

herald of Christ's presence

THE DAWN

"THE GREATNESS OF
THE KINGDOM UNDER
THE WHOLE HEAVEN,
SHALL BE GIVEN TO
THE PEOPLE OF THE
SAINTS OF THE MOST
HIGH."

--Daniel 7:27

October 1967

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The End of the World

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—I John 2:15-17

THE expression "The end of the world" was at one time much heard in religious circles. According to tradition it signified the destruction of the planet Earth by literal fire. With this destruction would come the exaltation of all faithful Christians to a heavenly home, and a consigning of all the wicked to a place of eternal torment. Because of the awesome possibilities associated with "the end of the world," most people hoped that it would not come in their day. With this thought in mind, one of the early radio ministers of America told his nation-wide audience not to worry, for the return of Christ and the end of the world would not occur for fifty million years.

This minister was correct in associating the second coming of Christ with the prophetic end of the world, for the Bible does this also. However, the end of the world as taught in the Bible does not imply the burning up of the earth. The Bible teaches us that "the earth abideth forever." (Eccl. 1:4) Isaiah 45:18 reads, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Here we have the assurance that God has “established” the earth, and that he formed it to be inhabited. Until now the earth has been inhabited only by a dying race, but God’s original design was that the earth should be inhabited by a race of humans who would be perfect and who would live forever. (Gen. 1:27, 28) Since man was commanded to multiply and fill the earth, it is easy to envisage the earth filled with a perfect and happy human family, knowing nothing of sin, sickness, and death, and dwelling peacefully together under God, whom they love, and obey, and worship.

But, as we know, man transgressed God’s law and was driven out of his perfect garden home, to suffer and die. (Gen. 2:16, 17) However, this did not revoke the divine purpose in man’s creation, for God continued to love his human creatures and, through Jesus, provided redemption for them. This is explained in John 3:16, where we are told that God so loved the world that he gave his only begotten Son, that whosoever believes on him should not perish but have everlasting life. Concerning this Paul wrote, “As in Adam all die, even so in Christ shall all be made alive.”—I Cor. 15:21, 22

Because of this loving provision by the Creator, we are assured that the original divine purpose for the human race will be fully carried out. Thus we may say that that which would have been is yet to be. The Apostle Peter explained that the restoration of man will take place during a period in the divine plan which he described as “the times of restitution of all things,” and he informed us that this glorious period had been foretold by the mouth of all God’s holy prophets since the world began.—Acts 3:19-21

It will not be until the close of “the times of restitution of all things” that the earth will, in the fullest sense, be inhabited in keeping with the Creator’s original design. We can see, therefore, that the prophetic end of the world as described in the Bible could not imply the destruction of the earth, for this would mean

a failure of the Creator's design in its creation. What, then, is the end of the world as foretold in the Bible?

It is the destruction of the world which, in our text, the Apostle John admonishes Christians not to love. It is the world which Jesus mentioned when he said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Jesus explained that Satan is "the prince of this world." (John 12:31) It is a world which is filled with evil and evil deeds, a world that is plagued by war, sickness, and death. It is not the earth at all, but a selfish and sinful social order, which for the most part is at enmity with God and with the people of God. This is the world which, according to our text, "passeth away."

The Symbolic Earth

There are many texts in the Bible which use the word "earth" symbolically, when the literal earth is not involved at all, except as the scene of the action described. In the 7th chapter of Daniel's prophecy we are told of four symbolic "beasts." These "beasts" are symbolic of certain kingdoms which in their day ruled over the earth. Most students agree that these four symbolic beasts represent Babylon, Medo-Persia, Greece, and Rome. Of the fourth beast, which represented the Roman Empire, it is said in verse 23 that it would "devour the whole earth, and shall tread it down, and break it in pieces."

We call attention to this prophecy to establish the fact that the Bible does, at times, use the word "earth" in a symbolic manner. Surely no one would contend that there was ever an actual beast that would be capable of devouring the literal earth and of breaking it into pieces. This is pictorial language, designed to convey a fact of history with respect to the powerful and ruthless rulership of the Roman Empire. This empire appropriated to itself the resources of the earth and used them to satisfy its lust for power.

Devoured by Fire

In a prophecy of the end of the world—the end of Satan's social order—we also find the earth being devoured, not by a beast but by fire. We quote: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) The Hebrew word here translated "jealousy" would be better translated "zeal." It is thus translated in Isaiah 9:7, where the establishment of the messianic kingdom of peace is described as being accomplished by "the zeal of the Lord of hosts."

Fire is often used in the Scriptures as a symbol of destruction. In the prophecies pertaining to the destruction of Satan's world, various destructive elements of nature are employed. In addition to fire, the Bible uses storms, earthquakes, wind, floods, etc., and by taking into account the various characteristics represented in these, we are able to obtain a fairly comprehensive idea of what is involved in the overthrow and destruction of Satan's world.

In the prophecy quoted above, the Lord explains that he would "gather the nations" and "assemble the kingdoms" in preparation for their destruction. We have witnessed at least the beginning of this gathering. We have seen them gathered both for war and for peace. There was that great gathering into the League of Nations, and now we have the United Nations. These gatherings were induced by the common fear that unless the nations could work together they could not survive.

We have witnessed the failure of the League of Nations to keep peace in the world, and now the United Nations is proving to be impotent as a peace-keeping agency. It is the general belief of all who profess to know, that ultimately there will be failures which will lead to another general conflagration, which will end civilization as we know it. Eventually this will occur, but it will not mean the destruction of the earth, but merely of man's social order, which is dominated by Satan, "the prince of this world."

"A Time of Trouble"

Daniel 12:1 describes the general circumstances under which Satan's evil world comes to an end as "a time of trouble, such as never was since there was a nation." It is the various aspects of this trouble that are symbolized in the prophecies by fire, storms, earthquakes, floods, etc. These all combine to produce a situation described by Jesus as "distress of nations, with perplexity." And we are helped to understand this description by Jesus' use of another symbol—"the sea and the waves roaring." Jesus said that this distress would cause the hearts of the people to fail them for fear as they looked ahead to the things coming upon the earth.—Luke 21:25

Jesus explains that one of the reasons for this fear of the people would be that "the powers of heaven shall be shaken." A social order, or world, came to an end at the time of the Flood, and it is referred to in the prophecies as "the heavens [which] were of old, and the earth." (II Pet. 3:5, 6) Here is more pictorial language, the heavens and the earth being used to symbolize the spiritual, or religious, aspects of society, and also the non-religious, or secular.

These same symbols are used to describe the world that comes to an end as a result of Christ's return. Peter uses the expression "the heavens and the earth, which are now." (II Pet. 3:7) Following the destruction of the present world, over which Satan is the ruler, there will be "new heavens and a new earth, wherein dwelleth righteousness." (I Pet. 3:13) The new heavens will be the spiritual phase of the messianic kingdom, consisting of Jesus and his faithful followers, all of whom will be exalted to "glory and honor and immortality." (Rom. 2:7) Jesus was raised from the dead and exalted to heavenly glory at the beginning of the age, and his followers come forth in the first resurrection at the end of the age, to live and reign with Christ a thousand years.—Rev. 20:4, 6

Jesus said concerning the trouble which brings the present world to an end that "the powers of heaven shall be shaken." This seems to indicate that the powers of spiritual and religious

authority would lose their ability to control the people. And how true this is of the situation throughout the earth today! Religious and moral restraints are breaking down everywhere. The people are losing interest in religion and are no longer guided by the standards by which they were once governed. **The Watchman Examiner**, an official Baptist publication, reports that ninety-five percent of the nation's college students have no contact with a church.

Law and order are breaking down in essentially all aspects of life, within nations as well as nationally and internationally. Race riots, looting, indiscriminate killing, the destruction of property, are but symptoms of a sickness which is helping to bring the world, or social order, to an end. Almost everywhere we look we find dissatisfaction, hatred, and strife. These festering spots of discontent are present in every part of the earth, threatening to erupt at almost any moment into global strife, in which the destructive potentials of hydrogen bombs may be let loose and civilization destroyed.

It is no wonder that the hearts of the people are failing them for fear as they consider these conditions which are so threatening. However, for those who know what the final outcome of all this will be there is no need to fear. A prophecy in the Old Testament mentions this. We quote, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

In verse 6 of this psalm we have an explanation of some of the symbols used in the above quotation. Instead of troubled waters we are told that "the nations raged," and instead of mountains being removed, we are informed that "the kingdoms were moved." Today the nations are raging, and the kingdoms, or governments, of earth are being weakened and removed, swallowed up, so to speak, by the restless, discontented masses—"carried into the midst of the sea."

Desolations

Later in the psalm—verses 8 and 9—an invitation is extended to the Lord's people who are watching the fulfilment of prophecy at this time. We read, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." We "behold" the fulfilment of this statement through "the sure word of prophecy." We can "see" that the divine purpose in the great "time of trouble" which is bringing the world to an end is that war be destroyed and peace established.

At first it might seem surprising that God should take the credit for the "desolations" which are wrought among the nations in the "time of trouble" that results in the end of the world. But there is no problem when we note the ultimate objective of those desolations—"He maketh wars to cease unto the end of the earth." The great and mighty of earth throughout the ages have been able to make war; but only God can destroy war and make desolate the machines of war, and this is what he has promised to do.

Be still, and know that I am God," the psalm continues: "I will be exalted among the heathen [Gentiles], I will be exalted in the earth." (vs. 10) In verse 2 of the psalm, reference is made to the removal of the earth; in verse 6 it is said to melt: but in verse 10 we find that the earth still remains, and God assures us that his name will be exalted in it. It is the symbolic earth that is removed and melted, and it is in the literal earth that the kingdom of Christ is established, a government which will exalt the name of the Lord and assure peace to all nations.

In that kingdom the people will also be given life; even those who are asleep in death will be awakened and given an opportunity to believe, obey, and live forever. While today, in the chaos which covers the earth, we are witnessing the ending of a sinful and selfish world, let us rejoice that God's new world of tomorrow is near. It is a blessed prospect!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

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

ARIZONA

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

CALIFORNIA

Clovis	KAIL-TV	Channel 53
Sundays,	8:00 p.m.	
Hollywood	KLXA-TV	Channel 40
Sundays,	11:00 a.m.	
Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Mt. Wilson	KMTW-TV	Channel 52
Sundays,	8:30 p.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
Son Diego	KFMB-TV	Channel 8
Sundays,	7:00 a.m.	
San Francisco	KSAN-TV	Channel 43
Sundays,	11:00 a.m.	
San Jose	KNTV-TV	Channel 11
Sun., Tues, Thurs., Fri.,	8:00 a.m.	
Visalia	KICU-TV	Channel 43
Sundays,	11:00 a.m.	

COLORADO

Denver	KBTW	Channel 9
Sundays,	10:30 a.m.	

CONNECTICUT

Waterbury	WATR-TV	Channel 20
Sundays,	12:30 p.m.	

DISTRICT OF COLUMBIA

Washington	WOOK-TV	Channel 14
Sundays,	5:30 p.m.	

FLORIDA

Jacksonville	WJKS-TV	Channel 17
Sundays,	8:30 a.m.	

HAWAII

Honolulu	KHON	Sundays, 7:00 a.m.
Wailuku	KAIL	Sundays, 7:00 a.m.
Hila	KHAW	Sundays, 7:00 a.m.

ILLINOIS

Moline	WQAD-TV	Channel 8
Sundays,	11:30 a.m.	

INDIANA

Terre Haute	WTHI-TV	Channel 10
Alternate	Sundays, 12:00 noon	

MASSACHUSETTS

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

MINNESOTA

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

MISSISSIPPI

Biloxi	WLOX-TV	
Sundays,	1:00 p.m.	
Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	

NEVADA

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

NEW MEXICO

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

NEW YORK

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

TV BROADCAST

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.
Coshacton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Kettering WKTR-TV Channel 16
Sundays, 3:30 p.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

SOUTH CAROLINA

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

SOUTH DAKOTA

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

TEXAS

Big Spring KWAB-TV Channel 4
(Day and time to be announced.)
El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.
Odessa KOSA-TV Channel 17
Sundays, 10:00 a.m.

Port Arthur KJAC-TV
Sundays, (Time to be announced.)
San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

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

VIRGINIA

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

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.
Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.
Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced)
Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

Green Bay WLUK-TV Channel 11
Saturdays, 7:00 a.m.
Milwaukee WITI-TV Channel 6
Sundays, 11:30 a.m.

BERMUDA

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

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO

Denver KFSC 1220 8:45 a.m.

PARAGUAY

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

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramariba 620 Tuesdays, 8:15 p.m.

URUGUAY

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

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

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

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Great Falls KFBB 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEE	1300	9:00	a.m.
Buffalo-Niagara Falls	WHLD	1270	12:00	noon
Kingston	WBZ	1550	9:45	a.m.
New York	WJRZ	970	9:30	a.m.

NORTH CAROLINA

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

OHIO

Akron-Canton	WHLO	640	7:45	a.m.
Cincinnati	WNOP	740	9:10	a.m.
Columbus	WBNS	1460	10:05	a.m.
Piqua	WPTV	1570	11:30	a.m.
Zanesville	WHIZ	1240	6:45	a.m.
Cleveland (Sat.)	WXEN (fm)		10:5	
			11:45	a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10	a.m.
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OREGON

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

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Bloomsburg	WCNR	930	7:15	a.m.
Connellsville	WCVI	1340	12:05	p.m.
Pottstown	WPAZ	1370	8:30	a.m.

PUERTO RICO

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

Yankton	WNAX	570	10:45	a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00	a.m.
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TEXAS

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

UTAH

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

Richmond	WLEE	1480	10:45	a.m.
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WASHINGTON

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

WISCONSIN

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

WYOMING

Cheyenne	KVVO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

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

AUSTRALIA

Geelong	3GL	222m.	10:00	a.m.
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RADIO TOPICS FOR OCTOBER

1—"Increasing Faith"
 8—"The Harmony of the Bible"
 15—"Israel Fulfilling Prophecy"

22—"Miracles of Healing"
 29—"Evolution or Creation"

LESSON FOR OCTOBER 1

The Times of the Prophets

MEMORY VERSE: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7

II KINGS 14:23-25;

AMOS 8:4-11

PROPHECY has played an important role in God's dealings with his people throughout all ages, although the expression "the times of the prophets" has to do particularly with that period in the divine plan which is usually referred to as "the Jewish Age." This was a period from the death of Jacob to the first advent of Jesus. During that time, and particularly beginning with the Exodus, prophets were used considerably by God in his dealings with the Jewish nation.

Moses was the first of the prophets in this period. The ministry of Moses was to uphold the divine standard of righteousness to the people of the nation, and to warn them of the results of disobedience to God's Law. This was true of all the prophets to follow. They were also used by the Lord to forecast events with which the people of their day would be immediately

concerned, and also larger events related to the outworking of the divine plan in future ages.

In this latter respect the prophets foretold in many and various ways the coming of Jesus at his first advent; his suffering and death as the Redeemer and Savior of the world; and also his resurrection and his exaltation to glory. (Luke 24:24-27) The prophets also foretold the second coming of Christ, and its principal purpose. Peter speaks of this in one of his sermons, saying, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord God raise up unto you of your

brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.”—Acts 3:19-23

Just before preaching this sermon Peter had been instrumental in healing a man who had been lame from birth, and he gives assurance in his sermon that following Christ's return there would be a time of general restoration, and that this had been foretold by God's prophets. Isaiah was one of God's holy prophets, and he wrote, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." And in a promise of the resurrection he wrote, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:5, 10

II Kings 14:23-25 tells briefly of the wicked reign of one of Israel's kings. The word "Israel" was then used to describe the ten-tribe kingdom which rebelled against the two tribes and set up their own separate government. All the kings of this kingdom were wicked, following the example of the original one, Jeroboam, the son of Nebat.

The Prophet Amos (8:4-7) called attention to Israel's sin of greed, and foretold the coming of punishment from the Lord. The situation described by Amos indicates that the people were impatient in their waiting for the religious observances to be over so that they could resume their swindling. The role of the Prophet Amos in calling

attention to this, and reminding the people that they would be punished for their sins, illustrates one of the important functions of all God's holy prophets.

Amos also foretold a coming famine for the hearing of the Word of the Lord. One of these famine periods occurred from the time of Malachi to the appearance of John the Baptist, which was several hundred years. During this long period no prophets were sent to Israel by God, and we can well imagine that among the devout of the nation there was a searching for the Word of the Lord. During the present age there has also been a long famine period. This was during the Dark Ages, when the Word of the Lord was hidden under a covering of dead languages.

Our memory verse is reassuring in that it reminds us that the Lord reveals to his people, through his servants, all that they need to know in connection with the outworking of his plan of salvation. Through his ancient prophets he revealed coming events as they would be related to Israel, and in his long-range plan the events which would betoken his people's position on the stream of time.

QUESTIONS

Name two of the important themes of the Old Testament prophets.

What events did these prophets foretell that are taking place in our day?

Amos: God's Spokesman for Justice

MEMORY VERSE: "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"—Amos 3:8

AMOS 1:1; 7:7-15

AMOS was a native of Tekoa, in Judah, which was located about six miles south of Bethlehem. He was originally a shepherd and a dresser of sycamore trees. He was called by God to be a prophet, although he had no special training for this ministry. (Amos 7:14, 15) He traveled from Judah into the northern kingdom of Israel, and it was there that he exercised his ministry, which apparently was not for a very long time. He went to Bethel, the headquarters of the idolatrous ten-tribe kingdom, and there rebuked the people for their sins.

A portion of the Book of Amos assigned for this lesson deals with the principle of justice and righteousness as it should have been observed by the people of Israel, but was not. In addressing this lesson to Amos for him to transmit to Israel, the Lord uses the illustration of a plumbline—"The Lord stood upon a wall made by a plumbline, with a plumbline in his hand."—Amos 7:7

"Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." God's Law, given at the hand of Moses, required the observance of justice and righteousness. It also required that the people worship only Jehovah. The people of the ten-tribe kingdom of Israel had been ignoring these requirements for a long time. Calf worship was specially practiced at Bethel, where there was a principal temple and summer palace for the king.

The message which the Lord instructed Amos to deliver was that he would no longer tolerate this situation. The Lord said, "The high places [places of idol worship] of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."—Amos 7:9

This prophecy led Amaziah, the high priest, to communicate with the king. His message was, "Amos hath conspired against thee in the midst of the house of Israel: the

land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land."—Amos 7:10-11

Here we have what seems to be a partial misrepresentation on the part of Amaziah, the high priest of Israel. Through Amos the Lord had said that he would destroy the house of Jeroboam with the sword, and that the people would be taken into captivity. This prophecy was fulfilled. But Amaziah said to the king that Amos had prophesied that Jeroboam would die by the sword. What made this misrepresentation possible was the fact that there were two kings of Israel named Jeroboam.

There was Jeroboam the son of Nebat. He was the first of the kings to rule over the rebellious ten-tribe kingdom. Indeed, he had established this regime, thus it was the house of Jeroboam; and through the Prophet Amos the Lord said he would destroy this house with the sword, and that the people would be taken into captivity. This prophecy was later fulfilled.

The Jeroboam who was king of Israel at the time of Amos was the son of Joash, and Amaziah reported to this wicked king that Amos had said, "Jeroboam shall die by the sword." This was not true; nor did this Jeroboam die by the sword. (See II Kings 14:26-29) Evidently Amaziah used this bit of deceit to stir up the king against Amos. Amaziah directed Amos to return

to Judah, but the account does not indicate that he obeyed.

Our memory verse expresses the truism that when the Lord puts his Spirit and message in the hearts of his servants they cannot resist speaking out that message as the Lord has directed. Jeremiah discovered this. He said, "The word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:8, 9

All the Lord's zealous servants can testify to the same great truth. There may be times when we are tempted to withhold the Word of the Lord, but we find that we cannot really do this for very long. In this age the Lord's people are ambassadors for Christ. We are all commissioned by the Holy Spirit to proclaim the Gospel of Christ's kingdom, and it is such a wonderful message that we are willing to have the telling of it cost us even life itself.

QUESTIONS

Who was Amos, and when did he prophesy?

How is the principle of righteousness illustrated in this lesson?

What message was Amos commissioned to deliver to Israel?

Can the true people of God refrain from speaking forth his Word?

The Lord of History

MEMORY VERSE: "God reigneth over the heathen: God sitteth upon the throne of his holiness."—Psalm 47:8

AMOS 1:3-5; 2:4-8; 9:7, 8

WHILE God has permitted sin and death to reign throughout the earth during all the centuries since the fall of man, he has never relinquished his sovereignty in the affairs of men. This is particularly true in connection with the outworking of his plan for the recovery of man from sin and death. However, the Scriptures do not support the thought that the Creator has directed all the affairs of the nations of earth, and is, from this standpoint the Lord of history.

To Israel God said, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:2) Many of the punishments which came upon the Israelites were inflicted by the nations with which they were surrounded. This meant that God some times took a hand in the affairs of these nations. The Lord refers to the king of Assyria as the rod of his anger to punish his wayward people, the Israelites. The Lord foretold that when he had thus used the Assyrian king, he

would then also punish him too.—Isa. 10:5-12

In our lesson the Lord declares that he would punish and destroy certain ones, including the people of Damascus. The Lord sometimes directed the affairs of Israel's neighbors because their actions had a bearing on his dealings with the Israelites. The prophecy was fulfilled.—Amos 1:5; II Kings 16:9

In Amos 2:4-8 the Lord explains that he would punish both the house of Israel and the house of Judah. Essentially all of Israel's kings were sinful, and encouraged idol worship, and this was also true of many of Judah's kings. Thus the Lord punished them all, eventually directing the affairs of Israel so that a majority of the people were taken into captivity in Assyria; and later the people of Judah to Babylon. In all of this, while God's chief interest was in his own professed people, he overruled in the affairs of the other nations to bring about the punishment of his own.

In chapter 9:7, 8 this fact is further amplified. Here we find an-

other truth of history foretold; that is, the complete and lasting destruction as a nation of the ten-tribe kingdom of Israel and the severe punishment, but not the complete destruction, of the two-tribe kingdom of Judah. Even when the last king of Judah was overthrown and the people taken captive to Babylon through the Prophet Ezekiel that this was merely an overturning "until he come whose right it is," and that it would be given to him.—Ezek. 21:25-27

The One "whose right it is" is Jesus, the promised Messiah and King who was to be raised up from the house of David. (Luke 1:30-33) Jesus did not set up his kingdom at his first advent. That important feature of the plan of God was to be accomplished at his second advent. But from the Creator's standpoint, his kingdom, when fully established and operative, though different in the sense that it will be spiritual, will be the continuation of the kingdom of David and of Judah.

Through the Prophet Amos the Lord foretold, "In that day [the day of the establishment of Messiah's kingdom] will I raise up the tabernacle of David which is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."—Amos 9:11,12

In the New Testament James quotes this prophecy, and shows its fulfillment to be after the Lord's

calling of the Gentiles during the present age. We quote: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men [Amos says, 'the remnant of Edom'] might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:14-17

Our memory verse is an interesting one. As we have seen, God has never given up his sovereignty over the condemned and dying race; and through the Messiah he is actually to be the Ruler of all mankind. We think that this text is a prophecy of that time, and particularly of the period following the messianic reign, after all enemies, even death, shall have been subdued and destroyed. Paul foretold this, and tells us that then God will be all in all. See I Corinthians 15:25-28.

QUESTIONS

Has God ever relinquished his sovereignty in the affairs of men?

For what reasons has God at times interfered with the course of nations?

What relationship will Christ's kingdom have to the typical kingdom of David and of Judah?

God Demands Righteous Relationships

MEMORY VERSE: Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken."

—Amos 5:14

AMOS 5:12-15; 6:1, 4-8

THROUGH the Book of Amos the Lord continues his condemnation of the unjust practices of his professed people of Israel. Apparently there was a wealthy class within the nation, which oppressed the poor. In verse 11, just preceding the beginning of the lesson, we find the Lord saying to these wealthy ones, "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them."

This is quite in contrast with the manner in which the Lord will bless those who obey the laws of Christ's kingdom when that kingdom becomes operative in the earth. On that time we read, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21) The wealthy of Israel could well afford to build fine homes, and to plant prize vineyards, but because they oppressed the poor, the Lord told them that they would not be permitted to continue enjoying these good things.

Hanging over the ten-tribe kingdom of Israel and its people were the Lord's prophecies through Amos, and others, that unless a sincere spirit of repentance was manifested they would be taken into captivity. Through another prophet the Lord reveals that he does repent of what he proposes to do to punish a people, if the people reform. We quote, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." —Jer. 18:7, 8

So the Lord spoke to Israel against whom he had "pronounced," and in the words of our memory verse told them that if they would even now seek to do good and not evil they would live—as a people, or nation, that is. When God gave his Law to Israel at the hand of Moses, the promise was that anyone who could keep that Law would live. This had reference to individuals, but it was demonstrated that none could keep God's perfect Law and thereby gain eternal life. Life in this sense can be obtained only

through the redemptive work of Christ.

But the practice of righteousness and justice on the part of the responsible ones in the ten-tribe nation of Israel would have brought a continuance of divine blessings upon that people, and they would have been saved from exile among the Gentiles and ultimate death as a nation. True, there was a remnant of the ten-tribe kingdom which did not go into captivity with the others. These joined with those of the two-tribe kingdom of Judah, and later were taken into captivity in Babylon. There was a release from that captivity, but those of the ten tribes who went into captivity into Assyria lost their identity, and ostensibly became a part of the Gentile world.

Rotherham's translation of Amos 6:1 reads, "Alas for the careless in Zion, and those who put confidence in the mountain of Samaria." Zion was the capital of the two-tribe kingdom of Judah, while Samaria was the capital of the ten-tribe kingdom of Israel. Here the Lord is warning all twelve tribes of the danger of ignoring him and of depending on their own wisdom and riches to save them. History proves that this and other warnings were justified, for the people of both kingdoms were taken into captivity—first the ten tribes, and then the two tribes. God does not forever withhold his hand from punishing sinners.

Verse 3 speaks of those who "put far away the evil day." The people may well have felt that trouble was

ahead which would be due to their wrongdoing, but put that evil day far away. It was nothing, they thought, to be particularly concerned about at the moment. They enjoyed their "beds of ivory," and stretched themselves "upon their couches." They ate "the lambs out of the flock, and the calves out of the midst of the stall." They chanted to "the sound of the viol" and invented "instruments of music, like David." David, of course, used his music to glorify God, but these to add to the pleasure of their selfish revelry.

A hint of the excesses of these rich among God's professed people is given in the statement that they drank wine in "bowls." Wine ordinarily is sipped from small cups, or glasses, but these people drank bowls full of it. Thus they stupefied their consciences, and rendered their hearts callous, so that they disregarded the miseries of their oppressed brethren.

The closing portion of the lesson informs us that these luxurious persons would be the first to go into captivity, and that he abhorred the "excellency of Jacob"; that is, all those things which the descendants of that patriarch valued so highly.

QUESTIONS

When will the people build houses and inhabit them?

Does the Lord ever repent of his purpose to punish a nation?

Why can't we as individuals gain life by good works?

Into what country was Israel taken captive?

True Worship Versus Popular Religion

MEMORY VERSE: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Samuel 16:7

AMOS 4:4, 5; 5:21-24; 8:4-7

THE memory verse of this lesson reminds us of a fundamental truth with respect to God's viewpoint of his professed people, which is that his appraisal of them is not based on outward appearance, or upon outward displays of devotion to him, but upon their heart condition. We read, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—II Chron. 16:9

But sincerity of heart is not enough, for the Lord expects his people humbly to accept the guidance in their service and worship which is provided by his law and Word. Instead of this, the people of the ten-tribe kingdom of Israel had allowed themselves to be drawn away from Jehovah, and to worship golden calves. The leaders set up the headquarters for this false worship at Bethel, instead of at Zion, which was the center of worship for those who adhered to the Law of the true God.

Amos 4:4, 5 is an ironical or sarcastic address to the idolatrous Israelites. The Lord is not admonishing them to do the things mentioned, but is indicating that since these are the things they were determined to do anyway, they might as well go right ahead. Let them offer their daily oblations to their idols, the Lord is saying. Let them offer their sacrifices of thanksgiving with leaven, instead of without leaven, as called for by the Law. Through the psalmist the Lord said, "My people would not hearken to my voice; and Israel would [have] none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels."—Ps. 81:11, 12

It was important to the Lord that no leaven be used in connection with sacrifices offered to him. Leaven is used in the Scriptures as a symbol of sin. The sacrifices which the Lord ordained for his people Israel were typical of the better sacrifices of the present age. During this age the Lord does not ask his people to offer animal

sacrifices, but to offer themselves. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

We are all unrighteous by nature and could not offer ourselves as a holy sacrifice except for the fact that our imperfections are covered by the robe of Christ's righteousness. When we are so covered, our Heavenly Father looks upon us as though we were perfect. Thus, antitypically, we are able to offer a sacrifice without leaven.

As indicated in Amos 5:21-24, the Lord hated the sacrifices brought to him by the idolatrous Israelites. The language here would seem to indicate that in the temples belonging to the ten tribes they copied the manner of keeping the solemn feasts and presenting the sacrifices in use in the temple at Jerusalem. But the whole was so corrupted with idolatry, superstition, hypocrisy, and iniquity, that God utterly abhorred it and rejected it with disdain.

The rich and powerful in Israel were exceedingly addicted to injustice and cruel oppression, as well as being ringleaders in impiety and idolatry. This is indicated in chapter 8, verse 4 to 7. It seems that in the ten-tribe kingdom of Israel, although they had departed generally from God's Law and were almost altogether idolators, trade and commerce were suspended on the special days observed at Jerusa-

lem by those of the two-tribe kingdom, especially on sabbath days.

But this was irksome to these idol-worshippers, especially to the wealthy among them, who were covetous oppressors of the poor. In essence they said among themselves, When will this wearisome burden of religion be over? They longed to return to their selfish, worldly pursuits. They were impatient to sell their corn and other produce in order to increase their riches.

Besides, they were dishonest in their business dealings with their less fortunate brethren. They made "the ephah," or bushel, too small, and thus cheated in the quantity of what they sold. They cheated also in a manner, to get more money for what they sold. This they did by the use of false weights. They also took advantage of their customers' necessities, selling them the refuse of the wheat, which was scarcely fit for use. How low humans can stoop, even the professed people of God! No wonder such severe punishment came upon them.

QUESTIONS

How does God appraise the devotion of his professed people?

Is it enough to be sincere in our worship of God?

Explain the nature of the language used in Amos 4:4, 5.

Why did God direct that no leaven be used in the offering of sacrifice?

How does the lesson emphasize the dishonesty of the rich Israelites?

Echoes of the 1967 General Convention

ANOTHER General Convention of Bible Students has become history. It was held on the campus of Indiana University, Bloomington, Indiana, August 12 to 17—six days of spiritual feasting on the good things of the Word of God. Fifty-two discourses were presented from the convention platform, and there were six testimony meetings at which the brethren had an opportunity to express their thanks for the many blessings they were receiving from the Lord, and especially for the privilege of attending the convention.

In addition to the meetings held in the main auditorium, classes were conducted in other rooms for the children and young adults. These classes were appreciated not only by those who attended them, but by the parents also, for it gave them the opportunity to attend the regular sessions of the convention with the knowledge that at the same time their children were receiving instruction in the Bible and the divine plan. There were also six special services of "psalms and hymns and spiritual songs."

A service committee, through the co-operation of many attending the convention, rendered much appreciated service in connection with the physical needs and comforts of the brethren. Many of those who had automobiles made them available to transport the friends between the dormitory where they were housed and ate their meals, and the auditorium. In many other ways the genuine Christian love which the brethren had for one another was displayed through untiring and efficient service.

The theme text of the convention was Psalm 119:105—"Thy Word is a lamp unto my feet, and a light unto my path." Many of the discourses were related directly or indirectly to the theme set forth in this text. The brethren were reminded that through the Bible the Lord gives light for the guidance of his people in their individual experiences, and that this "lamp" has also revealed the course of the church as a whole throughout the Gospel Age.

We are now living in the close of the age in which, according to the Word of God that enlightens us, there was to be a "harvest." We are therefore happy to participate in the work of this harvest by making known the glorious Gospel of the kingdom. According to the "lamp" that guides us, all the Lord's consecrated people throughout the age have been commissioned by the Holy Spirit to preach glad tidings to the meek, and to bind up the broken-hearted by proclaiming the glorious Gospel of Christ, which is the power of God unto salvation.—Isa. 61:1-3; Rom. 1:16

Today the truth-enlightened and truth-guided children of God are working together zealously to obey the commission of the Holy Spirit to proclaim the kingdom message. They are doing it individually, and collectively. They are doing it through personal work, and by the distribution of the printed page. They are cooperating to make possible the witness work by radio and television. This general activity of the brethren is an indication that they are being guided by the "lamp," that it is indeed a light unto their path.

Doctrines

It was emphasized from the platform that one of the ways by which the Word of the Lord serves as a "lamp" to guide the feet of the consecrated is through the doctrines of the divine plan. Moses likened the doctrines, or teachings of the Lord, to rain, and to dew that distils to refresh the tender herb, and to "the showers upon the grass." (Deut. 32:2) The thought here is that we are refreshed by the doctrines of the divine plan. David wrote, "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul."—Ps. 23:2, 3

The Bible also likens the doctrines of the divine plan to "bread," or food. Jesus, quoting from Moses, said that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4; Deut. 8:3) Jesus, in his promise to serve the household of faith when he returned, used the expression "meat in due season." (Luke 12:37-42) Jesus explained that this "meat" would be dispensed by a special servant, who would be appointed for that purpose. The meat itself consists of the great truths of the divine plan as set forth in the "lamp," and no additions to the Word of God have been made since the days of the inspired apostles.

The doctrines of the divine plan are also likened to an "armor" which "good soldiers of Jesus Christ" are admonished to put on and to wear for their protection against the wiles of the Devil. Paul refers to this armor in Ephesians 6:10-18. Each part of the Christian's armor mentioned by Paul represents one aspect or another of the truth as set forth in the Word of God. We all need this protection of God's Word, for Satan is a very wily foe who is making every possible effort to destroy us as new creatures in Christ Jesus. But he cannot do this as long as our faith in the inspired Word of God remains firm. As one speaker reminded the brethren, the victory that overcomes the world—and of course also the Devil—is our faith.

The Gospel

The word "Gospel" is used in the New Testament to describe the doctrines of the Bible. There is the Gospel of the kingdom, and the Gospel of Christ. Paul wrote that he was "not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Rom. 1:16) In Romans 1:1-3, Paul speaks of himself as "a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord."

This indicates that while the word "Gospel" is not used in the Old Testament, the message of the Gospel, as centered in Jesus, is set forth by the prophets, and it is this message that Paul

describes as being "the Gospel of God." As we know, Gospel simply means good news, or glad tidings, and how wonderfully "good" is the message of salvation which God has set forth through the Gospel.

There are two principal aspects to the Gospel. In Bible Students' language these are often referred to as "the two salvations." There is the heavenly salvation promised to those who follow faithfully in the footsteps of Jesus, and there is the earthly salvation, or "restitution," for those who, during the thousand-year reign of Christ, will be blessed as subjects of the kingdom, with the opportunity of being restored to human perfection and living on the earth forever.

At the very center of the "good news" doctrines of the Bible is the fact that Jesus gave himself as a ransom for all. (I Tim. 2:3-6) This is why Paul could write, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:20, 21) The first to receive life through Christ will be his footstep followers, and these will be exalted to "glory and honor and immortality." (Rom. 2:7) These are promised that if they suffer and die with Jesus they will live and reign with him. (II Tim. 2:11, 12) The promise to these is that they will come forth in "the first resurrection," and that they will "live and reign with Christ a thousand years."—Rev. 20:6

The "great company" class will also receive a spiritual reward, but not immortality. These will not reign with Christ, but will be "before the throne."—Rev. 7:13-15

The first to be raised from the dead as humans will be those we refer to as "the Ancient Worthies"—those faithful men and women of old, beginning with righteous Abel and ending with the coming of Jesus at his first advent. Paul states that these will come forth perfect in a "better resurrection." (Heb. 11:35, 40) These will constitute the earthly ruling phase of Messiah's kingdom—"princes in all the earth."—Ps. 45:16

Thus seen, the resurrection is one of the important doctrines in the plan of God. Without the resurrection feature of God's plan, Jesus himself would have remained in the tomb, and there

would be no hope of life everlasting for anyone. And it is interesting to note that no other religion on earth teaches a resurrection of the dead. The Bible alone, the "lamp" by which our feet are guided in the path of righteousness, sets forth this precious doctrine. Our hope is based upon it, and we rejoice that in fulfilment of God's promise to bless all the families of the earth, the whole world of mankind will be awakened from the sleep of death and under the terms of the New Covenant will be able to return to perfection and to a true knowledge of God and live forever.—Jer. 31:31-34

Refreshing If Published

When Moses spoke of the doctrine that would fall "as the small rain upon the tender herb, and as the showers upon the grass," he added, "because I will publish the name of the Lord: ascribe ye greatness unto our God." (Deut. 32:2, 3) We will not receive the refreshment which the truth can give us if we fail to publish, or proclaim, the message far and wide as we have and can make opportunities. The truth reveals the greatness of our God, but for others to know about his greatness, it needs to be published. May the truth inspire us to lay down our lives in telling the whole world the blessed tidings of salvation through Christ, and through his thousand-year kingdom!

Approved unto God

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 from the platform of the convention that a proper study of the Bible is essential if we are to be guided by its precepts and thus show ourselves approved unto God. Bible study acceptable to the Lord must have as its motive the desire to please him in being guided by his "lamp."

The Lord, in his providence, has provided many helps to Bible study in this end of the age. There are Hebrew and Greek concordances of the Bible, and various translations by the use of which we are helped to a better understanding of some of its passages. Then we have those valuable "keys" to the Bible, "Studies in the Scriptures." It has been through the truths set

forth in these that we have come to an understanding of the divine plan of the ages.

The Lord has arranged that his people shall be help to one another in the study of the Word. For this reason, in addition to the inspired writers of the Bible, he has given evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ."—Eph. 4:11-15

All of us can, and do, help one another to grow up into Christ in all things. This co-operative effort takes place at our conventions and local meetings. It takes place in our personal fellowship with each other. In this building up through fellowship with the brethren, however, it is important to remember at all times that the Bible is the only Word of true authority. Pastors and teachers and evangelists are helpers, and we rejoice in this especially the help of the pastor raised up by the Lord at this end of the age. But the blessings derived from his ministry, as well as of the ministry of others, will be in proportion to our testing all teachings by the inspired Word.

Devotion

Psalm 119:101 reads, "I have refrained my feet from every evil way, that I might keep thy word." This text was used as a basis for a discourse on the devotional life of the Christian. The "lamp" reveals the various pitfalls in the narrow way of sacrifice and thus helps us to devote our lives more acceptably and more effectively to the doing of the Heavenly Father's will. As individuals, we are to be devoted wholeheartedly to doing God's will. Together, we are prospectively the "bride" of Christ, and before we can live and reign with Christ in that "city"

kingdom depicted in Revelation, chapter 21, the bride must make herself ready.—Rev. 19:7

This suggests a working together for the mutual encouragement and help of one another. We are to build one another up in the faith once delivered to the saints. We are to admonish one another to be emptied of self and filled more and more by the Holy Spirit. Being filled with the Spirit will manifest itself in love, joy, peace, and all the graces of the Spirit.

Throughout the convention much emphasis was given to the devotional life of the Christian, and also to a recognition of the wonderful manner in which the Lord is guiding and blessing his people as they continue their effort to make their calling and election sure. We were reminded that our Heavenly Father is the Giver of every good and perfect gift; that he is a generous Giver, providing us with the necessary shelter, food, and clothing, in keeping with our spiritual needs. He also provides discipline for us as new creatures in Christ Jesus. On our part, we should learn to be content, for godliness with contentment is great gain.

We were reminded that “without faith it is impossible to please” God. It is faith in the promises of God that gives us courage and strength to sacrifice the things of the flesh as we are being planted together in the likeness of Jesus’ sacrificial death.

While the truth has made us free from the bondage of sin and death, we are not to use our freedom as an occasion to the flesh, but to remember that we are “bond slaves” of Jesus Christ. We are free only to do the Heavenly Father’s will. But as one speaker brought out, this is a liberty which takes courage—courage to adhere to the Word of God against the speculations and traditions of men.

The sufferings of Christ and their relationship to the plan of God were presented to the convention. It helped us all to realize anew the great love of the Heavenly Father and of his beloved Son toward his fallen human creatures. It also reminded us of the privilege we have of suffering and dying with him. It is to

this that we are called, and those who are fully devoted to the Lord will not faint nor grow weary, regardless of how difficult the way may be.

God inspires and strengthens his people by means of his many promises. These promises, we were reminded, cover a very wide range. They assure us of spiritual strength for our every time of need. They assure us also of the Lord's guidance, and of the fact that he will provide wisdom—heavenly wisdom—which is pure, peaceable, easy to be entreated, full of mercy and good fruits. There are also the promises of future reward with Jesus in his thousand-year kingdom. To participate in the spiritual phase of his kingdom, as his joint-heirs, we will need to be exalted to the divine nature, and Peter speaks of the “exceeding great and precious promises” by which we are made “partakers of the divine nature.”—II Pet. 1:4

Sonship

Paul wrote that “as many as are led by the Spirit of God, they are the sons of God.” (Rom. 8:14) Through a faulty translation, the matter of becoming sons of God is spoken of as “adoption.” (Rom. 8:15) But those who are led by God's Spirit are not adopted sons of God, but “begotten” sons. The Spirit of God by which we have been begotten reaches his people through the truth. Jesus referred to it as “the Spirit of truth.” One of the great accomplishments of the Spirit, through the Word, is the begetting of the Gospel-age sons of God to a new life.

Many are the leadings of the Spirit through the Word on behalf of these sons. It is through the providence of God that these are reached by the truth of the divine plan. When they recognize the call of the truth and accept the invitation to do the Lord's will, they are justified by Christ's blood and begotten by God's Spirit. Now God refers to these as his people. Many of these hear the truth while they are still in “Babylon.” It may reach them through a tract, a booklet, or a book, or over radio or television. They may have responded to an invitation to attend a public meeting. And if they make progress in knowledge and dedicate themselves to the Lord and are begotten through his

Spirit of truth, the call of the Spirit goes out to them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) This call to come out of Babylon has gone out during the entire harvest period, and to all who have been reached by the harvest message proclaimed by the faithful reapers.

From one standpoint or another, every phase of the Christian life was discussed, including the privilege of prayer and the importance of bearing witness to the truth. As the program proceeded from day to day, one could not help but marvel at the many spiritual treasures that are contained in the Word—that wonderful "lamp" by which our steps are guided. The Word of the Lord became alive as it was spoken by his many ambassadors who served on the program and as the brethren generally joined in upbuilding fellowship.

Knowing God

In prayer to his Father, Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) The brethren were reminded that while to some extent we can know the Heavenly Father through his works of creation, it is through his Word that we read his name "in fairer lines." Isaiah wrote, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

How wonderful it is that the great Jehovah, the Creator of heaven and earth, condescends to dwell with his people who are contrite of heart! Surely his people gathered at the convention can testify to his presence with them through his Word. Thus they had the assurance of his favor, a favor expressed through Jesus, whom we have also learned to know through the Word of truth. And Jesus said that those who know the Father and the Son have life eternal—this, of course, on the condition of faithful obedience to the knowledge that has been so

graciously revealed to us. We must follow the "lamp" if we are to be blessed by it.

The Word of Prophecy

The Apostle Peter wrote, "We have . . . a . . . sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Pet. 1:19) In discussing this "sure word of prophecy," which is another facet of that precious "lamp" by which our feet are guided, the brethren were reminded that the main events of both the first and second advents had been foretold through the ministry of the Holy Spirit.

This sure word of prophecy will continue to guide the Lord's people as long as they are this side of the veil. It is important, however, to discern in our study of the Bible the difference between true prophecies and any speculative interpretations which are presented as prophecies. One of the wonderful time prophecies of the Bible is the 1,335 days of Daniel 12:12. The blessedness referred to in this prophecy has been experienced by God's truth-enlightened people ever since the beginning of the Gospel-age harvest. It was this blessedness that was enjoyed at the General Convention. It is a blessedness that is experienced by those who are given to know "the joyful sound" of present truth and, through the truth, to realize that the light of the Lord's countenance is shining upon them.—Ps. 89:15, 16

Attention was called to the remarkable fulfilment of many prophecies which apply to this end of the age—among them the ending of "the times of the Gentiles" and the fact that God's typical people Israel are no longer being trodden down by the Gentiles. The prophecies pointed out that the Gospel Age, as well as "this present evil world," would end with a great time of trouble; and surely the world is now passing through a time of trouble, a trouble which has been increasing in scope and intensity ever since the ending of the Gentile Times in 1914. It is a time when evildoers are waxing worse and worse.

Jesus said that when we see these things begin to come to pass

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we should lift up our heads with encouragement and joy, knowing that our deliverance draweth nigh. While we do this, we are to remember that we are still walking by faith. There is no doubt that from the Lord's standpoint the time is short in which to finish making our calling and election sure, but he does not measure time as we do, so we will need to continue patiently waiting for our change to heavenly glory and to our privilege of reigning with Christ a thousand years.

It would appear that "Jacob's trouble" and the "winepress" feature of the time of the great tribulation will be the final phases of the time of trouble, and these have not yet reached their climax. Meanwhile, the Lord's people have the opportunity of continuing to demonstrate their appreciation of the truth by faithfully and zealously making it known to others, far and wide. As one brother has said, we are to "actively wait" for the kingdom. We are to be active in comforting and strengthening the brethren, and we are to be active in preaching the Gospel of the kingdom.

God's Attributes

One of the special features of the convention was a session designed to show how the wisdom, justice, love, and power of God are revealed through his Word of truth. Four brethren participated in this discussion. The Bible, of course, speaks of God's exact justice, of his infinite wisdom, of his boundless love, and of his unlimited power. And these attributes, which together make up the glory of God, are also revealed through the doctrines of the Bible.

Through the creation and fall of man, his redemption, the call of the church, the restitution of all things, we see God's attributes displayed. Think of the almighty power involved in the resurrection of the dead! One brother spoke on the power of Christ's resurrection; and there is also the resurrection of his church, to live and reign with him; and finally there will be the awakening of the whole world of mankind. Only through confidence in the mighty power of God can we have faith in this

final and glorious outcome of his plan of salvation.

Another session of the convention was devoted to "Walking in the Light." Four brethren participated in this discussion. One spoke on the topic "Walk Worthy"—Ephesians 4:1; another on "Walk in Love"—Ephesians 5:2; still another on "Walk As Children of the Light"—Ephesians 5:8. The concluding discourse was on the topic "Walk Circumspectly"—Ephesians 5:15, 16. All the speakers on this program emphasized the need of the "lamp" in order to walk in the light. No amount of zeal would make one worthy, if his efforts were not directed by the Word of God. Nor could one be truly emptied of self and filled with the Spirit of love except as directed and encouraged by the Word of God. The Bible is the source of the true light of the divine plan, and to walk as children of light means to walk in harmony with the divine plan. This is also true with respect to walking circumspectly, or carefully, watching our every step to make sure that it is in harmony with the divine will. As in all other aspects of the Christian life, we are to help one another to walk in the narrow way, and to use the helps which the Lord has provided.

Another program, ably presented by six brethren, discussed Psalm 19:7-9. Here we are told of "the law of the Lord," "the testimony of the Lord," "the statutes of the Lord," "the commandment of the Lord," "the fear of the Lord," and "the judgments of the Lord." All of these refer to one aspect or another of the Lord's Word. The Psalmist speaks of them as "perfect, converting the soul," as "sure, making wise the simple," as "right, rejoicing the heart," as "pure, enlightening the eyes," as "clean, enduring forever," and as "true and righteous altogether." What a rich heritage we have in the Word of God!

The Film Showing

One of the highlights of the convention was the showing of the new one-hour Bible Answers film entitled "Creation or Evolution." A goodly number of the public attended this showing, including several university students. Several of the brethren expressed the desire to use this film for public meetings in

their local areas, and it is our hope that it will be thus widely used for the dissemination of the truth of God's Word, and that it will help many to see the fallacy of the theory of evolution, and also give some an understanding of the divine plan.

Fourteen Baptized

Another session of the convention which was especially appreciated was the baptismal service. Fourteen brethren symbolized their consecration at this service, one of them having first heard the truth through The Bible Answers TV programs. The discourse which preceded the immersion was especially timely and impressive. It stressed the true meaning of full consecration to the Lord and the importance of faithfulness in carrying out that consecration.

The discourse reminded the candidates, and also the rest of the brethren, of the peculiar trials of our day—that Satan is not bound but is constantly doing all he can to lure the Lord's people to leave the narrow way of sacrifice. Since we are all imperfect, there is a danger that we may sometimes be misunderstood by our brethren and that we may misunderstand them. This also will lead to trials. But if we make sure that our course is being directed by the Lord's Word, we will know that he will help us in our every time of need. We have the liberty to say and do the things which we believe are in harmony with the Word of the Lord, and we are to grant this same liberty to others.

The baptismal discourse on consecration also reminded us all of the exceeding great and precious promises of the Lord, and that these are given to encourage us, especially in time of trial. We are promised "glory, and honor, and immortality." We are promised "a crown of life" and, if faithful unto death, to be brought forth in "the first resurrection to live and reign with Christ a thousand years." What a glorious future inheritance is held out to the faithful in the Word of God!

The true spirit of consecration leads to a balanced Christian life. The doctrines of the divine plan are important; prayer is important; developing the fruit and graces of the Spirit is

important; Bible study is important, and activity in proclaiming the kingdom message is important. But the study of doctrine alone will not get us into the kingdom; nor will merely bearing witness to the truth. Prayer is vital, but we are not to be on our knees praying all the time. To please the Lord we need to be attentive and obedient to his Word in all that it enjoins upon us as followers of the Master.

The Business Meeting

As always, a convention business meeting was held, which was preceded the night before by a meeting of the elders. The decision was reached to hold a General Convention in August of 1968. The convention authorized the program committee to arrange to return to Bloomington, unless, before the contract is signed, a more suitable place is found. The committee is now considering other locations for next year's convention, but no definite decision has as yet been made. The brethren will be kept advised through *The Dawn* of any developments along this line.

The program committee elected to serve for 1968 consists of Brothers W. N. Poe, secretary; E. K. Penrose, chairman; Stephen Roskiewicz, treasurer; R. J. Krupa, and W. N. Woodworth. This committee will appreciate an interest in the prayers of all the brethren.

Items of Interest

It will interest the brethren to know that this year a total of sixty tape recorders recorded the discourses and testimonies of the convention. Thus the blessings of the convention will be extended far and wide throughout the country.

Many messages of Christian love and greetings were received—too numerous to mention individually. These were delivered to the convention through the various speakers and pilgrims. And then, toward the close of the convention, greetings were read from a number of brethren overseas. The brethren publishing *The Dawn* in Germany wrote, "We in Germany are in spirit with you, and pray to the Lord that he may give you his richest blessings." The brethren of the Lubeck Ecclesia wrote, "We are

thinking of the great love we received in such a rich manner four years ago in your midst."

The brethren of The Dawn committee in Great Britain wrote, "The British Dawn family (committee and helpers) send their warm Christian love and greetings to the brethren assembled at the Bloomington Convention, with Acts 20:32."

From Greece the brethren wrote, "The Athens Ecclesia extends love and greetings to all gathered in holy convocation at Indiana University." These brethren report that while the Greek government prevented the publication in the papers of advertisements of all the denominations in Greece, they allowed the brethren to insert an advertisement of the booklet "Hope Beyond the Grave." They are rejoicing in this, for the newspaper advertising in Greece has been very effective in making known the glad tidings of the kingdom.

The brethren in India wrote, "May grace and peace from our Heavenly Father and our Lord Jesus Christ be showered upon you all. We rejoice in him because he has given us the opportunity to speak the wisdom of God in a mystery, even the hidden wisdom, which none of the princes of this world know."

Brethren of New Zealand wrote, "We pray that our Heavenly Father will richly bless you all as you meet together for holy fellowship. We remember with much joy and love our meeting with you two years ago. Your brother in Christ, H. J. Hiam."

The convention came to an end with the usual "love feast." There were many tears of joy as the brethren shook hands with one another in this "feast," and as they sang "God be with you till we meet again." The expression "The best convention yet" was voiced by many, and it will be "the best" General Convention until we meet again in 1968.



"Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."—Luke 8:10

Prayer Changes Things

"I have prayed for thee, that thy faith fail not."—Luke 22:32

THESE words were spoken by Jesus to Peter on the night when he partook of his last passover with his disciples, shortly before his death. There had been strife among the disciples as to which of them should be accounted greatest in their Master's kingdom. Doubtless they thought the kingdom was very near, and in a sense they were right, for he was soon to be exalted to the Father's right hand in heaven. But they did not understand that his reign on earth was not yet due; that, instead of exercising lordship as the kings of the Gentiles did, their present position was to be as "he that doth serve."—Luke 22:26

Peter passed through many experiences in which Jesus alone recognized the work of Satan, the enemy. Jesus said to him (vs. 31), "Simon, behold, Satan hath desired to have you, that he may

sift you as wheat." It was Satan's desire to try him as he had tried Job, to see whether that which seemed to be wheat would be found to be chaff. However, Jesus added, "But I have prayed for thee, that thy faith fail not."

The expression "impulsive Peter" is often used, and it is true that he acted and spoke on the impulse of the moment on many occasions. Twice he cast himself into the sea in order to be at his Lord's side, and Jesus interpreted such acts very generously, recognizing them as signs of his faith and loving devotion. One of these occasions is recorded in John 21. Some of the disciples, led by Peter, had returned to their former occupation of fishing, and through his words to Peter the resurrected Lord showed them that they needed to hold to their faith in spite of the apparent collapse of all their hopes. He told Peter that he wanted him to be a shepherd, not a fisherman. Three times he was told to "feed my sheep," or "my lambs."

From verses 20 and 21 it appears that Peter felt too much attention was being focused on him, for he asked concerning John, "What shall this man do?"

He was given the reply, "What is that to thee? follow thou me." Thus Jesus showed him the great need for singleness of purpose;— a personal following of the Lord right to the end of the way. Peter had a great future before him, carrying far and wide the message that he had not been following a lost cause—Jesus was not dead, but alive forevermore! Our Lord in all his dealings with him was training him for that great work.

Peter's Service

In the Acts of the Apostles we are told of the important part Peter played in the plan of God by unfolding wonderful truths never before known. Jesus foresaw this when he said, "I have prayed for thee that thy faith fail not." He knew Peter would need great faith to stand in strength and confidence before the rulers of the nation and fearlessly speak the words of the Lord. Only by the power promised in Acts 1:8 could he have accomplished this. The disciples were told by Jesus before he ascended, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49

Although in his early following of the Lord Peter made many mistakes, he learned valuable lessons in the school of Christ, where the Lord prepared him

step by step for the work he was to perform after Jesus had gone from the earth; and in the early days of the church's experience it was Peter who stood up in the midst of the disciples and spoke.—Acts 1:15

Peter's mind, illuminated by the Holy Spirit, quickly grasped the significance of what was happening, and he became a true leader. "I have prayed for thee," the Lord had said to him, and what a difference this made to his life. Prayer changes things!

With Authority

On the Day of Pentecost, when the disciples were given the power to speak with other tongues by the Holy Spirit (Acts 2:14), Peter stood up and "lifted up his voice," which seems to imply that he spoke with some force and authority. Some who witnessed the amazing things that were taking place said, "These men are full of new wine," but Peter's reply was, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, . . . but this is that which was spoken by the Prophet Joel."

Peter's Spirit-filled mind recognized the miracle as the beginning of the fulfilment of prophecy which would ultimately embrace

the times of restitution of all things. He saw a "great and notable day of the Lord," when "whosoever shall call on the name of the Lord shall be saved." He delivered strong testimony concerning Jesus, saying with authority, "Ye men of Israel, hear these words." (Weymouth: "Listen, Israelites, to what I say.") What he had to say was of such great importance that it affected the whole world. It was that the man Jesus, who they all knew had been crucified and slain, God had raised up, and, in proof, he quoted another prophecy, this time by David.

Peter affirmed that David had said of the resurrection of Christ that his soul was not left in hell, neither did his flesh see corruption, and he confidently proclaimed, "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:31-32) So effective was Peter's preaching that many asked, "What shall we do?" They were told to repent and be baptised in the name of Jesus Christ, and "on that one day about three thousand persons were added to them; and they were constant in attendance on the teaching of the apostles."—Acts 2:37-42, Weymouth

A Miracle Performed

Another incident of Peter's confidently proclaiming the mes-

sage is recorded in Acts 3. Accompanied by John he went to the temple to pray, and a lame beggar asked them for a gift. The very valuable gift they bestowed was the curing of the illness from which he had suffered all his life. The people who saw this were filled with wonder and amazement. When Peter spoke he took no credit to himself for the miracle but said: "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" As if to say, "This is the answer to your amazement," Peter continued, "God . . . hath glorified his Son Jesus."

To make sure that they knew of whom he was speaking, he said that it was the same Jesus whom they had delivered up and denied in the presence of Pilate when he had decided to let him go. "But ye denied the Holy One and the Just . . . and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." It is his name—faith in that name being the condition—which "has strengthened this man whom you behold and know; and the faith which he has bestowed has entirely restored this man, as you can all see."—Acts 3:16, Weymouth

The common people were not the only ones who heard of this miracle. In Acts 4 we read how the priests and rulers came upon Peter and John, and arrested them and brought them before the council, demanding to know by what power and by what name they had done this. The council consisted of Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, together with the rulers, elders and scribes.—vss. 5, 6

Persecuted

It is probable that Peter at this time remembered the words that Jesus had spoken (Mark 13:9): "They shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them." Peter, who (Acts 4:8) was "filled with the Holy Spirit," told this imposing council that the miracle was performed by the power of Jesus Christ, "whom ye crucified, whom God raised from the dead." He again confronted them with a prophecy, from Psalm 118:22: "This Jesus," he said, "is the stone treated with contempt by you the builders, but it has been made the cornerstone. And in no other is salvation to be found; for, indeed, there is no second name under heaven

that has been given to men through which we are to be saved."—Acts 4:11, 12, Weymouth

The high priest and rulers of the nation were astonished at the words of these apparently unlearned men, and verse 13 says: "As they looked on Peter and John so fearlessly outspoken" (Weymouth) . . . "they marvelled; and they took knowledge of them, that they had been with Jesus." They saw a boldness and conviction in their manner and teaching which told them that the apostles had learned the doctrine and copied the spirit of Jesus. Surely Peter here demonstrated the power of Jesus' prayer for him: "I have prayed for thee, that thy faith fail not."

This same great servant of God many years later, with a lifetime of experience behind him, wrote, "Even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Pet. 2:21) And he ended his second epistle with words of admonition and encouragement, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and

forever." Truly he obeyed his Master's command, "feed my sheep" and "lambs," and became a loyal shepherd of God's flock, following our Lord's prayer that his faith should fail not. He lived a life of dependence upon the love and power of God—the true prayer life.

For Us Also

What of ourselves? We know that Jesus prayed also for us. In John 17:20 we read, "Neither pray I for these alone, but for them also which shall believe on me through their word." Verse 21 tells us that this prayer includes, "that they all may be one," in the Father and in the Son. This must mean that we too should live in constant realization of our family relationship to our Heavenly Father, our dear Elder Brother, and all the members of the household of faith. The Apostle James says, "The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16) Just how much, we may not know this side the veil; but we would ask, as did the early disciples, "Lord, teach us to pray."

Prayer has been poetically described as the Christian's vital breath, the Christian's native air. And this is surely true; it is much more than occasionally or even frequently approaching our Father with specific requests.

We are instructed to "pray without ceasing." This does not mean being continually on our knees asking our Father to do this or that on our behalf, or even on behalf of others, but rather, it embraces our whole life, our continual walk and conduct in the presence of our Father in heaven. We are so to live as to be always in his presence, desiring that his will shall be done in all things, or as Paul puts it, "For me to live is Christ." Prayer is absolutely indispensable to Christian growth—indeed to our spiritual existence—and it includes listening when He speaks to us.

This voice of the Lord comes to us through his holy Word, which teaches us God's will and plan and points out the way for us to go. "Thy Word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) It is indisputable that prayer changes things in our lives if it is viewed in this light. We pray to our Father, always bearing in mind that we must pray in harmony with his will. We ask in faith, and we study his Word to learn what he would have us to do. Then, if we are sincere in our prayers, we will strive to bring every thought and act into submission to his will. The result will be a transformation of our whole life. As one of the things

we are instructed to pray for is more of his Holy Spirit, the quickening and enlightening power of the Spirit will illuminate our minds, so that we go on from grace to grace, receiving more and more enlightenment in our hearts and reflecting more and more of Christlikeness in our daily walk and conduct.

Abounding Grace

Paul wrote (II Cor. 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." What an all-embracing thought this is! First it shows God's work in making all grace abound; then our side is shown in two parts. First, "Ye always having all-sufficiency" (all we need, by him supplied), and secondly abounding "to every good work"—overflowing—to the refreshment, encouragement, and blessing of others.

Paul wrote also in Romans 15:13, 14, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. And I myself also am persuaded of you, . . . that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Again we have the three thoughts: (1) God's filling, (2) our having all-

sufficiency, and (3) our overflowing to others. How much encouragement there is in the words: "The God of hope fill you with all joy and peace in believing." What a wonderful filling!

In these days, when there is so much anxious foreboding in the hearts of men, what would they not give to be filled with joy and peace? Yet this we can have in believing through the power of the Holy Spirit—joy in spite of the sorrow in the world, and peace in the midst of turmoil and distress of nations. And this is not all, for the verse continues, "That ye may abound in hope"; not that you may have a feeble flicker of hope, or what is now called "wishful thinking," but an abundance through the power of the Holy Spirit.

Weymouth renders this verse: "May God, the giver of hope, fill you with continual joy and peace because you trust in him—so that you may have abundant hope through the power of the Holy Spirit." Paul goes on to say that he is confident that the brethren to whom he is writing are full of goodness, filled with all knowledge, and able to admonish one another, or, according to Weymouth, "competent to instruct one another." Again the thought of receiving from God, having a full and satisfying portion in our-

selves, and then helping, encouraging, and instructing others, are shown in this desire (surely a prayer) of Paul for the Christians at Rome.

The necessity for this inflowing of God's grace to be followed by an outflowing towards others is illustrated by the difference between the Sea of Galilee and the Dead Sea. Both are made of the same water, which flows down, clear and cool, from the heights of Hermon and the roots of the Cedars of Lebanon. The Sea of Galilee makes good use of this water, for the Sea of Galilee has an outlet; it receives to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea is "dead" because it has no outlet—it receives to keep.

Ask What Ye Will

Nothing lies beyond the reach of prayer except that which lies outside the will of God, and the knowledge of this will be the basis of all our prayers. "If ye abide in me, and my words abide in you," said the Master, "ye shall ask what ye will, and it shall be done unto you." (John 15:7) Abiding in him embraces not only faith in him as our Redeemer, but a full devotion of ourselves to walk in his footsteps, and a constant searching of the Word of God to determine what

is in line with his purposes, that our petitions may be pleasing to him. Our chief desire, our highest aspiration, the burden of all our prayers, should be that we may be filled more and more with the Spirit of God, the Spirit of the truth, the Spirit of a sound mind, that we may more fully know and do his will.

Paul exhorts the Lord's people in Ephesians 6:18 to pray with all prayer and supplication in the Spirit. All our prayers should be in the Spirit—earnest and sincere. We should not merely "say" prayers, but pray. Jesus accused the Pharisees of drawing near and honouring God with their lips when their hearts were far from him, and it is easy for us to fall into the same error. Unless our lives are in conformity with our prayers, it would be better not to utter them—"The Father seeketh such to worship him as worship him in spirit and in truth."

Psalms 84:11 assures us that "no good thing will He withhold from them that walk uprightly." One of the ultimate "good things" for which we are striving is the attainment of that which is embodied in our Lord's prayer: "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." (John 17:24) That we may be with him,

sharing his glory, changed, by living the prayer-life, by looking always unto Jesus and following closely in his footsteps until he shall say, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:23

Exhorts Others

As Peter was prepared by Jesus, the great Teacher, so that with the assistance of the Holy Spirit he might carry forward the great work of instructing the Lord's flock, so Peter exhorted others, "Feed the flock of God which is among you." (I Pet. 5:2) All are not great preachers like Peter, but all can minister in some way to encourage and strengthen the faith of the brethren. Paul, writing to Timothy, mentions some very practical and every-day things: "If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."—I Tim. 5:10

Washing the saints' feet may not be done today in a strictly literal sense, but there are many practical services which show our love for the Lord and his people. James says, "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the

world." (James 1:27) This is an exhortation to show loving concern for the Lord's people, and also to keep ourselves as far as possible from being contaminated by the world and its spirit. In I Timothy 4:8 we read, "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This suggests that there are many things with which we could engage time and attention, but they would profit but little. It is spiritual exercise which is of value.

Peter instructed, "Feed the flock of God," and be "ensamples to the flock." If we do this, he says, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5:2-4) He knew that the Christian's path would be beset with trials and sufferings, for he said in I Peter 1:6, "For a season . . . ye are in heaviness through manifold temptations." But he reminds us of the glorious promises by which we might be partakers of the divine nature. He speaks of a building up in our lives of knowledge, temperance, patience, godliness, brotherly-kindness, and love. If these things be in us and continue to increase, we will not be unfruitful. "Brethren, give diligence to make your calling and election

sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly [a triumphant admission, says Weymouth] into the everlasting kingdom of our

Lord and Saviour Jesus Christ."— (II Pet. 1:10, 11) What a wonderful blessing to have a formula for complete success! If we follow the course outlined here for us by the apostle, we "shall never fall."

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		E. T. NADAL	
Latchford	Oct. 15	Dublin	Nov. 4, 5
J. H. MURRAY		Gortlicar »	17
Latchford . . »	Nov. 12	Londonderry	18, 19

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FIVEPENNY BOOKLETS—Day of Judgment; Divine Healing; Peace Through Christ's Kingdom; Life After Death; Reincarnation versus Resurrection; Spiritualism; Jesus, the World's Saviour; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

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God's Part, Our Part

How does one become a Christian?

A true Christian is one who exercises faith in Jesus as his Redeemer and has dedicated himself to follow in his footsteps. However, this is perhaps an oversimplified answer to the question, for there are other factors which should be taken into consideration. Jesus said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) The drawing power of the Heavenly Father is exercised through the truth of the Gospel. However, the Gospel is heard by many who are not drawn by it, so it is evident that God exercises his will in the matter of those who are drawn to Jesus by the truth.

Jesus also said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) Here we have the assurance that if we are drawn to Jesus through the power of the truth, we will be accepted by him, provided we meet the terms of the invitation to follow him. Jesus said, "If any man will come after me, let him deny himself,

and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:24, 25

Carrying a cross in Jesus' day symbolized being on the way to death. Jesus began to lay down his life at the time of his baptism, and this sacrifice was consummated at Calvary, when he was forced to carry his literal cross. Thus, for us to take up our cross and follow Jesus means that we suffer and die with him, that we "lose" our life, in the sense that it is sacrificed in the Lord's service.

Thus seen, the matter of becoming a Christian is a very serious one. It means much more than simply professing faith in the fact that Jesus died for us. Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) Again Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."—Rom. 12:1

Because of adamic transgression our bodies are by nature un-

holy and unacceptable to God. The reason Paul assures us that when presented in sacrifice to God they are holy, and therefore acceptable to him, is that the merit of Christ's blood is applied on our behalf. So, if we have been drawn to Christ by the truth to the point where our hearts respond with a desire to serve the Lord with all that we have, and if we make a consecration to this end, we may be sure that our offering will be made acceptable, and that we will become Spirit-begotten children of God. If faithful in following in Jesus' footsteps even unto death, we will live and reign with him a thousand years.—Rev. 20:4, 6

Reward in the Resurrection

Matthew 5:11, 12 reads, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Does this not teach that if we meet this condition we will go to heaven when we die?

Yes! According to the Scriptures the heavenly reward given to the faithful footstep followers of the Master is received in the

resurrection. Paul wrote that if there is no resurrection of the dead, beginning with Jesus, then those who have fallen asleep in Christ have perished. (I Cor. 15: 12-18) This indicates that the reward of the Christian depends upon the resurrection. But there is more to the Christian life than this. Those who hope to receive the heavenly reward must devote themselves wholly and in all things unto the Lord, being faithful even unto death. Endurance under reviling and persecution comprises but one facet of the Christian life.

Comforted by the Word

How can one overcome grief for those who have died?

Death is a terrible enemy, and when loved ones are struck down by it, grief is bound to fill the hearts of the bereaved. Jesus himself wept when Lazarus died. (John 11:35) In most cases only time seems to erase the loneliness of those whose loved ones are taken away in death. However, for those who believe the promises of God as recorded in the Bible, much comfort is derived by remembering those promises—promises which assure us that death is not to continue forever, and that our loved ones will return in the resurrection.

Beginning the Thirty-sixth Year

WITH this issue of The Dawn we begin our thirty-sixth year of publication. The thirty-five past years have been happy ones, yet they have not been without difficulty and trial. Through all the years we have sensed the nearness of the Lord, and we have rejoiced in the fellowship and co-operation of thousands of our brethren in many parts of the world. To realize that so many have continued to pray for those who labor to publish The Dawn from month to month has been a great source of encouragement and strength. Through the love and co-operation of the brethren we have been made to feel that The Dawn is not the product of the few who publish it, but of the Lord's people as a whole. The workers who prepare, print, and mail the monthly issues are often spoken of as "The Dawn family," and we like to think of our brethren throughout the world as being a part of that family.

Actually, the general work of publishing the truth as it has been carried on by the brethren of The Dawn began more than a year previous to The Dawn magazine itself. It began as an effort of the Associated Bible Students of Brooklyn, New York. Since brethren became available who had had considerable experience in presenting the truth over the radio in dialog form, the Brooklyn Ecclesia desired to sponsor a series of broadcasts in the New York area. It was learned that one of the more powerful radio stations would be available for this purpose; but the cost seemed prohibitive for such a small group. So it was decided to contact a number of ecclesias in the area to see if they would like to co-operate, and it was found that sufficient co-operation would be available to justify at least the beginning of a series of broadcasts.

The Brooklyn Ecclesia appointed its board of elders to serve as a radio committee to supervise the details of this effort. It was decided that to make the broadcasts more effective it would be well to publish a four-page paper to be sent out in connection with each program, containing subject matter harmonizing with the topic discussed over the radio. This little weekly paper was known as "The Radio Echo." There was an encouraging response to these programs from the public, but more importantly, they attracted the attention of many former associates. The news spread, and almost before we knew it we found ourselves in contact with brethren in all parts of the country, and even in Great Britain and Australia.

These brethren wanted to know more about what was happening. They wanted literature to use in their witness work. Thus, that which began as a local effort of the Brooklyn Ecclesia was expanding into a general work, country-wide. It was recognized by the elders of the ecclesia, and by the ecclesia as a whole, that such a general work was not a wise undertaking for a local ecclesia. With the mutual consent of all concerned, the elders who were specially interested and active in this budding work, in addition to other qualified brethren who were invited to cooperate, formed what was known as "The Dawn Publishers," which was incorporated under the laws of the State of New York.

When the work was moved to New Jersey at the beginning of 1944, the Dawn Bible Students Association was formed, and later The Dawn Publishers and Dawn Bible Students Association legally merged, the name Dawn Bible Students Association being retained. We mention these details believing they will be of interest to our newer readers as well as to those who have been with us from the beginning.

Broadcasts Discontinued

While the brethren in those early days made a noble effort to broadcast the truth by radio, funds were not available to continue the effort. Meanwhile, however, a few recorded programs were made, and a few ecclesias used these. Naturally, when the radio programs were no longer on the air, the title

of our little paper, "Radio Echo," did not seem appropriate. It was then that the managing committee decided to expand this small paper into a magazine and call it The Dawn, although a few issues of the "Radio Echo" were published after The Dawn began, largely to give the brethren tracts which they could use in their witness work.

It is interesting now to look back to the first issue of The Dawn and note briefly some of the things which it said. We quote a paragraph from page 1: "It is our privilege now to hail the coming, yea, the immediate approach of the dawn. It is in order to avail ourselves of the privileges of the present hour that we are now enlarging our efforts—not with the thought of accomplishing any 'great and wonderful works' for God, but merely to demonstrate (1) an unselfish devotion to the great principle of love, which all true Christians must possess, and which is represented in every feature of God's great plan; and (2) to endeavor to bring joy and comfort into the hearts of 'all that mourn,' even as the Lord has commanded."

The Christian Life

But The Dawn was not started merely as a means of publicly proclaiming the truth. That first issue also said: "In these days when the standards of moral uprightness and Christian character are being undermined; and when, as indicated by the Apostle Paul, men are 'lovers of pleasure more than lovers of God,' it is important, as an aid to the Christian, that the high spiritual standards of God's Word be held aloft. Especially is this true in connection with those who have presented their bodies as a 'living sacrifice' to do the Heavenly Father's will. These know the truth—they are appreciative of the hope that is set before them—and the apostle declares that he who has this hope purifieth himself, even as God is pure."

Basis of Fellowship

On page 3 of that first issue of The Dawn we read, "The doctrinal articles appearing in The Dawn will be either taken from or based upon the sound subject matter presented in those illuminating works long known as the Millennial Dawn series of

'Studies in the Scriptures.' Fundamentals, rather than non-essentials, will be stressed. Our policy is: 'In essentials unity; in nonessentials charity.'"

In the same vein we read on page 4: "We believe that the great but simple fundamental truths of the divine plan, which have been made known to us all, will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service at this time. There may be details of interpretation concerning the fulfilment of prophecy, or other items of minor import, upon which some of us may have reached different conclusions; but there is no scriptural authority for making matters of this kind a test of Christian fellowship."

Some of the nonessential differences of opinion among the Lord's people thirty-five years ago are no longer with us. We have other points for discussion today that were largely unthought of in those "good old days." These, too, will probably seem of less importance as time goes on. The Lord's people should be free to think, to study. It would be very unhealthy, spiritually, should we all be expected to conform to every detail of opinion which cannot be substantiated directly by a "thus saith the Lord." This was the stated view of The Dawn at the beginning, and we have endeavored to hold to it throughout the years.

On the other hand, we have endeavored throughout the years to uphold the basic doctrines of present truth, including the fact of our Lord's second presence, the covenants, and the church's share in the sin-offering. We have considered it of special importance to keep before the brethren the fact that the privilege of running for the prize of the high calling is still open, that there is nothing in the Scriptures to indicate to the contrary. The doctrines of the truth which are of fundamental value are those which establish the pattern of our consecrated life, and these are the truths which are clearly defined in the inspired Word of God.

Fellowship and Eldership

We have recognized from the beginning of The Dawn's

ministry that belief in the death and resurrection of Jesus as our Redeemer, and a profession of full consecration to do the Lord's will is the basis of fellowship among the Lord's people. In other words, we cannot say that any who meet these qualifications are not our brethren. But this does not necessarily mean that all who meet these requirements are qualified to be teachers in the church. The Apostle Paul recognized this difference. He addressed the Hebrew brethren to whom he wrote as "holy brethren," but to these "holy brethren" he also said, "For when for the time [you have been in the truth] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—Heb. 3:1; 5:12

Among the Lord's people as a group there are various degrees of growth both in knowledge and in grace. It is our privilege to help one another continue our spiritual progress. We believe that in this mutual fellowship and service we will do well to make sure that those whom we look up to as teachers are well grounded in the doctrines of the divine plan and thus able to instruct the Lord's people in the way of truth, particularly the newcomers; and even those advanced in the faith once delivered to the saints need the help of their brethren.

Not Exclusive Channel

From the beginning The Dawn has disclaimed any notion of being an exclusive "channel" of truth and service. We have maintained that each local ecclesia should exercise sole control over its affairs and has the scriptural right to co-operate or not to co-operate with others as it may decide. In addition to The Dawn we have throughout the years made available to the brethren a large variety of truth literature, including "Studies in the Scriptures," Tabernacle Shadows, the Daily Heavenly Manna book, Hymns of Dawn, besides other books, booklets, and tracts. The brethren have appreciated this service, and we have rejoiced that the Lord, in his providence, has permitted us to co-operate in supplying the needs of the brethren. At the same time, some of the ecclesias and individual brethren with

whom we have co-operated have used the services of others also.

Through the years The Dawn has also had the opportunity of routing traveling speakers to serve the classes. We endeavor to make sure that these brethren are sound in the fundamental doctrines of the truth and are spiritually mature. We have every reason to believe that this service has also been blessed by the Lord, and that it has helped to build up our brethren in the most holy faith. The providing of literature and speakers will be continued as the providences of the Lord indicate it to be his will.

Radio Witness Revived

Thirty-six years ago, as we have noted, it was the broadcasting of the message over the radio that was largely responsible for bringing The Dawn and its service into being. This, we believe, was in the Lord's providence. But, as we have indicated, through lack of funds the radio work in those early years did not continue. That was the time of "the Great Depression," and as we look back upon our experiences then, we feel that it was a miracle that any aspect of the work continued.

But it did, and in 1940 the brethren in various places began to inquire about the possibility of the radio witness being revived. The brethren at The Dawn hesitated, feeling that even then the brethren would not be able to meet the costs of such an effort. But to encourage us, some made special donations for the purpose, and hopefully we decided to try. A few "Frank and Ernest" programs were recorded and offered to the classes and, to our great surprise, in a very short time there were approximately fifty radio stations broadcasting the truth every Sunday.

This number continued to grow and was maintained for some years at about seventy-five stations. Then, in 1949, the Lord indicated that we should begin to use one of the national radio networks. The first of these to be used was the American Broadcasting Company—ABC. This network furnished us with 175 stations. At the end of the first year of network broadcasting, the programs were moved to the Mutual Network, and then there were more than three hundred stations broadcasting the Gospel

of the kingdom. We are still using the Mutual Network, although the number of stations furnished has been greatly reduced. Throughout all the years it was a great encouragement to us, and a confirmation of the Lord's blessing upon the efforts, to note the manner in which the Lord's people continued to make possible this witness for the kingdom message.

The Television Witness

After the "Frank and Ernest" programs had been on the Mutual Network for about two years, television appeared on the scene. For a time the radio audience was not greatly reduced; but as increasing numbers of television stations were built, and the number of receiving sets increased, radio began to lose its tremendous audience, and we came to realize that if we were to keep up with the times we would have to do something about using television as a means of disseminating the truth.

But this presented a challenge, for the production of television presentations of the truth was bound to be more difficult than what we were doing on the radio. The brethren in the Chicago area were interested in doing something along this line, and we co-operated with them to some extent. A series of fifteen-minute programs was produced. Later we discovered that the television station managers preferred half-hour films.

To begin with, we had no other idea than that we would have to pay for time on television stations as we were doing on radio. This was one thing that caused us to hesitate. The production of films for television is in itself expensive, and to add to this the high cost of station time would, we felt, be prohibitive. But then it was discovered that a certain number of television stations would use our films without charge, as a public service. This changed our whole outlook, and we began to work on the television witness with greater enthusiasm.

Through the years, upward of two hundred television stations have used our programs. We now have more than seventy films available, and many stations have used all of these, and some have repeated them. The Bible Answers series has been shown in many of the larger cities of the country, including New York,

Washington, Jacksonville, Tampa, Birmingham, Cincinnati, Columbus, St. Louis, Kansas City, Oklahoma city, Phoenix, San Diego, Los Angeles, San Francisco, Spokane, Montreal, and others. Much interest has been created, and a number of individuals, hearing the message on television, have accepted the truth and consecrated themselves to do the Heavenly Father's will. In this we rejoice.

Thus our apprehensions concerning the making of television films have been overruled by the Lord, and his blessings have been manifested upon the feeble efforts of his people. As we have reported before, the availability of film presentations of the truth has opened up a new field of witnessing, namely, in churches and clubs. There have been showings in churches and clubs in every part of the country, totaling many thousands. Besides, the brethren are making wide use of the films for public meetings.

The Magazine Witness

It has been found that another effective method of bearing witness to the truth is by inserting advertisements of literature in national and district magazines. This work has been curtailed somewhat in recent months, but it will be resumed again during the winter months, as these have proved to be best for this type of witness. In addition to what The Dawn has done along this line, various ecclesias and individuals have used their local papers for this purpose. In this also we rejoice.

Recordings

The tape recorder is another means for transmitting the truth which was not known when The Dawn work started more than thirty-five years ago. In the Lord's providence we now have a recorded lecture service which is available free to the brethren in the United States, Canada, the British Isles, Australia, and New Zealand. The Dawn is being recorded each month for the benefit of the blind. Lectures are also available in the German language. In addition to The Dawn Recorded Lecture Service, many brethren are recording discourses given at conventions to assist them in the growth of grace and knowledge. For

example, there are usually as many as fifty tape recorders in use at the General Convention, recording discourses and testimonies, to be heard later by those who could not attend the convention. We have the tape recorder today because we are living in "the time of the end," when knowledge is being increased.

The Open Door

The Dawn and its work are not the result of a pre-planned effort on the part of a few brethren. No such effort was even thought of when the Brooklyn Ecclesia thirty-six years ago decided to do some witness work in the New York area. As we have seen, with that effort came the opening of doors of opportunity which were entered step by step as the Lord indicated the way to go. The radio witness, and later the television witness, came about because the Lord opened these doors of opportunity.

We have endeavored to follow the leadings of the Lord in all the details of the work, promoting each aspect of it as the Lord has indicated it to be his will through the co-operation of his people. Thus, as we look back over the thirty-five years of happy service in co-operation with the Lord's people, we can surely "praise the way he has led us day by day."

There have been many testings during these years. Not the least of these has been due to the fact that thirty-five years have passed and the brethren are still waiting for the full establishment of the kingdom, something which the older brethren expected to take place in 1914. That was more than a half century ago. Because of this long wait the hopes of some have dimmed. However, as far as the vast majority of the brethren are concerned, their rejoicing in present truth and their zeal in the service of the Lord have not abated.

We can testify positively that this is true of all those laboring here at The Dawn. The great fundamentals of the truth are daily becoming more precious and more stimulating to faith and zeal. We trust that through the years we have learned to wait on the Lord, knowing that he has his own due time for the accomplishment of all his glorious purposes. We trust also that we are learning to distinguish between the basic truths of the inspired

Word and nonessential details of interpretation. These details of interpretation are good, if we do not permit them to blur our vision of that sparkling galaxy of basic doctrines which constitute the divine plan. These doctrines will never fail, but through the relentless passing of time, our interpretations may come short of what turns out to be the real truth.

As was so properly and humbly acknowledged by "that faithful and wise servant," it was an interpretation that failed in 1914. It was an interpretation that was proved wrong when the harvest work continued gloriously on after 1914 when many thought it would end. We believe that one of the lessons all the brethren are learning through the passing of time is the importance of making sure that what we hold as truth is definitely established in the inspired Word.

Looking Ahead

Looking backward, we can rejoice in the leadings of the Lord, and we are confident that the Lord will continue to lead and bless his people all the way to the end of their earthly course. But we cannot foresee his providences. With the time of trouble developing as it is, there may not be another thirty-five years of service this side the veil. But let us resolve that whatever time is left we will use faithfully in the service of the Lord, the truth, and the brethren. We know that he who led us in the past will continue to lead and strengthen us in our every time of need.

As for the course of The Dawn, it will continue in the same way of upholding and promoting the truth. This is our commitment to the Lord and to his people. We will continue to encourage the exercise of love and good will among the brethren, and of zeal in his service. Should new avenues of general service open we will endeavor to enter them, that in all ways possible we may tell the whole world the blessed tidings of the kingdom now so near. To do these things we will need the Lord's help, and to this end we ask a continued interest in the prayers of all our brethren. May we all, with the armor of God firmly buckled on, press on in the good fight of faith until we hear his "Well done!"

LETTERS OF APPRECIATION

From a Chaplain

Dear Sirs: Recently we used the picture, "Search for An Answer," which was viewed by thirty-five residents of the Home. We secured this picture through Modern Talking Picture Service. It had a message and the suggestion to write for the booklet, "Life After Death." I would like to request six copies if they are still available. We thank you for this courtesy and service.—Tenn.

Blessings at a Fair

Dear Brethren of The Dawn: We now wish to thank you for all your good help to us as we prepared to witness at the County Fair in Loveland (Colorado). We needed and appreciated it. The fair is now over, and it was a wonderful experience. We received so many blessings. This was our first project as a class, and it was a wonderful experience to work together under the Lord's supervision. We feel that it was a very worth-while effort and a good witness. The most effective witness was our large "Frank and Ernest" banner. Many were interested in our radio program, and we feel that there will be an added list of listeners to KLIX as a result of our booth at the fair. Our booth created much interest, which you could tell, especially as they read our sign "Why God Permits Evil." Many read this sign from a distance, because it was easily seen as one entered the exhibit building. The first day of the fair the advertising and sales managers of the radio

station introduced themselves and told us that they liked the "Frank and Ernest" program. They told us that it was a popular program on their station and when, for some reason, it wasn't on, they received many telephone calls to find out why. This was a blessing and encouragement. We, as a class, were so appreciative to the Lord for this privilege of service that we have arranged to have a booth at next year's fair, and ideas are already beginning to take shape for 1968. We thank you again for your help and prayers, and we continue to remember The Dawn at the throne of grace.—Ft. Collins Bible Students Class, Colorado.

Spanish Programs Appreciated

"Francisco y Ernesto": Dear Sirs: It is a pleasure to write you this letter. Your programs are so good and you have the faculty of reaching the hearts of your listeners with your chats on the Word of God. I hope to continue listening to you and asking for the booklets mentioned on your programs.—Panama

From a Brother in Fiji

Dear Brethren in Christ: It is a privilege to have this opportunity to write to you once again. Please do allow me to greet you in the Master's holy and precious name. I trust that this letter finds you all well, and happy in the Lord's service. I would like to take this opportunity to thank you sincerely for the parcel of booklets and leaflets

that you so kindly sent. I must say that it is quite thrilling to hear people in Fiji, to whom I have handed *The Dawn* or some of the leaflets, say that they really enjoyed reading them and found them to be of great help in understanding the Bible. Just the other day I handed a leaflet to a Roman Catholic gentleman. As he read it, he asked if I could get him the booklet, "The Truth About Heli." I ask the Eternal Father to pour down his blessing upon the wonderful work that you are doing.—Fiji

Comforted by the Word

Dear Sirs: Today in the morning mail I received a booklet, "Hope," published by your company, and after reading it completely I have been greatly inspired. I don't know who sent you my name, but I thank God for this blessing that I have received through you and the reading of his Word. I request that you send me a free copy of the announced booklet, "God and Reason," as soon as possible. My sincere thanks, and may the Lord richly bless you for taking time to comfort the weary in heart. Again I

thank you from the bottom of my heart.—D. C.

Teacher Appreciates Film

Dear Sirs: I am a teacher and I showed one of your movies to my classes last week. The movie was fascinating to me and also to my various students. In your movie you advertised a booklet entitled "Life After Death." I feel that this booklet would be very beneficial and would appreciate it if you would send me as many copies as possible, so that I may discuss this issue with my classes. I extend to you my heartiest thanks for all your help, and may God be with you.—Conn.

Uses Reason

I am sending in my renewal to *The Dawn Magazine* for another year. I would hate to miss a single copy of this wonderful help. I used to be so confused and fearful when I read the Bible, but now I find help to understand it by reading *The Dawn* along with the Bible, and using my reasoning to see it all clearly. —California

WEEKLY PRAYER MEETING TEXTS

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

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

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

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



SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

<p>W. C. BERTSCHE Buffalo, N. Y. Oct. 1</p> <p>OTIS R. BARRALL Cotawissa, Pa. Oct. 8</p> <p>O. D. DEIFER Baltimore, Md. Oct. 1 Philadelphia, Pa. 1</p> <p>G. M. JEUCK Paterson, N. J. Oct. 8</p> <p>G. O. JEUCK Louisville, Ala. Oct. 1 Birmingham, Ala. 3 Nashville, Tenn. 5 New Albany, Ind. 6 Cincinnati, Ohio 8 Indianapolis, Ind. 9 Muncie, Ind. 10 Piqua, Ohio 11 Columbus, Ohio 12 Steubenville, Ohio 13 Pittsburgh, Pa. 15 West Newton, Pa. 16 Monessen, Pa. 17, 18 New York, N. Y. 22 Paterson, N. J. 24 Baltimore, Md. 25 Norfolk, Va. 26 Charlotte, N. C. 29</p> <p>A. H. KRUMPOLT New Haven, Conn. Oct. 29 Waterbury, Conn. 29</p> <p>R. J. KRUPA Buffalo, N. Y. Oct. 1 St. Louis, Mo. 7, 8</p>	<p>J. Y. MAC AULAY New London, Conn. Oct. 15 Hartford, Conn. 16 Agawam, Mass. 17 North Brookfield, Mass. 18 Somersworth, N. H. 19, 20 New Bedford, Mass. 22</p> <p>E. K. PENROSE Chicago, Ill. Oct. 1 Gary, Ind. 2 Covert, Mich. 3 Grand Rapids, Mich. 4, 5 Saginaw, Mich. 6 Detroit, Mich. 7, 8 Flint, Mich. 9 Jackson, Mich. 10 Adrian, Mich. 11 Pontiac, Mich. 12 Chatham, Ont. 13 London, Ont. 15 Goderich, Ont. 16 Toronto, Ont. 17 Orillia, Ont. 18 Buffalo, N. Y. 19 Lockport, N. Y. 20 Rochester, N. Y. 22 Erie, Pa. 23 Warren, Ohio 24 Cleveland, Ohio 25 Akron, Ohio 26 Elyria, Ohio 27 Toledo, Ohio 29</p> <p>LEO POST Allentown, Pa. Oct. 29</p>	<p>H. W. PRICE Moose Jaw, Sask. Oct. 1 Winnipeg, Man. 3, 4 Porkers Prairie, Minn. 6 Minneapolis, Minn. (Fillmore) 8 Minneapolis, Minn. (Cedar Ave.) 9 Withee, Wis. 10 Wausau, Wis. 11 Plover, Wis. 12 Milwaukee, Wis. 14, 15 Chicago, Ill. 16 St. Louis, Mo. 17, 18 St. Joseph, Mo. 19, 20 Kansas City, Mo. 22, 23 Denver, Colo. 26, 27 Fort Collins, Colo. 29 Laramie, Wyo. 30 Bosler, Wyo. 31</p> <p>C. A. SMITH York, Pa. Oct. 22</p> <p>RICHARD SURACI Wallingford, Conn. Oct. 22</p> <p>F. S. WASSMANN Sayville, N. Y. Oct. 1</p> <p>C. R. WEIDA Cincinnati, Ohio Oct. 15 Boston, Mass. 22</p> <p>W. N. WOODWORTH Catawissa, Pa. Oct. 8</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

JOHN BARACOS E. Liverpool, Ohio Oct. 8 Cleveland, Ohio 15	EDMUND JEZUIT St. Louis, Mo. Oct. 15	G. R. POLLOCK Bakersfield, Calif. Oct. 8 Covina, Calif. 22
WALTER BLICHARZ Western Michigan Oct. 8 Adrian, Mich. 15	GENE JEZUIT Saginaw, Mich. Oct. 15	RAY RAWSON Saginaw, Mich. Oct. 1 London, Ont. 8 Chatham, Ont. 15
THOS. C. FAY Santa Ana, Calif. Oct. 8	E. F. LANKFORD Chico, Calif. Oct. 22	THOS. T. RYDE San Diego, Calif. Oct. 8 Fullerton, Calif. 22
G. HOMER HAMLIN Sacramento, Calif. Oct. 1	ADAM MISKAWITZ Milwaukee, Wis. Oct. 1	GEORGE TABAC Beloit, Wis. Oct. 1
JOHN G. HULL, JR. Riverside, Calif. Oct. 22 Ontario, Calif. 22	KENNETH M. NAIL Antioch, Calif. Oct. 22	JOHN TRZYNA Wausau, Wis. Oct. 15
ARTHUR JEZUIT Minneapolis, Minn. (Fillmore) Oct. 1	MICHAEL R. NEKORA Polo Alto, Calif. Oct. 8 San Francisco, Calif. B	E. G. WYLAM Miami, Fla. Oct. 8
	ARTHUR NEWELL Gary, Ind. Oct. 15	
	HARRY PASSIOS Duquesne, Pa. Oct. 1 Columbus, Ohio 8	

THE FUTURE OF ISRAEL AND THE WORLD

To be discussed by

"FRANK AND ERNEST"

KSAY-1010 kc.—10:00 A. M.

Sunday, October 15

Hear "Frank and Ernest" discuss this timely topic, and send for the free booklet, "The Future of Israel and the World." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

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

NOVEMBER TOPIC: On Sunday, November 19, "Frank and Ernest" will discuss the topic, "God's Plan for Survival." This is a timely topic, and should be of interest to many. It should be well advertised. Attractive advertising folders will be available, and will be sent to all who request them; free, and in any quantity desired. Send your request to The Dawn, East Rutherford, N. J. 07073

CONVENTIONS

BUFFALO, N. Y., Sept. 30, Oct. 1—Sweethome Masonic Lodge, Sheridan Dr. & Sweethome Rd., Suburban Buffalo. Mr. Stanley Koszka, 670 Union Rd.

AGAWAM, MASS., Oct. 1—Benjamin Phelps School, Corner Main and School Sts. Mrs. L. Kwiat, 511 Shoemaker Lane.

MINNEAPOLIS, MINN., Oct. 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PIQUA, OHIO, Oct. 1—YWCA, 418 N. Wayne St. Mrs. I. J. Peddemors, 222 Walker St.

GRAND RAPIDS, MICH., Oct. 7, 8—Pantlind Hotel, 187 Monroe, N. W. Mrs. B. Fuerst, 804 Conger St., N. E.

ST. LOUIS, MO., Oct. 7, 8—St. Louis Gateway Hotel (formerly Statler Hilton), 9th & Washington Ave. Mrs. John H. Forsythe, 4840 Towne South Rd.

CATAWISSA, PA., Oct. 8—Berwick Hotel, Third & Market Sts., Berwick, Pa. Mrs. Luther Letterman, 136 W. Main St., Catawissa, Pa.

COLUMBUS, OHIO, Oct. 8—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

CINCINNATI, OHIO, Oct. 14, 15—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

SAN LUIS OBISPO, CALIF., Oct. 14, 15—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 2467 Parkland Terrace.

CLEVELAND, OHIO, Oct. 15—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., Oct. 15—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 10410 Fifth Ave. Circle.

NEW LONDON, CONN., Oct. 15—Union Hall, Union St. Mrs. Joseph Panucci, 61 Ledyard Ave., Groton, Conn.

STATEN ISLAND, N. Y., Oct. 15—Richmond Mosonic Hall, 789 Post Ave., Port Richmond. Mrs. Frank Shalieu, 103 W. Erie St., Blauvelt, N. Y.

TOLEDO, OHIO, Oct. 15—YMCA, South Toledo Branch, 1226 Wildwood Rd. Mr. Frank L. Burke, 519 Independence Rd.

CHICAGO, ILL., Oct. 22—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

STEUBENVILLE, OHIO, Oct. 22—YMCA, 214 N. Fourth St. Mrs. Fred W. Teaff, 303 Cedar Ave.

BUFFALO, N. Y., Oct. 29—YWCA, Kenmore & Delaware Ave. Mr. Stanley Koszka, 670 Union Rd.

DETROIT, MICH., Oct. 29—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braile.

LOS ANGELES, CALIF. Oct. 29—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

ORLANDO, FLA., Oct. 29—Colonialtown Womans Club, 1204 N. Ferncreek Ave. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

PHOENIXVILLE, PA., Oct. 29—YMCA, 124 S. Main St. Mrs. Wm. S. Geisinger, 835 N. Hanover St., Pottstown, Pa.

MILWAUKEE, WIS., Nov. 4, 5—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 1955 N. 29 St.

PORTLAND, OREG., Nov. 11, 12

WACO, TEX., Nov. 11, 12

NEW HAVEN, CONN., Nov. 12

ONTARIO, CALIF., Nov. 19

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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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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