming," which was based on the messages to the seven churches mentioned in chapters two and three of Revelation. It was explained that while these seven churches represent seven stages in the development of the entire church, yet the promises and exhortations addressed to the "seven churches" are applicable to all the consecrated. Promises of the divine nature, the privilege of exercising kingdom power and authority, the honor of being seated with Jesus in his throne, even as he is seated with the Father in his throne, are portrayed in these chapters.

Every one of these promises is conditional, the conditions being faithfulness unto death. We are told in Revelation 20:6 that before we can reign with Christ, we must have participated in the "first resurrection." We must be willing, as it was stated concerning Jesus, to resist "unto blood."

There are warnings to these churches which are also pertinent to us. We are still in this present evil world, whose God is Satan. Because of this we must ever be on guard against allowing Satan to overcome us through the world and our fallen flesh. May we never entertain a compromise course with the world, nor lukewarmness of love and zeal for the Lord and his truth.

"The Mind of Christ"

A very heart-searching lesson on humility was presented from the text, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) The glory possessed by the Logos before he humbled himself to visit our planet is revealed by the study of Proverbs 8:8 and John 1:1, as well as other passages of Scripture. Our Lord's reaction when he realized what would be required to redeem mankind is given to us in Isaiah 6:8: "Here am I, send me."

Jesus did not meditate a usurpation to be like God as the Adversary did, but instead humbled himself, and made himself of no reputation, and became obedient unto death. Let us have this same mind or attitude, and may we be especially on guard against any inclination to make ourselves of great reputation.

"A Living Hope"

A very stimulating message was presented to the convention regarding the Christian's living hope. This hope, it was brought out, is not based on credulity, nor on the words and opinions of men, neither on traditions, but rather on the sure promises of God found in his infallible Word. This hope gives direction to our lives as well as joy and courage to fight the good fight of faith.

Our hope is not a narrow one. It includes the whole world of mankind who are promised blessings of restitution. After the church is complete, she, together with Jesus, will be the agency of blessing. Our hope is progressive; it should mature as we gain a clearer vision of it through study, and a deeper assurance of it through experiences which we undergo. This is shown in Romans 5:1-5.

Our living hope will be tested. We can become discouraged because we do not see God's plan develop as rapidly as we would like it to. We have need of patience if we are to maintain our living hope. We are at present having tests which threaten this living hope. At one time it was believed that these tests would come from the world, and that is true. Now, however, in addition, we find that severe tests come from our fellowship with the brethren—tests more severe than could possibly come from the world.

The time for the fulfilment of our hope has been much longer than some expected, but according to God's chronology, "it will not tarry." Let us, then be zealously in-

terested in showing "the same diligence to the full assurance of hope unto the end," rather than being concerned as to exactly when that end will be. Our co-operative effort in the harvest work is a work of faith and labor of love inspired by our hope, and based on the spirit of love and tolerance for each other. The proper amount of love can overcome small differences between brethren as well as petty weaknesses.

We can all become impatient waiting for the fulfilment of our hope. This at times has resulted in speculation concerning the exact date for the glorification of the church and the full establishment of the kingdom. Concerning this we must keep in mind that there are certain things we know, and certain things we do not know. We do know that we are living in the days of the second presence of our Lord; the time of harvest which is the end of the age. Our times are in his hands, and our speculations will never alter God's times and seasons.

We must be sympathetic toward one another. We must give others Christian liberty in a Christlike spirit. Our fellowship and co-operation depend upon this. The time is short, but how short we do not know. Let us rejoice in the truth, serve the Lord, and the rest we can leave to him. James, in the 5th chapter of his epistle, verses 7 and 8, speaks of the patience of a farmer waiting for his harvest. If a farmer can be patient waiting for a crop of corn, certainly we can be patient waiting for a crown of life.

Peace in God's Family

Romans, chapter 12, was discussed, and many vital lessons noted. In the Bible we find strict codes of Christian conduct which serve as yardsticks by which we can measure our progress in the narrow way. Such a yardstick is found in the entire 12th chapter of Romans. Here we are

(Continued on page 34)

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(Continued from page 31)

admonished to die daily with the Lord, which is our reasonable service. We are to think humbly, remembering the relationship we enjoy with the brethren in the body of Christ, that is, the relationship of a family.

When some member of a family suffers, all the members of that family suffer. And when a member of a family prospers, all members rejoice. In this 12th chapter of Romans Paul reminds us that we must deal with our brethren with a loving heart, knowing them not after the flesh, but after the spirit. All this will make for peace in the family of God.

Liberty

The convention was presented with a timely lesson on Christian liberty. In the world the cry for unrestrained liberty is leading to anarchy and disaster. Such unbridled indulgence often leads to dire results, and it in no way constitutes the liberty properly enjoyed by Christians. Judges 17:6 speaks of a time when everyone was a law unto himself. That was a dark period for Israel. The improper exercise of liberty is exemplified by Satan who will in due time reap what he has sown.

Jesus exemplified the true liberty; a guided liberty. He said, "Not my will, but thine, be done." (Luke 22:42) He came to do his Father's will, and not his own. (John 6:38) The truth liberates us from the blindness of error and the slavery of sin, and we become free bondslaves of Jesus Christ. In this condition we enjoy liberty of action within the realm of God's will. We have complete liberty to use our time, our strength, our means—indeed, all we have—in God's service according to his will.

The Theme Address

In keeping with the theme text, "Wait on the Lord," the convention was reminded that all of the Lord's people

throughout the ages have found it necessary, and strengthening, to wait on him for the fulfilment of his promises to supply all their needs, and to carry forward the progressive steps of his glorious plan of salvation. Indeed, the whole world of mankind, in their groaning and travailing, is waiting on the Lord, or as Paul puts it, "waiting for the manifestation of the sons of God." The Heavenly Father himself waits on the timetable he has set in his plan, looking forward to the time when the knowledge of his glory fills the whole earth as the water covers the sea. And Jesus, his beloved Son, waits together with his Heavenly Father.

We have in Noah a meaningful example of one who waited on the Lord. He was informed of the coming Flood, and of the destruction it would bring upon "the world that then was." He was commanded to build an ark in which he and other believers could be safely carried over into the new world. But imagine the jeers and the persecutions which must have been heaped upon him during those long years while the ark was being prepared! Yet Noah continued to be a faithful witness, a "preacher of righteousness." Even after all the animals were taken into the ark there were seven long days of waiting on the Lord before the rains began to fall.

There were many in times past who did not wait on the Lord, and we should remember the calamities which fell upon them. In connection with Israel at the time of the giving of the Law, their failure to wait on the Lord led to the making and worshiping of the Golden Calf. King Saul refused to wait for the return of Samuel, and offered sacrifices contrary to the expressed will of God. During this present age the nominal church has failed to wait on the Lord and has attempted to establish Christ's kingdom ahead of time, not by the direction of the Lord, but by human wisdom and at times by military might.

Serving the Lord in past ages was not for the fainthearted, nor is it so today. Think of the courage of David when he slew Goliath! The battle then was not David's, but the Lord's, and this is one of the important things to remember as we wait on the Lord. Let us not endeavor to take matters into our own hands, for as the Lord's people, he is our Leader and Director, and he will be our strength and give us the victory.

Think of the courage of Peter and John when hailed before the religious rulers of their day and forbidden to speak further concerning Jesus. They refused to obey this order, and declared that their obligation was to be obedient to the Lord.

The Lord knows that we are weak, so he gives us strength. Our strength comes through faith in God's Word, fellowship with the brethren, through prayer, the overshadowing of our guardian angels, and the Holy Spirit.

How shall we spend our time waiting? By being partners with the Lord in the carrying out of his work; by preaching the truth, which helps to develop a character-likeness of our blessed Master; also by faith in the great fundamental doctrines of the divine plan. These doctrines continue to give us a blessed appreciation of our God and of his trustworthiness. Let us "Wait on the Lord."

Length of Days

Psalm 102:27 reads, "Thou art the same, and thy years shall have no end." This promise was made to Jesus, and because of his faithfulness even unto death he inherited its fulfilment. His years having no end indicates that he received immortality, the divine nature. We also shall inherit this promised eternal life, but only if we continue faithful even to the end. Eternal life for us will mean, as it did for Jesus, the divine nature and immortality. Thank God the world of mankind in the next age will have the

opportunity of inheriting everlasting life on the human plane; the worthy ones being returned to that human perfection which was lost by our first parents in the Garden of Eden through their disobedience of divine law.

The Faithful Word

Paul wrote to Titus that an elder should be one "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) However, the principles set forth in this text apply to all the Lord's people. We should all hold fast the faithful Word, and so far as the Lord gives us ability, exhort the brethren to faithfulness, and refute the false doctrines of the "gainsayers," thus contending earnestly for the faith once delivered unto the saints.

We are invited by the Lord to "reason" with him. Our reasoning, however, must be based upon the sure foundation of his inspired Word. In that Word we find exhortations to soundness of doctrine. It was suggested that we have three guidelines for determining doctrines which are essential and fundamental:

(1) Those doctrines which reveal the basic plan of God. This would include the doctrines of the fall of man, the ransom, restitution, and also the preparation of the Messiah class.

(2) Those doctrines which reveal God's work in each age. Difficulties in this connection were experienced by the Early Church with respect to the changeover from God's dealings with the Jews through the Law to God's dealings with the church through the Spirit. In later years a misapplication of the Parable of the Sheep and the Goats also illustrates this point.

(3) Those doctrines which reveal the will of God for the church. The second presence of the Lord falls into this category, because through this doctrine we have learned

that the time has come for a complete separation from the nominal church system.

Differences of interpretation of details of prophecy which is still unfulfilled do not affect any of these fundamental doctrines, hence should constitute no hindrance to our fellowship and co-operation in the work of the ministry.

The Christian Warfare

One of the illustrations of the Christian life presented to us in the Bible is that of warfare, with all faithful Christians being "good soldiers of Jesus Christ." This illustration suggests hardships and trials. We must endure "hardness." However, in our Christian warfare we do not receive one supreme trial, but rather are tested by our reactions to our small everyday experiences. Through these daily "battles" we have the opportunity of proving our devotion to the Lord.

Our faith is on trial, so our warfare is called "the good fight of faith." This makes it important that the faith which we possess be a genuine faith in God and in the reliability of his Word. We must trust in the Lord although he has not given to us to know all the details of his plan.

Anxiety is a great hindrance in our Christian warfare. Through belief and trust in the many promises of God we can be rid of anxious thoughts which would tend to distract us from our faithfulness in the narrow way.

Contending for the Faith

It would seem that now the Adversary is more active than ever to separate the Lord's people. He is attempting to separate them not so much by introducing new doctrines as by emphasizing differences on less essential teachings.

In order to have a clear and correct understanding of the "faith" for which we are to contend, we must rightly

divide the Word of truth. This includes placing the promises of God in their proper setting, and recognizing the work God has for each age under its respective covenant. We should not place the work proposed to be done through the Law Covenant during the time when the Grace Covenant is in effect. Nor should we believe that the work of the New Covenant is in effect now, while the Grace Covenant is still in effect. We should not wrest God's plan and covenants to accommodate our own viewpoints.

Our object in life should be the same as Jesus': "Father ... I have glorified thee." (John 17:1, 4) We are called to let our light shine, and faithfulness in this will leave little time for contention about nonessentials. Making the truth our own involves study, prayer, and sacrifice, for the truth will cost us much.

Keeping the Heart in Love

Solomon wrote, "Keep thy heart with all diligence; for out of it are the issues of life." The matter of keeping our hearts pure before the Lord is made very prominent in the Bible. In the New Testament alone the heart is mentioned more than fifty times, and many admonitions given to keep it pure and humble before the Lord. The New Testament speaks of Christ dwelling in our hearts, and we are told that the epistle of Christ is written in our hearts. We are admonished to be patient and to establish our hearts. (James 5:8) We are told that God tries our hearts, and that the love of God is shed abroad in our hearts.

The Lord is pleased to see us progress in the understanding of his great plan of the ages. But in weighing our worthiness of the kingdom he will not test our knowledge so much as our heart condition. We can be pure in heart even if we may come far short in knowledge, although the proper use of knowledge has a purifying effect in our hearts.

An important lesson on love dovetailed with these timely thoughts on keeping the heart. The importance of true Christian love cannot be overemphasized. Paul wrote, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—I Cor. 13:4

Paul sets forth some of the qualities of love: "Love suffereth long, and is kind; love envieth not: love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—I Cor. 13:5-8

One of the chief facets of Christian love is the spirit of sacrifice. We are admonished to lay down our lives for the brethren, and if we truly love our brethren we will find it a joy to sacrifice time, strength and means on their behalf. The spirit of love is also manifested in our love for the world of mankind; a love which prompts us now to tell the people the glad tidings of the kingdom while we look forward to sharing with Jesus in the glorious future work of blessing all the families of the earth. It is also evidenced in doing good unto all men as we have opportunity.

Help and Helpers

I Corinthians 12:28 reads, "And God hath set some in the body, first apostles, secondarily prophets, thirdly

teachers, . . . helps." The "helps" referred to here are not books, concordances, Bible dictionaries, or even the Volumes. They are members in particular in the body of Christ. (vs. 27) We cannot all be apostles, prophets, or teachers, but we can all be "helps," or "helpers," as it is translated in other versions. We can help one another through prayer, by supplying material needs and by assisting spiritually. We can seek to ease the burdens upon our brethren—certainly we should never add to them.

The Son of Man

Jesus is referred to as the Son of man at both his first and second advents. The title suggests the nature to which he humbled himself at his first advent, that he might be the ransom price. Texts referring to Jesus' second advent also describe him with this title, keeping before our minds the great truth that without Jesus' becoming flesh, and then giving that flesh for the life of the world, there could be no kingdom of blessing.

The 14th chapter of Revelation symbolically portrays the Son of man during this present harvest time, reaping the vine of the earth. In Daniel 7:13, 14 Jesus is also spoken of as the Son of man, and is pictured receiving his kingdom which is now being established. Again Jesus is referred to as the Son of man in the introduction to the Parable of the Sheep and the Goats. Here he is shown as seated on the throne of his glory with all his holy angels with him; that is, the church (Head and body) complete at the beginning of the Millennium, ready to begin the work of dealing with the world of mankind.

A ROUND-TABLE DISCUSSION

One of the special features of the convention was a round-table discussion by four brethren on the topic, "The Truth and Its Service." The truth was presented as a melody of praise, the subject being introduced by three texts:

(1) "Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings." (Ps. 33:2); (2) "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound," (Ps. 92:1-3); (3) "I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword." —Ps. 144:9, 10

It was suggested that these ten strings of the ancient harp might well represent the cardinal doctrines of the divine plan. While some brethren might arrange these doctrines differently, and in their divisions of the divine plan think of more than ten, the doctrines presented to the convention in this discussion as being illustrated by the ten strings were: (1) man's creation in the image of God; (2) man's fall into sin and death; (3) the covenants of God; (4) the birth of Jesus; (5) the ransom. It was mentioned that the fifth doctrine in this list is the very center of the whole divine plan. (6) The resurrection; (7) "Christ in you, the hope of glory," or the "high calling" of the Gospel Age; (8) The second presence of Christ; (9) the restitution of all things; (10) finally, after the little season of testing at the close of the Millenium, the complete restoration of man to his former estate, when it will be said to those who prove faithful, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) It will be then that every knee will bow, and every tongue will confess to the glory of God.

God's Glory

It is helpful to think of these individual doctrines of the truth for together they reflect the glorious character of

our Heavenly Father, and it is by the power of this truth in our hearts and minds that we are drawn to him and led to dedicate ourselves to the doing of his will. The Apostle Peter wrote that "his divine power hath given unto us all things that pertain unto life and godliness, through [or by] the knowledge of him that hath called us to glory and virtue."—II Pet. 1:3

The precious doctrines of the divine plan were somewhat obscured following the death of the apostles, and remained so until the harvest of the Gospel Age when that "faithful and wise servant," directed by the Lord, brought them forth from the great storehouse of truth, the Bible, and they were made available to the Lord's devoted people. These truths are most precious to us today, and can be fully substantiated by the Bible. For this reason there can be no doubt about their genuineness. They are the "meat in due season" upon which all the Lord's devoted people continue to feast.

It is a blessed privilege to be living at this time when these great truths of the divine plan are so clearly delineated. Surely the Lord has blessed us all in giving us "eyes" to see and "ears" to hear and appreciate these precious doctrines. We should cherish these doctrines of the divine plan, and be ready to defend them and to promote them fully, at the cost of time, strength, and means.

God's Will Revealed

In Ephesians 1:9, 10 the Apostle Paul writes, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Here we are informed by Paul that through his truth God has made known to us "the mystery of his will." How wonderful

that the Lord has revealed to us that which is so close to his own heart, and invited us to be partners with him and with Jesus in the outworking of his glorious plan of the ages!

The truth sets us apart from the world and from nominal Christianity. The sum total of the various fundamental doctrines is described by Paul as the Gospel, and he stresses the importance of the Gospel by saying, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8

In Galatians 3:8 Paul identifies the Gospel as the message that was given to Abraham—that through his seed all the families of the earth would be blessed. This is the glorious Gospel which we now have the privilege of proclaiming to all who will listen, and what a blessed privilege this is. Let us continue to work together in the proclamation of this glorious Gospel of the kingdom.

These beautiful fundamental truths are not to be considered the "milk of the Word," for indeed they are "strong meat." They are certainly too deep for nominal believers to grasp. Even restitution, which in no small way represents the voice of God speaking through his Word, is too deep for most people to grasp, as was discovered by a colporteur many years ago. Calling inadvertently at the home of a clergyman, he asked this good and earnest man what he thought of the doctrine of restitution, and the reply was, "The rest of **what?**"

Rightly Dividing

II Timothy 2:15 reads, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It was brought out that to rightly divide the Word of truth it is essential to apply its various promises and prophecies in their proper ages,

and that we should not apply to the world those promises which belong exclusively to the footstep followers of the Master. These are time divisions in the plan of God, and it is essential to keep these in mind in order to rightly divide the Word of truth.

In addition to keeping in mind the various time divisions in the plan of God, it is essential also to remember that two salvations are taught in the Bible—an earthly salvation for the world of mankind, and a heavenly salvation for the footstep followers of Jesus. If we fail to keep these two salvations in mind in our study of the Word we will be presented with all sorts of incongruities, such as building houses and planting vineyards in heaven, as well as beating swords into plowshares and spears into pruninghooks. We could also have the world of mankind exalted to the divine nature.

Paul said that we should study to show ourselves approved unto God. This is the true purpose of all Bible study. This point cannot be emphasized too strongly. It is through our study of the Word that God's will is revealed to us, enabling us to serve him "in spirit and in truth," and to the blessing of those to whom we minister—not to their injury.

The Harvest

Jesus said that "the harvest is the end of the age," and it was to be in this harvest that "the children of the kingdom," as represented by the "wheat" in the parable in contrast to the tares, were to be separated from the tare class. (Matt. 13:36-43) Another reference to this work of separation in the end of the age is the call to come out of "Babylon." (Rev. 18:4) It is the proclamation of the Gospel of the kingdom or, as it is often called, "the harvest message," that brings about this separation. The presence of so many truth-enlightened brethren at this convention is

one of the proofs that the harvest work is going on, and therefore that we are in the end of the Gospel Age, and the time of our Lord's second presence.

Throughout the age "the children of the kingdom" and "the children of the wicked one" grew together, but now there is a separation, and "the children of the kingdom" are freed from the errors of Babylon, and they work together for the continued proclamation of the harvest message. They will continue to do this until the harvest work is finished, then these "children of the kingdom" will "shine forth as the sun in the kingdom of their Father." They will become part of the promised "Sun of Righteousness" which will then arise with "healing in his wings." —Mal. 4:2

The brethren were reminded by those on the panel that it takes energy and sacrifice to participate in the harvest work, and the great faithfulness of the brethren in this respect was noted. It was referred to as a miracle that such a small group of people could, by pooling their efforts, and by their faithfulness in individual undertakings, witness to so many people in so many countries. The joys of the harvest are rich, and there was much evidence of this at the convention.

A Report

One segment of the panel discussion was devoted to the presentation of a report of some of the general activities of the brethren as they co-labor in the harvest work. The great importance of individual witness work through the distribution of tracts and otherwise was stressed. Mention was made of special tracting parties and their value; also of mailing tracts. The brethren were reminded of the rich joys experienced in our efforts to make known the glad tidings of the kingdom. The remark was made that there is no time when the truth means so much to us as when we are doing all we can to make it known to others.

In connection with the general work a report was presented concerning the use of The Bible Answers films, other than on television. Two of these films, "The Unknown God" and "Life After Death," have now been shown in more than 11,000 churches and clubs, with a total attendance of nearly half a million. The film, "Archeology Proves the Bible," is now being made available to the distributing agency and it is expected that this film will also receive a wide distribution. The observation was made that the more than 11,000 showings of The Bible Answers films in churches and clubs is the equivalent of that number of public meetings. This is a witness work that is going on continuously and quietly, but none the less effectively. The brethren themselves are making wide use of The Bible Answers films for public meetings, and for showing in rest homes of various types.

Radio and Television

The radio and television work continues at about the same level as a year ago, and there are many evidences of the Lord's blessing upon these co-operative efforts. In response to questions, it was brought out that up until now we have received about \$1,000,000 worth of free time on television stations and according to figures given to us by television statisticians, The Bible Answers films have been witnessed by 300,000,000 people.

It was stated by the panel that these reports were not presented with the thought of emphasizing accomplishments, but as an expression of appreciation to the Lord for the privileges he is giving to all his people to participate in the general witness work. One of the very interesting aspects of the Book of Acts is that it presents so many "reports" of the activities of the brethren in the Early Church.

Consolation Folders

The effectiveness of the Consolation Folders being sent

to relatives of the deceased was also mentioned. For a long time this has been one of the blessed aspects of the harvest work. As all know, the names and addresses of these mourners are obtainable through the local newspapers, and individuals and classes in many places are making use of this opportunity of comforting them. Much mail is received at The Dawn from those who receive the Consolation Folder, expressing appreciation for being remembered in their time of need, and asking for a copy of the "Hope" booklet. After reading the booklet many of these write for additional literature. Through the years a number have come into the truth as a result of this phase of the harvest work.

Magazine Advertising

Another general activity, also made possible through the co-operation of the brethren, is the announcement of truth literature in national magazines, and to some extent in newspapers. Among the magazines used for this purpose are Look, Life, Time, Parade, and the National Geographic. In October an advertisement will appear in Mc Call's, and, in November a repeat ad will be run in the National Geographic.

The advertisement which appeared in the National Geographic in May brought, to date, 3,200 replies, and they are still coming in. The vast majority of these were, of course, from the United States and Canada, but in addition, replies to the advertisement came from sixty-one foreign countries. Thus the effort was well-nigh world-wide.

Effect on Ourselves

In John 17:17 Jesus prayed that his followers might be sanctified by the truth, and every follower of the Master can testify that the use of the truth for the blessing of others makes it all the more powerful as a sanctifying power in our own lives. There is no joy greater than that

which we experience as we endeavor to make known the glad tidings to others. We know also that those who make their calling and election sure to live and reign with Christ will be those who have been faithful in bearing witness to the truth. John spoke of those who are beheaded for the witness of Jesus and for the Word of God, and informs us that these are the ones who will live and reign with Christ. (Rev. 20:4) On the point of being sanctified by the truth through its promulgation for the blessing of others, the following paragraph was read from "The New Creation," page 137:

"True sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (I John 3:16) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge, and obedience to the Divine Word and example. Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, our own sanctification may be accomplished. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves—especially the household of faith—yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God, and first affect our

own hearts and wills, and, as a result of such devotion to God, find its exercise in the interests of the brethren and of all men."

With the reading of this beautiful and meaningful paragraph from the writings of Brother Russell, the roundtable discussion was brought to a close.

First and Second Advent Similarities

There was a somewhat historical survey of the fulfillment of Jesus' warnings to his people of circumstances and events to take place at his first and second advents. The attacks on Jerusalem after the first advent were studied, as well as events at this end of the age. Especially mentioned in this connection was present-day Israel as a fulfillment of prophecy. Mention was made that it was such signs rather than chronology which establish the truth that Jesus is present.

Another brother reminded the brethren at the convention that the Bible is no longer held to be the Word of God by many nominal ministers. True followers of the Lord will study the Bible faithfully, and reverence its Author. The increase of knowledge which we thereby gain, however, should not puff us up but rather make us realize all the more how truly imperfect we are and how short we come of the divine standard of perfection. This should be borne in mind, for pride is the root of much of our trouble today.

Take Heed

We should take heed not only in troublous times but also when we are in good times lest we be carried away by self-assurance. None of us has so much of the Lord's Spirit that we do not need a refilling of the Spirit every day. One of our problems may well be a lack of a rich indwelling of the Lord's Holy Spirit. One who grows in knowledge but

not in grace can become a trial to the Lord's people, even as the world is being tried by the "increase of knowledge."

Sacrifice of strength, means, and time is appreciated by the Lord, but there are instances when the sacrifice of some of our dogmatic opinions would also be very much appreciated by the Lord. We should not attempt to force our opinions upon others. There are times when just to remain silent is the best thing we can do. Our Lord did this. (Isa. 53:7)

The center of our message is Christ. Paul used the name more than 400 times in his epistles. It was mentioned that Brother Russell once discharged a pilgrim who insisted on preaching him instead of Jesus Christ. Surely we can follow the example of Brother Russell in this connection and insist on preaching Jesus Christ and him crucified.

Wait on the Lord

To keep the thought of the theme text of the convention before the brethren, six brethren discussed the example of waiting on the Lord, as exemplified by Abraham, Job, Daniel, Peter, Paul, and Jesus. Abraham considered God's promise to him so wonderful that he was glad to wait for its fulfilment. Job displayed a willingness to wait on the Lord even though he did not know all the details concerning the reasons for his intense sufferings. He trusted the Lord even though he could not trace him. Daniel, because of his faith, manifested great courage as he waited on the Lord, a waiting which was in the face of threatened death.

Waiting on the Lord also implies service in his cause. Peter exhibited faithfulness in this connection by giving up everything to follow Jesus as a "fisher of men." Paul went through severe trials but because he waited on the Lord he became assured that "at that day" he would receive a "crown of righteousness which fadeth not away."

Jesus was our greatest example. When, at the age of twelve, in studying the Scriptures he came to realize that the time had not come for him to begin his ministry, he waited for the Lord's due time. We also should await the Lord's due time in connection with our own experiences, as well as with the outworking of the divine plan.

Fervent Love Needed

Matthew 24:12, 13 speaks of the love of many waxing cold at the time of our Lord's second presence. This should put us on the alert to make sure that we do not lose our first love for the Lord, the truth, and the brethren. As should be expected, the church this side the veil is decreasing, and we need each other more than ever. If we want to join the overcomers on the other side of the veil we must be faithful in love and in sacrifice.

Justice is the foundation of God's throne, another brother reminded us, and God himself is the righteous Judge. Judgment of the house of God began at Pentecost, and God is the presiding Judge. During this judgment day of the church, Satan is permitted to test the Lord's people, often by becoming an accuser of the brethren. We should not participate with Satan in his accusations.

Knowledge is important to the Christian. It is our knowledge of God's wonderful plan to use the faithful of this age to bless all the families of the earth in the next age that inspires us to faithfulness. These glorious doctrines of the divine plan are the things that matter, and our knowing God through these doctrines, and being conformed to his image, is what the Christian life is all about.

The Sin of Pride

Proverbs 13:10 reads in part, "Only by pride cometh contention." The Adversary's fall, mentioned in Isaiah 14, was caused by his desire for exaltation, self-promotion—

pride. He forgot that true promotion cometh only from the Lord. (Ps. 75:6) Jesus, because of his humble obedience to God's will, received what Satan attempted to capture by usurpation. The same shall be true of us if we encourage the grace of humility within our hearts. Pride can be detected by realizing that some of its symptoms are reflected in the attitude that we are always right. This is accompanied by a hypercritical attitude toward others.

"Be of Good Courage"

The full theme text of the convention was, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Ps. 27:14) Four examples of "good courage" were brought before the convention by four speakers. The examples were Joshua, the three Hebrews, Stephen, and Jesus.

Joshua's courage was not blind nor foolhardy, but emanated from a trust in God and in his Word. So it should be with us. The three Hebrews found themselves in very trying circumstances; and so it is with us. Let us be of good courage as they were, knowing that the Lord will never leave us.

It was noted in the account of Stephen's death that instead of concentrating on the present severities of his circumstances he thought of the Lord sitting at the right hand of God, and what courage this must have given him. This heavenly vision of good things to come eased his burdens and enabled him to "be of good courage." Jesus portrayed great courage by preaching the truth concerning himself even when he knew that it would mean his death.

The Immersion Service

The immersion service was conducted on Wednesday, and seven dear ones symbolized their consecration to be dead with Christ. The baptismal service is always filled

with blessings, not only for those who are baptized, but for all the consecrated present, for they are reminded afresh of the solemnity of their dedication to the Lord, and that their consecration is in reality a covenant of sacrifice. It is always a blessing to be reminded that it is only if we suffer and die with Jesus that we can hope to live and reign with him.

"What Shall I Give"

A discourse was given based on II Chronicles 1:7 and I Kings 3:5, which reads: "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee"; "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." This discourse directed our minds to the eternal things which we have the privilege of seeking from the Lord. At times Solomon was a good example of this. Solomon asked not for earthly joys or riches, but for the wisdom to do that which was right in God's sight. We have been provided with that wisdom through the Lord's Word. At the present time it leads us to sacrifice, which, if we are faithful unto death, will result in the joy of reigning with Christ for the blessing of all the families of the earth.

Faith Tried

Romans 10:17 informs us that faith comes from the hearing of the Word of God. There have been millions who have died for their faith, but there are only 144,000 sacrificial deaths which result in obtaining the divine nature and joint-heirship with Christ. These were acceptable to God because they sought to live their lives in strictest harmony with the Word of God and its rules and instructions.

We are in a time of revelation. Our tests and our trials manifest to us the amount of progress we have made in the development of a Christlike character. For example,

a brother may get angry and excuse himself by saying he lost his patience. In reality, however, the experience of the brother simply manifested that he did not have much patience to lose. God put Abraham to the test. He put Jesus to the test, and he will put us to the test. If we have worked hard we will pass our tests. We can be tried both by prosperity and by adversity. Through such experiences we are revealed both to ourselves and to our brethren.

The Heart Strengthened

Four brethren discussed that portion of the theme text pertaining to the strengthening of the heart. In this discussion Gideon, Elijah, the two disciples who walked to Emmaus, and Jesus were used as examples of how the Lord in times of need does give strength unto his people.

In a poem composed specially for the purpose, it was pointed out how the Lord gave direction and courage to Gideon at the time the Israelites were being oppressed by the Midianites. In the strength of the Lord, Gideon defeated and routed the Midianites, and the Israelites were given rest from their oppressors.

The lesson brought to our attention through the experiences of Elijah was that if we are to receive strength from the Lord we must be obedient to his instructions. Elijah was truly obedient and received courage to challenge the priests of Baal, which resulted in the glory of the Lord being revealed to all Israel.

The two disciples who walked to Emmaus following the crucifixion of Jesus were downcast and discouraged. They expressed their feelings to one whom they thought to be a stranger, but who was actually the resurrected Jesus. Jesus took the occasion to call their attention to the prophecies of the Old Testament concerning the suffering of the Messiah, and that it would be after his suffering and death that he would enter into glory. The two disciples grasped

the thought, and later realized that it was the resurrected Jesus who had presented this revealing message to them, and they said to each other, "Did not our hearts burn within us, as he talked with us by the way, and opened to us the Scriptures?"

Jesus received much of his strength and courage through the joy that was set before him in the promises of the Scriptures. Paul wrote concerning Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

Oneness

The Apostle Peter wrote, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (I Pet. 3:8, 9) This is a time when the faith of the brethren is being tested, especially with respect to time prophecies, and it is inevitable that there should be differing views along these lines. However, we should be tolerant and loving with each other as we endeavor as far as possible to see eye to eye on these points.

Two Salvations

It was appropriate that the great fundamental truths concerning the two salvations in the plan of God should be discussed in one of the discourses—the heavenly salvation for the church of the present Gospel Age, and the earthly salvation for the world of mankind during the Millennial Age. Without a comprehension of these two salvations no real harmony can be found in the promises of God recorded in the Bible.

Jesus said that he was going away to prepare a place for his followers of the present age, but, as the Scriptures reveal, the earthly paradise for mankind in general was prepared "from the foundation of the world." It was lost because of sin, but redeemed by Jesus' death, and will be restored to mankind during "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Closing Service and Love Feast

The closing session of the convention was on Thursday evening, August 14. It opened with a half-hour praise service listed on the program as "Melodies of Praise." Children's singing was featured in this session; there were two solos, and group singing, all of which stirred the hearts of the brethren to further appreciate the loving-kindness of our Heavenly Father.

The closing discourse was a most appropriate one, recalling some of the precious thoughts which had been presented at the convention, and encouraging the brethren to greater love for each other and a more fervent zeal for the service of the Lord. Like the disciples of old, the hearts of the brethren burned within them as they were reminded of the rich manner in which the Lord had blessed them during the six days of this holy convocation.

The customary love feast brought the convention officially to a close. But it seemed to be more, much more, than the usual love feast, for as the brethren expressed their farewells and said "God bless you" to one another there was evidence that this convention had moved them more deeply, and had given them a greater determination to be faithful to the Lord and to one another than any convention had done for a long time. There were few dry eyes as the love feast proceeded, but they were tears of gladness which were so openly displayed, not tears of sadness. All

were glad that the Lord had met with his people, and had so richly blessed them in their seeking for a knowledge of his will, and the strength to continue laying down their lives in his service.

The Business Meeting

Since the General Convention is self-sponsoring, it is essential each year to hold a business meeting to make the necessary arrangements for the coming year. Indiana University invited the brethren to hold their convention in 1970 on its campus, the dates offered being August 8 through 13. The convention voted to accept this invitation. The General Convention committee of arrangements for the program and other matters was elected. The committee for 1970 consists of Brothers R. J. Krupa; E. K. Penrose; Charles Chupa; Stephen Roskiewicz, and W. N. Woodworth.

It was announced at the business meeting that various brethren had offered to create a special fund to make possible the granting of half price rates to those eighteen years and younger for the convention week. The special classes for these are proving to be a great blessing to them, and it is the desire of the brethren to have as many as possible attend. This special rate was provided for the 1969 convention for the eighteen year olds and under, only when accompanied by their parents. In 1970 this restriction will not apply.

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Greetings to the Convention

From Other Countries

From India

Dear Brothers and Sisters: We send our greetings of Christian love to all the dear ones in the Lord assembled at the General Convention, and pray that the grace and the peace from our Heavenly Father and from our Lord Jesus Christ and present King be with you all during this special occasion of your convention. May God strengthen the hearts of all you assembled at Bloomington.—P. L. Fernandes

Dear Brethren in our Lord Jesus Christ: We of the South India Bible Students Committee send our warmest Christian love and greetings to the General Convention at Bloomington, Indiana. We are a small group of Bible Students in South India, living in various parts of this region, spreading the truth in accordance with the teachings of our Beloved Pastor Russell. We trust in the Lord and wait for his guidance and protection, and we have a strong determination to lift up the banner of Christ in this idol-worshiping country. Please remember us and our work before the throne of grace so that we may have strength to bear witness to his truth and his kingdom. By his grace and everlasting love, in the Lord Jesus Christ—S. J. Sundarajan, Secretary

From England

May the Lord bless the convention being held at Bloomington. Our prayers are with you all.—Dewsbury Ecclesia

From the Aldersbrook Ecclesia

The Aldersbrook Ecclesia, (England) sends greetings with Deuteronomy 31:8—"And the Lord, he it is that doth go before thee, he will not fail thee: fear not, neither be dismayed."

From New Zealand

Once again we are keen to express our good wishes to you all, not untouched by a degree of envy. However, we rejoice with you in the fellowship of the saints, and shall follow the program with the greatest of interest. In these days of trial and testing it behooves each one to take full advantage of opportunities of fellowship and upbuilding in the doctrines of our most holy faith, and we are sure that this convention will be a blessing to each one. Sincere Christian love—Nat and Marion Hiam

From the Athens Ecclesia, Greece

Dearly Beloved in Christ: The Athens Ecclesia, by their servants, send fervent Christian love in the name of our present Bridegroom. Though we are seven thousand miles away, yet we are with you in spirit and in prayer. Our lot has fallen in pleasant places. The Lord's people have focused their eyes upon you because from your country the light in these last days went forth and still goes forth—from the West to the East during the second presence of the Lord, even as at the time of the first advent it went forth from the East to the West. How thankful we are that soon the Lord's kingdom will supply all the needs of the people, and in addition free them from sin and death. The Athens class, Salonica Class, and the brethren at Patras, as well as many isolated brethren we visit, stand steadfast in the present truth, and send their love to you who are gathered at this holy convocation in Bloomington. We pray that you will be stimulated by the signs of the times, and hold high the banner of our Heavenly Father's kingdom, which is the hope of the world.—D. Kastanis and Skra Kallithea

From Australia

Warm Christian greetings from Melbourne.—Berean Brethren

From Denmark

Beloved Brethren in Christ Jesus! Our little class here wish to send our most hearty greetings to you all. May rich spiritual blessings from our dear Heavenly Father, and from our

dear present Lord and Master be with you in these days. David says, "Behold how good and how pleasant it is for brethren to dwell together in unity." May this be your happy experience at the convention. Please also take this as a greeting from the few scattered brethren throughout Scandinavia. For the Danish Dawn, yours in the blessed hope—Herman Larsen

From Finland

Dear Brothers and Sisters: Cordial greetings to you all who are meeting in the 1969 General Convention in Bloomington, Indiana. "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." (Eph. 1:2) We in Finland wish to express our warmest thanks for The Dawn Magazine. Some of its articles are translated from English into Finnish, and published in our Finnish magazine. Every summer we meet in convention, the number gathering being about thirty. We remember in our prayers all God's people. We rejoice for soon the last members of the "little flock" will finish their way of sacrifice, and an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. After that the Lord will pour out his Spirit upon all flesh. (Joel 2:28) Then will come the answer to the prayer, "Thy kingdom come, Thy will be done in earth, as it is in heaven." "The grace of our Lord Jesus Christ be with you all. Amen." With Christian love on behalf of the brethren of Finland—Jalo Virtanen, and Matti Mattila

From Germany

Dearly Beloved Brethren: We in Germany are with you and pray to the Lord for our fellowship with you in the present truth, and in his work. May the Lord give us all strength to be faithful unto the end! We are sending to you our heartfelt greetings with II Corinthians 9:8: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Your brethren in the German Dawn—Brother and Sister Fischer, Brother Paul, and Sister Kreckler

Speakers' Appointments

These speakers are associated with the Pilgrim Department of The Dawn.

WALTER BLICHARZ		Jackson, Mich.	8
Cincinnati, Ohio	Oct. 18, 19	Boy City, Mich.	9
O. D. DEIFER		Grand Rapids, Mich.	10, 12
York, Pa.	Oct. 5	Covert, Mich.	13
G. HOMER HAMLIN		Gory, Ind.	14
Sayville, N. Y.	Oct. 5	Muncie, Ind.	15
G. O. JEUCK		Columbus, Ind.	16
Louisville, Ala.	Oct. 2	Cincinnati, Ohio	18, 19
Birmingham, Ala.	3	Nashville, Tenn.	20
Nashville, Tenn.	5	Memphis, Tenn.	21
St. Louis, Mo.	7	Brinkley, Ark.	22
Kansas City, Mo.	8	Fayetteville, Ark.	23
St. Joseph, Mo.	9	Muldrow, Okla.	24
Carthage, Mo.	10	Oklohomo City, Okla.	26
Fayetteville, Ark.	12	Stigler, Okla.	27
Stigler, Okla.	13	Shreveport, La.	28
Oklahoma City, Okla.	14	Louisville, Ala.	30
Weatherford, Tex.	16	E. K. PENROSE	
Gustine, Tex.	17	Muncie, Ind.	Oct. 1
San Antonio, Tex.	19	LaSalle, Ill.	2
Houston, Tex.	20	Rockford, Ill.	3
Lake Charles, La.	21	Milwaukee, Wis.	5
Shreveport, La.	22	Minneapolis, Minn.	6
Mobile, Ala.	24	(Fillmore)	
Jacksonville, Fla.	26	Helena, Mont.	9
A. H. KRUMPOLT		Kalispell, Mont.	10
Catawissa, Pa.	Oct. 19	Havre, Mont.	12
R. J. KRUPA		Colgary, Alta.	13
Buffalo, N. Y.	Oct. 4, 5	Luseland, Sask.	15
Boston, Mass.	26	Middle Lake, Sask.	16
J. Y. MAC AULAY		Melfort, Sask.	17
Baltimore, Md.	Oct. 12	Prince Albert, Sask.	19
Philadelphia, Pa.	12	Forcupine Plain, Sask.	20
M. C. MITCHELL		Regina, Sask.	21
Paterson, N. J.	Oct. 12	Yorkton, Sask.	22
HARRY PASSIOS		Canora, Sask.	23, 24
Elyria, Ohio	Oct. 1	Winnipeg, Man.	26
Toledo, Ohio	2	Minneapolis, Minn.	28
Pontiac, Mich.	3	(Cedar Ave.)	
Detroit, Mich.	5	Clinton, Iowa	29
Chatham, Ont.	6	St. Louis, Mo.	30
London, Ont.	7	Zeigler, Ill.	31

	LEO POST		Laramie, Wyo.	27, 28
Allentown, Pa.		Oct. 26	Denver, Colo.	29
	H. W. PRICE		Pueblo, Colo.	30, 31
Kelowna-Winfield, B. C.		Oct. 10, 11	H. J. TIEMEYER	
Penticton, B. C.		12	Catawissa, Pa.	Oct. 19
Wenatchee, Wash.		13	F. S. WASSMANN	
Spokane, Wash.		14	New London, Conn.	Oct. 19
Sagle, Idaho		15	C. R. WEIDA	
Kalispell, Mont.		16, 17	Boston, Mass.	Oct. 12
Hovre, Mont.		19, 20	Catawissa, Pa.	19
Salt Lake City, Utah		22, 23	W. N. WOODWORTH	
Bosler, Wyo.		25, 26	Cincinnati, Ohio	Oct. 18, 19

LOCAL ECCLESIA ASSIGNMENTS

For a considerable time we have been publishing the appointments of local elders when scheduled by their board to serve ecclesias other than their own. With the increasing requests for this service it has become impractical to continue it. We have enjoyed rendering this service through the years and regret that it now seems best to give it up.

BRITISH SPEAKERS' APPOINTMENTS

	C. A. CORNELL		E. T. NADAL
Dewsbury	(Sat.) Nov. 29	Dewsbury	(Sat.) Oct. 25
Letchford	30	Letchford	(Sat.) Nov. 1

Weekly Prayer Meeting Texts

OCTOBER 2—"Forgetting those things which are behind."—Philippians 3:13 (Z. '04-23 Hymn 192)

OCTOBER 9—"Why are ye fearful, O ye of little faith?"—Matthew 8:26 (Z. '04-60 Hymn 233)

OCTOBER 16—"He maketh the

storm a calm."—Psalm 107:29 (Z. '04-60 Hymn App. R)

OCTOBER 23—"Whosoever will be chief among you, let him be your servant."—Matthew 20:27 (Z. '04-140 Hymn 312 A)

OCTOBER 30—"No man can serve two masters."—Matthew 6:24 (Z. '01-61 Hymn 213)

Conventions

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

*BUFFALO, N. Y., Oct. 4, 5—Sweet Home Masonic Hall, Sweet Home Road and Sheridan Drive. Mr. Stanley T. Koszka, 670 Union Road.

GRAND RAPIDS, MICH., Oct. 4, 5—Walker Junior High School, 4252 Three Mile Rd., N. W. Mrs. Bernard Fuerst, 804 Conger St., N. E.

AGAWAM, MASS., Oct. 5—Benjamin Phelps School, corner Main & School Sts. Mrs. Leslie W. Hindle, Route 1, Box 127, Depot St., Broad Brook, Conn.

MINNEAPOLIS, MINN., Oct. 5—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PIQUA, OHIO, Oct. 5—YWCA, 418 N. Wayne St. Mrs. I. J. Peddemors, 222 Walker St.

SAN LUIS OBISPO, CALIF., Oct. 11, 12—Odd Fellows Hall, 520 Dana St. Mrs. George H. Croker, 2845 Broad St.

COLUMBUS, OHIO, Oct. 12—Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Clyde Harp, 2635 Elliott Ave.

CINCINNATI, OHIO, Oct. 18, 19—Masonic Temple, (Social Room 3) 317 E. Fifth St. Mrs. Edith M. Harp, 3908 S. Madison Ave.

MILWAUKEE, WIS., Oct. 18, 19—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St.

BERWICK, PA., Oct. 19—Berwick Hotel, Third & Market Sts. Mrs. Luther Letterman, 136 W. Main St., Catawissa, Pa.

CLEVELAND, OHIO, Oct. 19—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., Oct. 19—IOGT Hall, 2922 Ceda. Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

NEW LONDON, CONN., Oct. 19—Union Hall, 33 Union St. Mrs. Eva Cooper, 16 Bliven St., Groton, Conn.

WACO, TEX., Oct. 25, 26—Assembly Room of Texas Power & Light Co., 3600 Franklin Ave. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

CHICAGO, ILL., Oct. 26—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

DETROIT, MICH., Oct. 26—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

ORLANDO, FLA., Nov. 2—Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

PORTLAND, OREG., Nov. 8, 9—Norse Hall, 111 N. E. Eleventh, Corner Couch St. Mrs. Jerry Leslie, 1617 S. E. Umatilla St.

NEW HAVEN, CONN., Nov. 9—YWCA Bldg., 42-48 Howe St. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, Conn.

BUFFALO, N. Y., Nov. 30

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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