

a herald of Christ's presence

THE DAWN

"BE THOU FAITHFUL
UNTO DEATH,
AND I WILL GIVE THEE
THE CROWN OF LIFE."

--Revelation 2:10

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THE DAWN

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This Changing World

UNTIL the dawn of the nineteenth century human progress had been very slow, in many areas almost imperceptible. Prior to that the invention of the printing press had set the stage for the more general enlightenment of mankind, but not until the nineteenth and beginning of the twentieth century had the printed page made any great impact upon human thinking and planning. Then, suddenly, things began to change. There came the railroad, the steamboat, the automobile, and the airplane. In the field of communication, there came the telegraph, the telephone, the radio, and television.

Along with these basic inventions there came a host of other improvements in manner of living, as well as improved methods of manufacturing and farming. Rapid strides were made in the field of medical science. Now business men, farmers, factory workers, builders, and housewives all spend their days differently from what the men and women in these walks of life did a century and a half ago.

The most radical of these changes has occurred within the twentieth century. Recently a survey was made to determine how the people in the United States made their living. It was discovered that fifty-eight per cent of all people industrially employed are now earning their living at jobs which did not exist anywhere in the world fifty years ago. It is reliably reported that ninety-five per cent of medicines now prescribed by up-to-date doctors did not exist a half century ago.

Other Countries

WHILE the way of life for people in the United States has been changing, this has also been true in other parts of the

world. Take Europe, for example, where, within the nineteenth century and beginning of the twentieth, the most outstanding revolution of all time has occurred. In a preview of a new book by Edmond Taylor, reported by Gilbert Highet, we read:

“No doubt of it: it was the great event of our century. Revolutions there have been before, and will be again. But when the great regal and imperial dynasties of Europe fell, it was as though age-old mountains had dissolved into dust, and the raging seas had rushed into the protected plains. The Hapsburgs, the Romanovs, the Hohenzollerns, the Osmanlis had dominated four hundred million human beings for decades, for generations, for centuries. Suddenly, within a few quick months, they were gone.”

At the same time the threat of communism began to appear, and this has developed until now the communist block of nations is feared by the rest of the world, which is threatened with bankruptcy in an endeavor to arm against this formidable twentieth century enemy. To emphasize the extent to which communism touches the lives of all mankind today, try to imagine reading a newspaper, or a news magazine, in which no mention is made of the communists' activities in world affairs. Turn on your radio for news, or your television set, and note how much of the news is devoted to this one aspect of life in our world of today. This has all come about within the century.

The Arab World

PRIOR to the twentieth century Arabs were considered as a people whose chief occupation was to ride over desert sands on camels, getting something to eat and drink as best they could. Now that too has changed. Symbolically speaking, essentially the entire Arab world is floating on a gigantic ocean of oil, probably the greatest in the world. This oil is being pumped out of the ground by the millions of gallons. This has made the entire Middle East strategically very important in the eyes of the whole world.

Meanwhile, Nasser of Egypt is seeking to weld all the Arab countries into one nation over which he can rule. One of the incentives for the accomplishment of this is the mutual hatred

of all Arabs for the Jewish people, and their intense opposition to the new State of Israel, which they would like to destroy, and drive the Israelites from the land which they insist belongs to them. This situation creates tension in that part of the world, tension in the area known as the Bible lands. Here, then, is another situation which has developed within the twentieth century, a situation which poses a constant threat of war, not only in the Middle East, but throughout the world.

That part of Palestine which is now possessed and controlled by Israel has been transformed from a desert waste into one of the garden spots of the world. This little new nation has also developed industrially, and is able, as small as the country is, to export a considerable quantity of manufactured goods. Who could have imagined this taking place in the Holy Land fifty years ago?

Going farther East we find similar changes taking place in India, and the smaller countries in that area. It is reported that one of the world's greatest booms is taking place in Japan. At the beginning of the century, missionaries were being sent to this little country to convert the people to Christianity. This effort failed, but despite the ravages of two world wars this "heathen" country has developed into one of the great industrial powers of the world. At the beginning of the nineteenth century, Tokyo was an agricultural village, but its population has been increasing so rapidly since the close of the last war that it is now greater than that of either New York or London.

In the South Pacific, Australia, a continent as large as the United States, has a population only about equal to that of New York City. But a great boom is on there also. Immigrants are pouring into Australia at a tremendous rate, and the Australians claim that they can absorb a hundred million by the end of the twentieth century. So we can no longer think of Australia as a backward country. Things are happening there too, and the changes that are affecting the whole world have reached that faraway country "down under."

Emerging Peoples

CHANGES which are taking place in Africa are among the most outstanding in the world. These changes are bound, as

time goes on, to affect the lives of all people in every country. Africa, it is said, is the richest country in raw materials in the world. The richest part of Africa is the Congo, and the richest part of the Congo is the Katanga region, because it is the key to the Congo and to Africa. This is why the communists want so desperately to get control of this area.

And think of the changes which have taken place in this part of the world within our lifetime! One writer has said that in this brief period of time Africa has leaped right out of the Stone Age into our modern age. In doing so, serious problems are encountered, problems of adjustment to a new way of life on the part of millions of people who were considered to be savages a generation ago. This is perhaps one of the most significant things of our time, for it reveals an awakening of the so-called backward peoples of the earth on a scale quite undreamed of at the beginning of the twentieth century. In our lifetime we are seeing the emergence of more people out of tribal, uncivilized life, into the so-called civilized state than were already considered civilized.

As the twentieth century opened, only about one-third of all the people of earth were civilized. Two-thirds were still tribal, pagan, or illiterate. Why was this so? Was it because these tribal people were not intelligent? Not at all. The principal reason was that they were isolated from other people, and had no opportunity to see and learn the ways of the civilized world. The first people of the earth to become civilized were those who lived near the great waterways of the world. These people learned the art of traveling, though very slowly, by water. All of the principal cultural centers of the world sprang up in ancient times along the waterways.

This situation remained with little change until man invented the wheel, and developed its use for travel purposes. This enabled him to push back from the waterways into the interiors of underdeveloped countries. As a result of this, new industrial centers sprang up. But despite this progress, most of it beginning with the nineteenth century, the opening of the present century saw only about one-third of all the people of the earth in actual and workable contact with each other.

And now, in our century, man has learned how to travel by air. The air is everywhere, and is available as a "highway" for the airplane to transport people, foods, and ideas into areas which previously could not be reached. This meant that the isolation of the other two-thirds of the world had to a large extent ended. Landing strips, of course, had to be built, and this took some time; but now there are airports in all the emerging countries of the world.

And there also came the ability to communicate through the air, so that ideas of all sorts, including news events, can be sent around the world in a fraction of a second. Before the changes of our time a whole nation could perish, with perhaps but few of the people of the earth knowing about it until months, perhaps years, later. But not so now, because essentially everyone in the world has access to radio. Even in the small villages of emerging countries there is at least one radio set which communicates the news to the people of the village.

And not only the news is being communicated thus throughout the earth, but this new method of communication has given the backward peoples of the earth all the ideas which have been accumulated by man throughout the centuries. As a result, they are now coming out of the darkness of the past, and rapidly taking their places with the advanced peoples of the earth.

One of the interesting facts concerning this development is that it does not require several generations for the tribal people to become civilized. There are countless numbers of college graduates taking part in the professions, and successfully performing highly skilled tasks, whose parents are still "in the bush." This is of great interest to students of the Bible, who have always insisted that the tribal people of South Africa were not an unfortunate by-product of an evolutionary process which left them by the wayside while the more fortunate kind went on to a higher degree of perfection.

What is happening in Africa and other places today in connection with the emergence of tribal savages into the civilized families of the earth proves that these people are just as in-

telligent, basically, as are others in the world; that all they lacked was opportunity. And now, through the prophetic increase of knowledge, and the running to and fro in the earth, this opportunity is coming to them. (Dan. 12:4) But what a tremendous change this is bringing about, not only among the tribal people themselves, but in the world in general!

As a result of this emergence of so many people into the so-called civilized way of life, new markets and new territories are opening up which were unthought of before. It presents new problems in race relations, and has created conflicting political reverberations. Which way will these emerging people go? Will they be lured by the claims of the communists, or will they look to the West for guidance? Probably some will go one way, and others another way. In this chaotic world into which they are emerging, anything can happen, or almost anything.

Thus it is that no matter where we look in the world today we see radical changes taking place; but with it all, one thing remains unchanged, which is human selfishness. The increase of knowledge has not changed the human heart. For this reason knowledge has both its good and its evil effects upon the people of earth. The technical know-how to construct labor-saving equipment for the home, for the farm, and for the factory has produced terrible instruments of destruction to be used in war; weapons with such potentials of destruction as to threaten the very existence of the human race.

This is in fulfilment of prophecy. (Matt. 24:21, 22) However, from the standpoint of human wisdom, it does present a paradoxical situation. Through the increase of knowledge man now has it within his power to provide an abundant life for all peoples of every nation and race, even for the millions who are emerging from being savages, yet, at this moment more than half of the human race lack sufficient food to keep their bodies healthy. While basically, there is no reason there cannot be peace and good will, ill will and selfishness are threatening not only those who are "civilized," but also those who are becoming "civilized."

God's Solution

THOSE who understand God's great plan of the ages for the recovery of his human creatures from sin and death know that the vast changes which have so suddenly occurred in the world, and which are continuing, are in preparation for the new day of Christ's kingdom. The great increase of knowledge which has so suddenly come to mankind has not been accidental, nor has this unprecedented development been due to any superior mental ability on the part of the people during the nineteenth and twentieth centuries. Just as a savage, given the opportunity, proves to be as intelligent, basically, as civilized man, so the people who lived thousands of years ago could have produced all the wonderful inventions we enjoy today had they been given the opportunity.

It was through divine providence that the "light" was "turned on" at this time, and because it was God's due time to begin taking a hand in human affairs. After all, in the great inventions which enable man to project his thoughts around the earth in fractions of a second, and to run to and fro through the air at six hundred miles an hour, nothing new has been created. Man has simply been permitted to discover some of the laws of nature, and to harness them to his own advantage, and also, at times, to his disadvantage.

The psalmist foretold that a time would come when the Creator's lightnings would enlighten the earth, and that the people, beholding this, would tremble. (Ps. 77:18; 97:4) Lightning is a sudden diffusion of light, and the light, or knowledge, now enjoyed on a rapidly increasing scale by the human race has come suddenly, by comparison with the preceding thousands of years of ignorance. And just as lightning produces a general enlightenment in the area where it strikes, so also has the symbolic lightning from the Lord. It is not confined to a few who supposedly are more intelligent than the others. As we have noted, it is reaching even into the jungles of the earth, and bringing understanding to the savages.

And while the advantages of the prophetic increase of knowledge are many, at the same time it has caused the peoples of earth to tremble, in that they realize the dire threat it poses

through the misuse of nuclear power for purposes of war, even though it is also being used along peaceful lines. And it does indeed mean trouble for the world. The nations have been brought close together in the sense that they are able to communicate with each other at a moment's notice. Their ambassadors circle the earth to confer with one another. They form pacts of mutual protection in case of attack, but are never quite sure if those with whom they confer will live up to their agreements.

In a general way, this "gathering" of the nations is brought about through the increase of knowledge, and is in the Lord's due time, and for the accomplishment of his purposes. "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. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9

Man, motivated by selfishness, and misguided by worldly wisdom will, by the misuse of the advantages gained through the increase of knowledge, ultimately destroy his own world, which is represented in the prophecy as being "devoured" by the "fire" of God's jealousy [Hebrew, "zeal"]. But this is the work of the Lord's day of preparation, following which the Lord "will turn to the people a pure language [or message of truth], that they may all call upon the name of the Lord, to serve him with one consent."

This will be a further extension of the increase of knowledge, and it will reach into the very hearts of the people, enlightening them with respect to the true God, and creating within them a desire to serve him and to glorify his name. A further expression of this thought is contained in God's promise of a "New Covenant." (Jer. 31:31-34) This covenant is, first of all, to be made with "the house of Israel and with the house of Judah," and it will be extended to all who, when enlightened, turn to the Lord with a sincere desire to know and to do his will. In this promise the Lord assures us that he will write his

law in the inward parts of the people, and that as a result of this it will no longer be necessary for any to say to others, "Know the Lord," for all shall know him, "from the least of them unto the greatest of them." Then the knowledge of the Lord—not merely of technological and electronic matters—will fill the earth as the waters cover the sea. (Isa. 11:9) But how wonderful is the promise that then the increase of knowledge will not pose a threat of destruction, but assure peace and happiness! "For they shall not hurt nor destroy in all my holy mountain," the Lord assures us.

So the world will continue to change. Its selfish and sinful institutions will be destroyed, and what will actually be a new world will take its place. And how different that new world will be from the old one which will have passed away! Now, under the best of conditions man is able to produce, the people continue to sicken and die. Feeble old age, and finally death, stares all in the face. But this will not be true in the new world. "The inhabitant [of that day] shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24

More than six thousand years ago, because of sin, our first parents were sentenced to death. But God still loved his human creatures, and sent his beloved Son to redeem them from sin and death. Jesus gave his flesh for the life of the world, "a ransom for all, to be testified to all in due time." (John 3:16; 6:51; I Tim. 2:3-6) The ransom provided an opportunity for release from sin and death, and this glorious fact will be testified to the whole world during the messianic kingdom period. Those who accept this loving provision of divine grace will be forgiven their iniquities, and will be restored to **health, and** continue to live without the threat of death hovering over them. What a change that will be!

But this is not all. The countless millions who have died will be restored to life. What a plague death continues to be today! More than a hundred thousand are dying every day. This means that all the time, twenty-four hours a day, countless thousands of corpses are lying in undertaking parlors awaiting burial. This is true in every city and town of the world. It is a side of

human experience that most people seldom think of until death strikes in their immediate family, but it is horribly true.

Thank God, this also is to be changed in God's new world! Instead of the people dying, and their friends mourning their loss, they will be returning from death, for there is to be a "resurrection of the dead, both of the just and unjust." (Acts 24:15) We cannot foresee the details involved in this great change in human experience. But we can be sure that it will result in abounding joy to all whose hearts are in attune with new world.

What an "emerging" it will be! We look with amazement upon the present-day emergence of thousands from the backward areas into the family of the more civilized people, and we are glad. But whereas this will continue until all the hitherto underprivileged people of the human race will have been reached and liberated from the shackles of ignorance and superstition, how much more wonderful will be the emergence of human-kind from death.

Death has left all on a common level. The millionaire, the pauper, the potentate, the savage, are alike in death, and when restored to life in the resurrection will rejoice together in the bounties of God's love—the love which provided for their deliverance from death through the death and resurrection of Jesus. Who shall not magnify thy name, O Lord, when thy mighty acts are made manifest!

WEEKLY PRAYER MEETING TEXTS

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

OCTOBER 10—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."—Colossians 3:9, 10 (Z. '04-24 Hymn 225)

OCTOBER 17—"He shall cover thee

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

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

OCTOBER 31—"Because Thy lovingkindness [favor] is better than life, my lips shall praise Thee."—Psalm 63:3 (Z. '01-246 Hymn 19)

Rightly Dividing the Word of Truth

THE King James Version of 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," According to Prof. Strong, the Greek word here translated "study" means "to make effort, be prompt or earnest." The thought of study is implied in the text in that our earnest effort to show ourselves approved unto God is indicated to be through "rightly dividing the Word of truth." Paul recognized the need for diligence in Bible study.

In this text Paul indicates the proper motive for Bible study, which is that we might know the will of God, show ourselves approved unto him, and be fervent in our spirit of serving him. Bible study is not an end in itself, but a means to an end, and that end is to know and to do God's will. And, as Paul points out, we show ourselves approved unto God in proportion to our rightly dividing the Word of truth, and working in harmony with the instructions thus revealed to us.

What is meant by "rightly dividing the Word of truth"? Paul's initial use of this expression is found in a very interesting and revealing context. The preceding verse reads, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The three verses following the admonition to rightly divide the Word of truth read, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

From these verses we learn that striving about words, and vain babblings do not constitute profitable Bible study. Nor were those who at that time were teaching that the resurrection of the dead had already taken place "rightly dividing the Word of truth." It might well have been the teaching of this error in the Early Church that prompted Paul to use the particular expression, "rightly dividing the Word of truth." The Bible does teach the resurrection of the dead, but the error at that time was in claiming that it was a feature of the divine plan which was in the past rather than in the future.

The lesson here emphasized is the importance of a proper recognition of the time element in God's plan. Failure to recognize this has led many to conclude that the Bible is contradictory and unreliable. There are, for example, three main time divisions in the plan of God. In a very general way we might speak of these as the world of yesterday, the world of today, and the world of tomorrow. The Bible uses the expressions, "The world that then was," "this present evil world," and "the world to come."—II Pet. 3:6; Gal. 1:4; Heb. 2:5

The first two of these worlds are predominantly evil. The third is described by Peter as a "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) Concerning the "present evil world" we read, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) Failure to recognize that God is now permitting evil to flourish, and that his time for the establishment of righteousness in the earth is in the world to come, has led to various erroneous concepts of the divine plan, and of God's will for his people at the present time.

Four Ages

WITHIN these larger divisions of time there are shorter periods, which we usually refer to as ages. There was the Patriarchal Age, which began at the Flood, and ended with the death of Jacob. During that age God was dealing with the patriarchs Noah, Abraham, Isaac, and Jacob. His promises were to them, particularly beginning with Abraham. He did not try to convert the world at that time.

Then, beginning with the death of Jacob, came the Jewish Age, so titled because during that period God's dealings were

exclusively with the Jewish nation. Through the Prophet Amos God said to Israel, "You only have I known of all the families of the earth." (Amos 3:2) He gave this nation his Law, and sent his prophets to them. He promised to send the Messiah to this nation, the great Deliverer who would be of the tribe of Judah, and of the royal house of David. By means of the Law and other measures he held the nation together until the Messiah did come. Because they rejected the Messiah they lost the great privilege of any longer being God's exclusive people, and a new age began; an age during which the divine purpose in the earth has been carried out through the preaching of the Gospel, hence we call it the Gospel Age.

The Gospel Age has not been a time for the conversion of the world, but for reaching a people, and calling them out from the world to follow in the footsteps of Jesus, that in the age to come they might live and reign with him in his kingdom. To understand this has a tremendously important bearing on what constitutes the will of God for his people during this present age.

The first thousand years in the world to come we refer to as the Millennial Age. This is the age of Christ's kingdom. This is the age during which the world will be converted, and all the then willing and obedient will be restored to perfection of human life, and have an opportunity of living forever on a perfected earth. Many are the promises of God relating to this glorious climax of the plan of God; but if we are to know the will of God for us at the present time, it is essential to recognize when these promises apply and to whom.

Different Rewards

WHILE Paul's initial use of the expression, "rightly dividing the Word of truth," related more particularly to time, the principle thus set forth can properly be applied to other important facts in connection with the divine plan. For example, there are both earthly and heavenly promises in the Bible. There are promises of earthly blessings in the Old Testament which speak of building houses and planting vineyards. (Isa. 65:21, 22) Some, not understanding the plan of God, and therefore not able to "rightly divide the Word of truth," have endeavored to spiritualize promises like this, and imagine some sort of houses

being built in heaven, and of spiritual vines and fig trees growing there.

On the other hand, Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) This is a most precious promise for all true followers of the Master, but many have supposed that it applies to all who will be saved in every age. Failing to rightly divide the Word of truth along this line takes away the vital meaning of such admonitions as, "Set your affection on things above, not on things on the earth," hence the true incentive for this effort is more or less nullified.—Col. 3:1-3

Symbolic Language

TO BE able to distinguish between the symbolic and literal language of the Bible is also important in rightly dividing the Word of truth. Failure in this has led many students into supposing that God intends to destroy the earth with literal fire, and to torment forever all those who do not accept Christ before they die. This robs them of a true vision of the wisdom, justice, love, and power of God, and their chief motive for serving him is fear rather than love. It is true that many try to love God in spite of their gross misconceptions concerning him.

But how beautiful is the symbolic language of the Bible as it is used in his promises to his people, and also in connection with the outworking of his plan of the ages! "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler," wrote the psalmist.—Ps. 91:2-4

To Whom Addressed

IN RIGHTLY dividing the Word of truth it is also important to note to whom any particular text of Scripture is addressed. We have an outstanding example of this in the epistles of the New Testament. Well-meaning people of the world often quote from these epistles when referring to matters of the world, such as politics, etc. However, these epistles are addressed exclusively to the earnest footstep followers of Jesus, and are designed to guide, strengthen, and comfort these. For example,

the Epistle to the Romans is addressed to "all that be in Rome, beloved of God, called to be saints."—Rom. 1:7

What is true of the New Testament epistles is also true of many other parts of the Bible. Indeed, the Bible was not written to guide the political activities of the nations, but as a light for the guidance of those who have dedicated themselves wholly to the doing of God's will. To recognize this makes the entire Word of God more precious, giving the feeling that in it is a personal message to us from our loving Heavenly Father.

However, this particular principle in Bible study is of even greater value to us when properly and fully applied. For example, the Prophet Isaiah spoke of the bread and water of the Lord's people being sure. (Isa. 33:15, 16) Many followers of the Master have taken this to mean that the Lord will never permit them to go hungry, when as a matter of fact, many have experienced hunger. The Apostle Paul himself, writing to the brethren at Philippi, said, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. 4:12

There can be no question concerning Paul's faithfulness to the Lord. He was not permitted to go "hungry" as a punishment for unfaithfulness. It was simply that the Lord saw that it would be good for Paul as a new creature in Christ Jesus for his flesh to suffer the pangs of hunger. What, then, did the Prophet Isaiah mean by the promise that bread and water would be sure to the righteous?

This particular promise pertained to God's faithful people of a different age, a people who were being dealt with by God under the terms of the Law Covenant. Under that covenant, God had promised to bless his faithful people in basket and in store. (Deut. 28:5) It was not a covenant of sacrifice, but a covenant which promised earthly blessings of health and life for those who were faithful. Had the people of Israel been able to live completely up to the terms of the Law Covenant, they would not have died at all.

But how different is the situation with the Lord's people of the Gospel Age! We have covenanted to lay down our lives. (Ps. 50:5) Jesus, our Head and Exemplar, laid down his life.

There was no other way for him to be faithful to his Heavenly Father but to sacrifice his all, as a man, which he did. We have been invited to suffer and to die with him, and the providences of God in our lives, as we lay them down in his service, must be interpreted from this standpoint, else there is a possibility that we might become discouraged in our failure to receive the blessings which we supposed the Lord had promised.

Jesus said to, and concerning, his true followers, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." (Matt. 10:29, 30) Surely this denotes a very careful and loving watchcare by the Heavenly Father over the affairs of his children. But note that Jesus did not say sparrows never fall, and that nothing ever happens to the hairs of our head. It is simply that even these unimportant things in our experiences are known to the Heavenly Father, and are taken into consideration in his dealings with us.

"My God shall supply all your need," wrote Paul, "according to his riches in glory by Christ Jesus." (Phil. 4:19) We can depend upon this promise, but we must be willing to allow the Lord to decide what our needs may be. These are the needs of the new creature, not necessarily the needs of the flesh, although the flesh is closely related to the new creature. Indeed, while still this side of the veil, the flesh is the body of the new creature, the only body the new creature possesss.

The Lord has certain purposes to accomplish in and through his people. For this reason he might preserve the health of our "earthen vessel" for a while, and see to it that we have necessary food and raiment; not to interfere with the carrying out of our covenant of sacrifice, but to keep us "fit" while we are laying down our lives in his service. These are matters which are in the Lord's hands. The point we are to remember is that his promises to us are spiritual, not earthly. The blessings which we can be sure of receiving unstintingly from him are those which pertain to our spiritual and not to our human existence.

If we rightly divide the Word of truth we will recognize this difference, and will be prepared to accept with gratitude and praise whatever experiences the Lord, in his wisdom and love,

sees best for us as new creatures in Christ Jesus. He may permit us to have bread and water in abundance, yet our stomachs may not be in a sufficiently healthy state to digest food, and our bodies would starve for the need of nourishment. On the other hand, he might permit us to have healthy stomachs, but not give us all the food we may think we need. The end result would be much the same in both cases. The Lord knows best. We are laying down our lives, and if the Lord wishes to accept our final offering on an altar of hunger, we should rejoice. But this will not, we can be sure, occur until the Lord sees that it is the due time, both from the standpoint of his plan and our own readiness for the kingdom.

We have stressed the point of food as an illustration. This principle applies to all of the Lord's dealings with us. As fleshly beings we would like to think that the Lord is so overruling in our affairs that nothing can happen to us of an unpleasant nature; that every detail of life will work out smoothly and happily. But this is not the will of the Lord for us. He may permit us to be sorely tried along some lines: through illness, or hardships of other kinds. If so, it is because he sees that such experiences are best to prepare us for the place he has for us in the kingdom. Let us recognize this, thankfully accept the Lord's providences, and thus show ourselves approved by him through rightly dividing the Word of truth with regard to this aspect of our Christian lives.

The Houses of Israel

NOTING to whom the promises and the prophecies of the Bible apply is also a great help in our understanding of the plan of God as a whole. During the Gospel Age the followers of Jesus are looked upon as a "house of sons," over whom he is the Head. The promises of God to these are wonderful and precious. But this "house," while still in the flesh, is made up of both "Israelites indeed" and nominal believers, and both these groups are addressed in the Scriptures.

A good example of this is to be found in the messages to the seven churches as recorded in chapters 2 and 3 of the Book of Revelation. While complimenting the church at Pergamos, the Lord added, "But I have a few things against thee,

because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.”—Rev. 2:14-16

The promises of a crown of life, of sitting on the throne with Jesus, of being given a white stone, and being made a pillar in the temple of God, as contained in these messages to the churches were not made to those who followed the example of Balaam. No, these were warned of punishments of the Lord, and yet they are all classed as being in “the church.” It reveals that the Lord has permitted the “indeed” Christians, and the nominal Christians throughout the age to exist together. The world has seen little or no difference. Only the Lord who knows the heart has discerned this difference, and he rewards and punishes in keeping with his justice and love. It is important to us also to recognize that there are these two classes, and on this point to rightly divide the Word of truth.

The same thing is true with respect to natural Israel. We read of Moses that he “was faithful in all his house.” (Heb. 3:2) Just as in the house of sons during its course of development some have been faithful and some have not, even so was it with the house of servants over which Moses was the head. Here, also, the promises of God to the faithful are quite different from those to the unfaithful, which in many instances are more in the nature of warnings than of promises.

Moses wrote, “The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” (Deut. 18:17-19) The Apostle Peter quoted this promise, and indicated that it would be fulfilled following the second coming of Christ in the kingdom, in other words.—Acts 3:19-23

This warning was made, not to the faithful of Israel, but to the faithless and unbelieving. The Israelites had entered into the Law Covenant, but many were already displaying a lack of faith concerning it, and were rebellious against the providences of the Lord. So through that entire age there was this group within Israel. God loved them. He was merciful to them, and in eventually showing his mercy to them through "that Prophet" will richly bless them with restitution to human perfection; that is, as many of them as then hear and obey the great Prophet raised up to them. Those who do not "hear" and obey will be destroyed from among the people.—Acts 3:23

But during that same period of time, indeed, going all the way back to righteous Abel, there was another class, a faithful class. Perhaps at times it could hardly be called a class, but just individuals who displayed their faith in God and in his promises, in spite of the trials and difficulties this fidelity entailed. Paul speaks of these in the 11th chapter of Hebrews. He explained that they endured their afflictions in order to obtain "a better resurrection." (vs. 35) They evidently understood that if faithful to the Lord, faithful even unto death, the Lord would have something better for them in the resurrection.

This is indicated in Paul's speech to the Roman governor, Felix, in which he said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:14, 15) The whole Ancient Worthy class evidently knew about the resurrection of the just. It was this that they looked upon as the "better resurrection," and their desire was to be faithful to the Lord in order to be found worthy of being brought forth in that "better resurrection."

Doubtless all of that class following the giving of the Law were greatly inspired by the promise in Exodus 19:5, 6, in which God assured the faithful that they would be "a kingdom of priests" and "an holy nation." While the nation as such did

not qualify under the terms of this promise, it served as an incentive to those who sought earnestly to know and to do God's will, but was largely ignored by the nominal Israelites.

The fact that these two classes existed prior to the first advent of Jesus means that some portions of the Scriptures refer to one class and some to the other. To discern the correct lessons which the Lord is teaching us through these scriptures, we need to take note of which class it is that is being discussed, or to which class the promises or warnings are being given. Thus we will have no difficulty in discerning the position of the Ancient Worthies, and of Israel as a whole in the plan of God.

Rulers and Subjects

THE word "kingdom" is one of the prominent words in the Bible. There was, of course, the kingdom of Israel, and there are the kingdoms of this world. But we have in mind particularly at the moment the kingdom of the Lord. In many of the prophecies of the Old Testament the Lord's kingdom is referred to, but the word itself is not used. In Isaiah 25:6-9 the kingdom is symbolized by a "mountain" in which the Lord makes unto all people a feast of fat things, and in which he swallows up death in victory. In Isaiah 9:6, 7 the kingdom is described as a "government."

While in a general way all these, and the many other references in the Bible, apply to the same kingdom, they do not always refer to the same aspect of the kingdom. For example, when Jesus admonished his disciples to seek first the kingdom of heaven, his reference was to a position of rulership in the Lord's kingdom. When, in Luke 12:32, we read Jesus' words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," the same thing is true.

In contrast to this, most of the kingdom promises of the Old Testament describe blessings which will be received by the subjects of the Lord's kingdom. It is important, in rightly dividing the Word of truth concerning the kingdom, to note this distinction if we are to get the full force of what is meant. It is also important to note that some of the passages of the Bible

in which the word kingdom is used refer to the future rulers in that kingdom while they are being prepared for that high position. Only by noting these distinctions will we be able to see and to appreciate the full harmony of the Word of God with respect to its teachings on the subject of the kingdom of the Lord.

Ourselves Approved

LET us ever remember, however, that the main purpose of Bible study is that we might know the will of God for ourselves, and receive inspiration to faithfulness in the doing of his will. One important aspect of the divine will for his people during the present age is that we may be co-workers with the Lord, bearing testimony to the Gospel of Christ, the great and precious truths of the divine plan. Our text refers to these as being workmen who need not to be ashamed because they have rightly divided the Word of truth.

To bear witness to the truths of the divine plan we should know those truths, and how they are set forth in the Word of God. Thus every truth in the Bible is related to our knowing and doing God's will. How important it is, then, that we rightly divide the Word of truth from the standpoint of time, noting its earthly and heavenly promises, and its use of literal and symbolic language.

Let us note also to whom the various promises of God are directed, and what those promises mean which apply directly to his saints of the Gospel Age. Let us remember that we are seeking a place as kings and priests with Jesus in his kingdom, and rejoice that it is the Father's good pleasure for us to attain such a position. And let us also rejoice in the blessings which are coming to mankind in general as subjects of the kingdom. May we be faithful in proclaiming these glorious truths far and wide, to all who will hear!

THE BIBLE ANSWERS TV SCHEDULE

ALASKA

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

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

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, (Time to be announced.)

Little Rock KTHV Channel 11
Sundays, 10:30 a.m.

CALIFORNIA

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

Son Luis Obispo KSBY-TV Channel 6
Sundays, 9:30 a.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

INDIANA

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

Fort Wayne WANE-TV Channel 15
Sundays, 11:30 a.m.

Marion WTAF-TV
Sundays, 2:30 p.m.

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

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

MICHIGAN

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

Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.

MINNESOTA

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

MISSISSIPPI

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

Laurel WDAM-TV
Sundays, 10:00 a.m.

Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

TV BROADCAST

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.

St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEVADA

Las Vegas KORK-TV
Sundays, (Time and channel to be
announced.)

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 8:30 a.m.

Rochester WROC-TV Channel 8
Sundays, 9:00 a.m.

NORTH DAKOTA

Fargo WDAY-TV Channel 6
Sundays, 12 noon

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 11:30 a. m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

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

PUERTO RICO

San Juan WAPA-TV Channel 4
Saturdays, 10:00 p. m.

SOUTH CAROLINA

Columbia WCCA-TV Channel 25
Sundays, 3:30 p. m.

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.

Fort Worth KTVT-TV Channel 11
11:00 a. m. Sundays

San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon

Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

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

VIRGINIA

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

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, 9:00 p.m.

Tacoma KTVW-TV Channel 13
Sundays, 7:30 p.m.

WEST VIRGINIA

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

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 7:30 a. m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KIEV 870 10:30 a.m.
Los Angeles KBCA (fm) 105.1 9:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit GKLW 800 7:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJrz 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGn 9:05 a.m.

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

VERMONT

Brattleboro WTSa 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

SPANISH BROADCASTS

San Diego XERB 1090 10:00 p.m.

RADIO TOPICS FOR OCTOBER

6—"The True and Living God"

13—"The Three Ways"

20—"When a Man Dies"

27—"The Lord's Witnesses"

The Headship Of Christ

Psalm 101

IN LUKE 24:44 our Lord states that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Such a scripture as this will doubtless bring to mind various other statements in the Psalms, and quoted by New Testament writers as directly applying to our Lord. (Compare Ps. 16:8-10; 22:1; 110:1; 118:22-26) In Ephesians 1:22, 23 we are told how God gave Jesus "to be the Head over all things to the church, which is his body." The 101st Psalm seems to show Jesus speaking from this position as Head of the church, to whose admonitions we who have come into Christ must diligently take heed, not merely for our own edification, but in order that we might better understand how his wise and gracious headship has been, and still is being exercised on behalf of all his members.

Although in the strict sense of the word our Lord did not be-

come the Head of the church until Pentecost—for there was no church, no company anointed by the Holy Spirit until then—yet foreshadowing the gracious headship he would exercise during the Gospel Age, we see Jesus during the three and a half years of his ministry in a special sense the leader, guide, director, and teacher of those who become his disciples.

From the Gospel narrative, too, we may see how our Lord's headship was exercised, and how, without the least pressure or compulsion being brought to bear upon the Twelve, we see them continually looking to Jesus as their teacher, comforter, and guide. What is given us in Psalm 101 seems to specially describe our Lord's headship as he has been pleased to exercise it on behalf of the church during the Gospel Age.

"I will sing of mercy and judgment: unto Thee, O Lord [Jehovah], will I sing."—vs. 1

As soon as Jesus was anointed with the Holy Spirit (Isa. 61:1; Luke 4:16-22) he began to "sing unto the Lord a new song" (Ps. 40:3); not a message continually saying "thou shalt" and "thou shalt not"; "this do and live"; but a song of "mercy and judg-

ment"; a song telling of God's mercy in providing a ransom for sinners, and the gracious judgment of God which would set believers free from the adamic condemnation. Through the ransom, the divine judgment means release from condemnation for all who come unto God by him.

Jesus also told how these principles must operate in his followers. Having received mercy, we must continually show mercy. "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7) "With the merciful thou wilt show thyself merciful." (Ps. 18:25) But "judgment is without mercy to him that hath showed no mercy."—James 2:13, R. V.

The psalmist continues, "Unto thee, O Lord, will I sing": suggesting that all which Jesus said and did was to the honor of his Heavenly Father—honoring his name, showing forth his gracious character and plan. He even was able to say in all humility, "He that hath seen me hath seen the Father." And so, like him, we would "show forth the praises of him who hath called us out of darkness into his marvelous light."—I Pet. 2:9

"I will behave myself wisely in a perfect way. O when wilt Thou come unto me?"—vs. 2

Our Lord when in the flesh—particularly perhaps with his headship of the church in mind—walked the narrow way of sac-

rifice in a way he would realize would be most helpful and easily understood by his followers, for he said on one occasion, "For their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:19) Jesus well knew that in order to properly appreciate his headship we must seek to "walk even as he walked." In this way we not only bring increased blessing upon ourselves, but also upon others of the called ones whom we may contact.

The wish expressed for our Master through the psalmist, "Oh when wilt thou come unto me?" suggests how even he longed for the time to come when the trials and testings would be all over, and the Father would receive him unto himself. And along this line the psalmist again seems to speak prophetically for him, "I have longed for thy salvation, O Lord." (Ps. 119:174) And until this time shall come, the psalm under consideration continues, **"I will walk within my house with a perfect heart"**—wisely and perfectly, especially in relation to all the affairs of the house of God, that the Master's example be as helpful as possible to others, and particularly to his followers.

"I will set no wicked thing [literally, thing of Belial] before mine eyes."—vs. 3

Belial means "worthless one," and appropriately represents the great Adversary, in whose char-

acter it would appear that there is nothing good left. It would seem that as soon as Jesus had made his consecration unto death and symbolized it by being immersed by John in Jordan, the great Adversary—whose actions almost from start to finish seem to be directed with a view to thwarting the divine purpose—endeavoured to set before Jesus an easier path to walk, and an easier way of accomplishing the work he had come into the world to perform.

In the first temptation the Adversary seemed to say, "You must see to it that your physical needs are well provided for. There is no telling what earthly obligations may be entailed upon you. Do not give all your time to preaching and to working for others." (Matt. 4:3, 4) In this temptation it was suggested that our Lord give some time—figuratively speaking—to turning stones into bread; that is, providing for his earthly needs. But our Lord knew—in view of the short time he had in which to accomplish his work of sacrifice—he could fully trust his Heavenly Father for these things if he sought first the interests of his kingdom and its righteousness.

This temptation was followed by another which suggested that Jesus would better accomplish the work he had come into the world to do by endeavouring to make a good impression upon

the people along natural lines—
Matt 4:5-7

Finally, it would seem—still with a view to drawing Jesus aside from the work of sacrifice—the Adversary even intimated his sympathy with the Master's mission, and that he would be willing to co-operate with him in the accomplishing of the work he had come to do; namely, the world's salvation, the work of blessing and uplifting mankind. "The Worthless One" seemed to say, "I can point out to you a way whereby you can bring all the kingdoms of the world under your control and restore man to that which was lost. If you will follow my suggestions, I will gladly help you." But to such temptations the Master's loyal heart caused him to say,

"I will set no thing of Belial before mine eyes. I hate the work of them that turn aside; it shall not cleave to me"—vs. 3

And so Jesus, by resisting the foregoing temptations, however many times they might be repeated during his ministry, "walked within his house [as Head of the house of sons] with a perfect heart." No "thing of Belial" was allowed to cling to him. Satan's suggestions caused him to say, "I hate the work of them that turn aside; it shall not cleave to me; I will know no evil thing"—R. V.

He was determined not to allow thoughts of disloyalty to his

covenant of sacrifice, or any other thing to come into his life to interfere with the one thing he had come into the world to accomplish. In harmony with the words spoken prophetically for him, Jesus could at all times say, "I delight to do thy will, O my God: Yea, thy law is within my heart"—Ps. 40:8

Faithfully resisting such temptations not only enabled our Lord to carry out his covenant of sacrifice, but it also enabled him to grow in knowledge and experience, and thus they prepared him for the great position the Father had arranged for him to occupy—that of being the "Head over all things to the church, which is his body." Hence we see him pictured prophetically in the remaining verses of this psalm, faithfully performing his divinely appointed headship of the church.

"Whoso privily slandereth his neighbor him will I cut off."—vs. 5

The Master illustrated this in The Parable of the Vine and the Branches "Every branch in me that beareth not fruit, he taketh away." (John 15:2) To slander another usually means to speak to a third party in a way that would cause him or her to be held in light esteem. To do this in a quiet way, behind one's back, would make such an action still more lacking in the spirit of love. And from the definition of

a neighbor that Jesus gave in The Parable of the Good Samaritan, we see how all are neighbors, including in a very special sense fellow-members of the body of Christ.

To speak evil—whether the evil be true or false—of our brethren, would surely mean we were sadly lacking in the spirit of love; and if such a course be persisted in, we are here shown how the great Head of the church must of necessity act—"him will I cut off" from membership in the body. Only those can continue to abide in Christ who, as Paul says, become "copies of the likeness of his Son."—Rom. 8:29, **Diaglott**

"Him that hath an high look and a proud heart will I not suffer." (vs. 5)

This pride of heart to which the Lord's people are in danger often results from the very clear knowledge of the great divine plan including many of the deep things of God granted to the members of Christ, with special ability and opportunity perhaps to expound them to others. As is well known pride in the heart unless resisted and, by the Lord's grace, expunged, will sometimes so grow that it becomes painfully manifest to others as suggested by the phrase, "an high look." The great Head of the church has to say for the good of all his followers, "Him...will I not suffer." Such he cannot en-

courage, nor—operating through the fellow-members of the body—can he put such into any position of influence in the church. Only “he that humbleth himself shall be exalted.”

This somewhat drastic dealing suggested by the psalmist, our gracious Lord and Head assures us, has to be adopted for the good of any who would drift from the narrow path, as well as for the benefit of the Christian church as a whole.—Compare I Corinthians 5:5

“Mine eyes shall be upon the faithful of the land, that they may dwell with Me.”—vs. 6

The Master said in his parting message which terminated his visible presence with his dear disciples, “Lo, I am with you all the days, even unto the end of the age.” (Matt. 28:20, R. V.) He again said in his prayer to the Father, “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) This prayer was destined to be most surely answered because so fully in accord with the Father’s will.

Here in this psalm under consideration, the words put into our Lord’s mouth by the psalmist’s inspired utterances, give us the same assurance as found in so many other parts of Holy Writ concerning our Redeemer’s tender care and nearness in spirit to those seeking to abide in

him as members of that body of which he is the Head. The blessings of verse 6 show the complete contrast in experiences from the class referred to in the previous verse in danger of allowing pride to come in, for whatever reason. Such are surely bound to drift away from the path trodden by him who was meek and lowly of heart; or, as Paul says of such a class, they would be “carried about with every wind of doctrine.”—Eph. 4:14

“He that walketh in a perfect way, he shall serve Me.”

Those whose hearts are perfect toward the Lord our Head are not only kept near to him and enjoy his constant care, but they also have the great honor of ministering to those who need the kind of help the faithful are able to give. In ministering the truth to others we are in a special sense serving our Master and under present conditions there could be no greater privilege or blessing than that contained in the words, “He shall serve Me.”

“He that worketh deceit shall not dwell within My house.”—vs. 7

Here the illustration seems to change from our Lord’s headship over the members of his body to a house of which he is the Master. As Paul says, “Christ as a son over his own house; whose

house are we, if we hold fast... firm unto the end." (Heb. 3:6) Just as the master of a house would not wish to keep a servant who worked deceitfully toward him, so surely he who is the way, the truth and the life, would not wish to use any but those whom he could unreservedly honor and trust.

Our Master's words in the parable illustrating this same relationship are most forceful, and even stern in their character—"Cast him [the unprofitable servant] into outer darkness." (Matt. 22:13) Another phase of our Lord's headship may be seen in Mark 13:34, 35, R. V. Here we read that the kingdom of heaven is "like unto a man sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore, for ye know not when the Lord of the house cometh."

Here we have still another picture of our Lord as the Head of his house, and how at his ascension to the Father he left everything in order, each of his servants being given his or her specific work to do, with the intimation that the house (the house of God, the church) was to be kept clean and tidy, and that at the return of the Master of the house, the servants would be commended, each according to his faithfulness. One of the duties of the members of this house

is shown by the prophet when he says, "that thou bring the poor that are cast out to thy house"; that is, the "poor in spirit" who are cast out of the world and the nominal church.—Isa. 58:7

"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."—vs. 8

During the Millennial Age, the great day of the world's judgment, or trial for life, our Master assumes a slightly different position from a headship over all things to the church which is his body; namely, that of being the controller of a city, the city of the Lord, "the city of the great King." Of this holy city the psalmist says, "Great is the Lord, and highly to be praised is the city of our God, in the mountain of his holiness." (Ps. 48:1) The Revelator, adding his quota, says, "And the nations shall walk by the light thereof; and the kings of the earth do bring their glory into it"; that is, into the service of the messianic kingdom.—Rev. 21:24, R. V.

Although all condemned in Adam and redeemed through Christ will have the opportunity of walking in the light of this symbolic city, and in harmony with the requirements of the great King, the Bible shows that even in that day there will be some who will not prove obedi-

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

ent. Isaiah, referring to this, says, "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." (Isa. 26:10) And Isaiah 65:20, describing some of the great differences between the present experiences of mankind under the reign of evil, and the changed conditions of the day of the Lord, says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

Those who fail to make reasonable progress toward perfection under the full light and the favorable opportunities of Messiah's kingdom, but instead continue "sinners," unsympathetic and out of harmony with the kingdom arrangements, will come under the

curse of death the second time. Verse 8 of Psalm 101 similarly pictures something of the change in the operation of our Master's authority during the time of the kingdom from the way his headship has been exercised over the affairs of the church, "Morning by morning will I destroy all the wicked of the land; to cut off all the workers of iniquity from the city of the Lord.—Ps. 101: 8, R. V.

We thus see how, during the Millennial Age, there will be a gradual elimination of the wicked from among the children of men, and that finally the earth will become the eternal home of a loyal and obedient people. Having experienced how graciously our Lord and Master has exercised his headship over the church during the Gospel Age, we can indeed pray for that glad day for the world when all things in heaven and in earth shall be gathered together in him.—Eph. 1:9, 10, R. V.

BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

	A. BOYCE	
Liverpool	.....	....Oct. 20
	E. T. DAVIES	
Liverpool	.....	Nov. 17
	E. HALTON	
Dewsbury	.....	Oct. 6
Letchford	.....	Nov. 10
	W. MERCER	
Letchford	.....	Oct. 13

	J. H. MURRAY	
Belfast	.....	Oct. 5, 6
Dublin	.....	7, 8
Clonelly	.....	9, 10
Londonderry	.....	11-13

	E. T. NADAL	
Lincoln	.....	Oct. 13
Dewsbury	.....	Nov. 3

Benefits of the General Convention

Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.”—Ephesians 5:18, 19

ANOTHER General Convention of the brethren is now in the past. As always, those who were able to attend were richly blessed. The customary “best yet” expressions were voiced by many, and without doubt these expressions of enthusiasm came deep from the hearts of the brethren. And undoubtedly it was the best, if for no other reason than the fact that those who attended were more mature as new creatures in Christ Jesus than they were a year ago.

Just what went into making this “best ever” convention? There was, of course, the joyful getting together of more than a thousand of the Lord’s people from all parts of the country, including some from overseas, whose hopes and aims are one. These people spoke the same “language,” the language of present truth, the language of the divine plan of the ages. This itself made a happy and blessed occasion, since ample time was allowed on the program for fellowship.

In addition to the general fellowship, there were the formal sessions of the convention which were spread out over a period of six full days. During these six days approximately 125 brethren appeared on the platform to serve the convention in one way or another as chairmen, testimony meeting leaders, song leaders, speakers, and in various other ways. Besides these, approximately a hundred of the brethren addressed the convention in their testimonies, to which six sessions were devoted.

And at every session of the convention the brethren as a whole had the privilege of participating in song. Then, at the informal gatherings in the evening there was much special music to inspire the brethren.

Thus there were six days during which the brethren rejoiced in the privilege of encouraging one another to greater zeal in running for the prize of the high calling in Christ Jesus. Truly, as our text states it, during those six days the brethren were being filled with the Spirit by their participation in "psalms and hymns and spiritual songs," by their testimonies, and through their general fellowship.

This, then, was the outstanding fruitage of the General Convention this year, just as in other years. It is, indeed, the fruitage of all conventions, whether local or serving outlying districts. It is, or should be, the fruitage of our meetings together in our local ecclesias. Those who are filled with God's Holy Spirit are pleasing to the Lord, and have his blessing. And if they maintain this standing they ultimately will be exalted to "glory and honor and immortality" to live and reign with Christ a thousand years. Rom. 2:7;—Rev. 20:6

The Holy Spirit

WHAT is the Holy Spirit, and what does it mean to be "filled with the Spirit"? There are those who would say that the Holy Spirit is a person in a trinity of gods, but this is not what the Bible teaches. The Bible clearly establishes the fact that the Holy Spirit is the holy power of God, and exercised by him in whatever way he chooses to accomplish his purposes. In his dealings with us, God's Spirit is the power of his mind in our hearts and over our lives. This power is largely exercised through God's written Word, the Bible.

First of all, and in keeping with divine providences, we are drawn to the Lord through the truth of the divine plan which is outlined in his Word. We learn through the truth that we are called to surrender ourselves to the Lord and to enter into a covenant with him to do his will. This covenant is to walk in the footsteps of Jesus, suffering and dying with him. It means

the denial of self and self-will, and the doing of God's will. It is referred to in the Scriptures as a baptism, or burial, of the Spirit into the body of Christ, accepting his headship over our lives. I Cor. 12:13

But this is only the beginning. Having covenanted to do God's will, it now remains, through study and application, to learn what the divine will is, and to be faithful in doing it. We learn that we are commissioned, or "anointed," as the Bible speaks of it, to proclaim the truth of the divine plan, the Gospel of the kingdom. (Isa. 61:1-3) This is called an anointing of the Spirit because it is based upon the authority of God's written Word and therefore represents his mind, his will for us.

But it is not sufficient merely to know about this anointing of the Spirit. We need to be filled with the Spirit in order to be prompted zealously to lay down our lives in the ministry of the truth. Thus, as the brethren meet together for fellowship, and warm each other's hearts by their "psalms and hymns and spiritual songs," they are encouraging faithfulness on the part of one another in carrying out this aspect of the divine will in their lives. There was much at the General Convention this year which was calculated to stimulate the brethren along this line.

Growth in Grace

GOD'S Holy Spirit is also accomplishing a work of grace in our own hearts. God's will, expressed through his Word, reveals a way of life which is vastly different from the ways of the world. We cannot expect to be pleasing to the Lord simply by proclaiming the truth. In addition to this, we must see to it that by fully yielding ourselves to the instructions of the Word, we become conformed to the Lord's way of life. Paul wrote, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2

And then the Apostle Peter wrote that we should add to our faith, virtue, knowledge, self-control, patience, godliness, brotherly-kindness, and love. Peter explains that if we do these

things, we shall never fall, but will attain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Pet. 1:4-11) The accomplishing of this transformation of life is by the power of the Holy Spirit, and its degree of progress depends upon the extent to which we are truly emptied of self and filled with the Spirit. Thus, the fellowship of the brethren at conventions, and otherwise, in helping one another to be filled with the Spirit, is assisting in the carrying out of this further aspect of the divine will.

How Well Used?

HOW successfully do we use our privileges of fellowship, whether at the General Convention or elsewhere? When we meet together, what is the chief theme of our conversation? Do we discuss the good things of the Lord; his wonderful providences in our lives; the clearer understanding of his Word which we are acquiring from day to day, and our privileges of proclaiming the truth to others, that they also might be blessed? Or do we spend these precious moments talking about the trifling things of life, or perhaps even to gossip?

While the power of God is working in us to will and to do of his good purposes, there is also something for us to do about it. Paul describes our part as working out our own salvation. (Phil. 2:12, 13) We work out our own salvation by keeping our fleshly wills subdued so that the will of our Heavenly Father may have supreme reign in our hearts and lives. We work out our own salvation by keeping from our minds as much as possible all thoughts and ambitions which are unholy and contrary to the will of God, and by thinking upon the things which are pure, and just, of good report, and praiseworthy from God's standpoint.—Phil. 4:8

Undoubtedly our associations with the brethren are a great help in directing this line of holy thinking. From this standpoint alone the General Convention was undoubtedly a great blessing to many. It is hoped that everyone who attended went away filled with the Spirit, as a result of association with those of like precious faith. We hope this for all the Lord's people everywhere as from week to week they assemble to study and to

praise the Lord. We hope it also for those who are isolated, and whose only contact with their brethren is through the printed page, over the radio, or by television. True, we cannot be together physically all the time, or even a great deal of the time, but we can mingle our hearts together in prayer and praise to the Lord, and he will meet us all at the throne of heavenly grace. What a blessed fellowship!

The Lord Hears

MALACHI 3:16, 17 reads, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Can there be any doubt that the association of the brethren at conventions and otherwise represents what this text describes as speaking often one with the other about the Lord? It means, then, that at the General Convention, and at all the conventions, there is an unseen listener to every conversation, every song, every testimony, and every discourse.

Yes, the Lord hearkens, and hears. To realize this should cause us to watch carefully our words, and to pray, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O lord, my strength, and my Redeemer." (Ps. 19:14) We know that the extent to which we are able to control our thoughts and words depends upon the degree to which we are filled with the Spirit; and this again is in proportion to our being emptied of self and of self-will.

And how wonderful it is to be assured that those who speak often one with another concerning the Lord and their desire to know and to do his will are claimed by him as his own! We know that the Lord loves and cares for his own, that he supplies all their needs. Truly ours is a favored lot, and how much this means to us in the world of turmoil with which we are surrounded!

The world that knows not God and the glorious truth of his

plan is adrift on a stormy sea of human passions. Everywhere we look there is anxiety and suffering; ideologies against ideologies; race against race; group against group; east against west. Human wisdom cannot find a way out of this unprecedented situation. But in this time of trouble "God is our refuge and strength. God is in the midst of her," the psalmist wrote, "she shall not be moved: God will help her, and that right early," or, as the margin states, "when the morning appeareth." Ps. 46: 1, 2, 5

Many signs of the morning of earth's new day are now appearing, but these are discernible only through the aid of the "sure word of prophecy." (II Pet. 1:19) As the Prophet Isaiah foretold, "The morning cometh, and also the night." (Isa. 21:12) While, prophetically, we are in the morning of earth's new day, actually it is still very dark, for a "night" has settled down upon the poor groaning creation, filling the hearts of the people with fear.

But we do not fear the outcome of present world chaos and distress. Instead, we rejoice to know that the blessings of the long-promised kingdom of the Messiah are near at hand. And as we continue to rejoice in this knowledge, we will want to make every effort possible to bear witness to the world that the kingdom of heaven is at hand. Our zeal along this line will be in proportion to our infilling of the Holy Spirit.

We are confident that the brethren who attended the General Convention returned to their homes and to their home ecclesias more determined than ever to let their light shine. We do not know how many more such conventions we will be privileged to enjoy, if any. The situation in the world is such that it could erupt into global strife, with the use of nuclear fission, at almost any time. If and when it does, it will probably mean the end of the church's work in the flesh. So while it is called day, let us continue to enjoy the blessings the Lord has provided for us, meanwhile continuing to do all we can to tell the whole world the blessed tidings of the kingdom now so near.

As for the attendance this year, it was the largest. Doubtless many of the brethren are realizing that "the time is short," and that it is appropriate to take advantage of every opportun-

ity possible for building one another up in the most holy faith, and to receive the much needed spiritual strength that is imparted at a gathering of the Lord's consecrated people.

For various reasons it was thought best this year not to report brief summaries of the discourses as was done in previous years. However, in this issue will be found reports of three special discussions on prophecy, which we trust will prove a blessing to many, as they did to those at the convention. While we are unable to report them, there were two other sessions of the convention, aside from the many discourses, which were greatly enjoyed. One of these was a panel discussion on the work of ambassadors, based on Romans 12:5-9. Another was a symposium presentation of the qualifications of ambassadors, based upon II Corinthians 6:6-8. There was also a question meeting which was greatly enjoyed.

The convention theme text was, "We are ambassadors for Christ." (II Cor. 5:20) Brother D. J. Morehouse of Chicago gave the convention theme address, and most of the speakers made some mention of this aspect of the Christian life. The testimony meetings seemed especially helpful this year, and in the testimonies frequent reference was made to the theme of Christian ambassadorship.

As is always the case at the General Convention, the trumpet of present truth gave no uncertain sound. It is a rewarding experience to realize that as year after year goes by the brethren are finding more and more that their hope is based solidly on the Word of God, and this is as it should be. It is truly a blessing to realize that one of the important aspects of the harvest message has from the beginning been the encouragement given by "that servant" to make sure that every item of our faith can be definitely established by a "thus saith the Lord." It is one of the blessings from the Lord that the brethren have been encouraged along this line. It means that today those who have been in the truth for any length of time have no difficulty in giving a scriptural reason for the hope in which they so much rejoice.

This year two overseas brethren served the convention—Brother E. G. Roberts, of England, and Brother Georg Ulrich,

of Lubeck, Germany. Having these brethren at the convention, and serving, helped all to realize how blessed indeed is the tie of Christian love that binds our hearts with our brethren in other lands. This was also emphasized by Brother Bertsche's report of his trip overseas. In keeping with this world-wide aspect of fellowship at the General Convention, were the many messages of greeting, not only from individuals and classes in the United States and Canada, but, in addition, from our brethren in Great Britain, Germany, Denmark, Greece, Italy, and India. Attending the convention in person were brethren from practically every state in the Union, and from Canada, as well as from England and Germany. It was truly good to be at the General Convention this year.

The Business Meeting

AT THE business meeting reports were given of the activity of the brethren in the use of national magazines and other periodicals in announcing one or another of the truth booklets available. It was reported that in Great Britain a half-page announcement appeared in the August issue of the Reader's Digest, and that a similar announcement will soon appear in the Canadian edition of this same popular magazine. Expectations were also reported of announcing the literature in the German, French, Italian, and Spanish editions of the Reader's Digest.

It was reported at the business meeting that the Mutual radio contract has been renewed, and that the radio programs will also be continued on some fifty or sixty independent radio stations. The radio is still doing effective work in bearing witness to the truth, and in encouraging the brethren.

Brother Irving Foss gave a very encouraging report concerning the television work. He stated that to date a total of approximately 150 of the nation's television stations have carried The Bible Answers films on a public service basis. If the regular rates had been charged by the stations for televising our films, the cost would have been prohibitive, up into many hundreds of thousands of dollars. Truly the Lord's overruling providences have been manifested in the television work, in that we have

been able to secure so much free time, the only cost being the production of the films, which, of course, is not a small item.

Brother Foss also reported that in addition to the use of The Bible Answers films by TV stations, the color film, "The Unknown God," has been shown in more than 1,200 churches, schools, and clubs. Requests are still coming in from these sources, as well as from television stations, and thus the work of proclaiming the message by this means continues to be very encouraging.

At the conclusion of these reports, a motion was made and seconded that the convention go on record as approving these activities, and encouraging the brethren everywhere, through the pages of The Dawn and otherwise, to do all that is possible to support this general witness of the truth. This motion was unanimously passed.

The convention voted to accept the invitation of the university to return for the 1964 convention. The time set for next year's gathering is August 15-20. The Committee elected to make the program and other arrangements for the 1964 convention is: G. M. Wilson, W. N. Poe, E. G. Penrose, R. J. Krupa, and W. N. Woodworth.

The Gentile Times Have Ended

ON SATURDAY evening, August 10, Brothers W. N. Woodworth, Pantel Hatgis, and Henry Anderson presented a question and answer discussion of the topic, "The Gentile Times Have Ended." We will not attempt to present a detailed report of each question and how it was answered, but following is a general summary of the thoughts presented. We believe that in the fulfilment of the prophecy

concerning the times of the Gentiles we have important evidence of our Lord's second presence, hence we are glad to present this rather full report.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24

THIS prophecy by Jesus concerning the fulfilment of the times of the Gentiles was given to his disciples as a part of his

response to their question concerning the signs of his second presence, and the end of the age. (Matt. 24:3) If upon examination we find that this prophecy is now being fulfilled, then we have undeniable proof that our Lord has returned, and is invisibly present preparing for the full establishment of his kingdom.

First of all, let us ask what Jesus meant by the expression, "times of the Gentiles"? We believe that this is a reference to a situation which was pointed up in Jesus' day by the fact that Israel was a subject nation to Rome. At that time Israel had been a vassal nation for more than six hundred years, beginning with the overthrow of their last king, Zedekiah, in 606 B. C. Jesus' statement indicated that this situation was to continue for a certain period of time, and that "Jerusalem," symbolizing the Jewish people and polity, would continue to be trodden down until that period of time had been completed.

But more than this is involved. Israel was not just another nation among nations on the earth. Israel was God's nation, his chosen people; and through the kings of Israel God ruled over the people of Israel. (I Chron. 29:23) During the period when this was true, no Gentile nation had any divine right to exercise authority and rulership in the earth. Gentile nations were permitted to exist, but without di-

vine favor.

But this arrangement came to an end with the overthrow of Israel's last king. The Prophet Ezekiel pointed up this fact. We quote: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it and it shall be no more, until He come whose right it is; and I will give it Him."—Ezek. 21: 25-27

This is the divine decree that the kingdom of Israel in which their kings ruled as God's representatives had fallen, and that God's governmental authority would not again be established in the earth until "He come whose right it is," and that then he would sit upon the throne of the Lord. This One is without doubt the promised Messiah, and while he came at the first advent to redeem his future subjects from death, it is at his second advent and presence that he becomes Ruler of earth.

How Long?

IS THERE any way of knowing just how long a period the times of the Gentiles really is? We believe that this information is furnished in Leviticus 26:18-28, where the Lord speaks of a final period of punishment that would

come upon the rebellious people of Israel, describing it as a punishment of "seven times." The punishment mentioned is pronounced with such a degree of finality that we are impressed with the thought that this indeed must be the beginning of that special time of trial upon Israel, which, as the prophet declares, was to continue "until He come" who has the sovereign right to rule all nations.

How long a period, then, is described by the expression, "seven times"? The reference here is to the lunar year observed by the Israelites, the length of which was 360 days. Seven of these would be 2,520 days. Using the Bible's own method of reckoning time prophecies, in which a day stands for a year, this would mean that the times of the Gentiles was to be a period of 2,520 years. Beginning with the overthrow of Israel's last king in 606 B. C., it would end in A. D. 1914.

Before we examine the evidence substantiating the fact that the times of the Gentiles did end in 1914, let us note from the Scriptures what this expression implies with respect to Gentile nations. To the Jews it meant domination and subjection, described by Jesus as a treading down; but what has it meant to the Gentiles? Did the beginning of the times of the Gentiles mark the beginning of the existence of Gentile nations? No! Powerful

Gentile nations had existed for centuries prior to the beginning of the times of the Gentiles.

A good prophetic picture of the position of the Gentile nations during the times of the Gentiles is furnished in Daniel's interpretation of the dream by Babylon's king, Nebuchadnezzar. It is recorded in Daniel 2:31-45. In his dream, Nebuchadnezzar saw a human-like image having a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In the dream a stone was cut out of the mountain without hands, and smote the image on its feet, causing it to fall, and then grinding it to powder. The powder was blown away like the chaff from a summer threshing floor.

It was Nebuchadnezzar who overthrew Israel's last king, and made captives of the Israelites. In explaining the meaning of his dream to this Gentile king, Daniel said: "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:36-38

Daniel's interpretation of the king's dream, as it applied to

Nebuchadnezzar, seems very clear. The head of gold represented him as the head of the Babylonian Empire, and the fact that the God of heaven had given him dominion. Babylon existed before this, and Nebuchadnezzar was king before this. But now the God of heaven had given him the right to rule. This was the important lesson of the image picture.

Still speaking to Nebuchadnezzar, king of Babylon, Daniel said, "After thee shall arise another kingdom." The second kingdom was represented by the breast and arms of silver. And the same interpretation must hold true of the second kingdom as Daniel gave concerning the first; namely, that the God of heaven had given dominion, or the right to rule.

Daniel continues his interpretation until he brings before us four mighty empires to which the God of heaven had given, or would give, dominion. History indicates these to be Babylon, Medo-Persia, Greece, and Rome. The Roman Empire was the one in control during the period of the Early Church, and concerning her authority the Apostle Paul wrote, "The powers that be are ordained [margin, ordered] of God." (Romans 13:1) Evidently Paul understood Daniel's prophecy.

The authority given Nebuchadnezzar by God, and to the succeeding empires, did not make

them God's representatives in the earth. It did not make them the kingdom of God, as was the case, in a typical sense, of the kingdom of Israel. However, during the period that the kingdom of Israel did function as God's typical kingdom, all other kingdoms were completely without divine authorization. But now that this theocracy had been suspended "until He come whose right it is," God gave this particular succession of Gentile powers the right to rule without his intervention except when their activities interfered with the outworking of his own plans and purposes.

Furthermore, the period during which this divine authorization was to last was also to be a time of punishment of God's people Israel. Hence, during the legal tenure by the Gentile powers of their office, he would not interfere with the manner in which they dealt with the Israelites. The Israelites were to be subject to these Gentile powers. They were to be "trodden down" by the Gentiles until the times of the Gentiles should be fulfilled. This does not mean that throughout the entire period of Gentile times the Israelites were to be continuously and bitterly persecuted, but merely that they were to be a subject nation, with no divine right to expect favors from their captors.

It is reasonable to conclude that the information which Dan-

iel gave to Nebuchadnezzar concerning the fact that God had given him dominion would be passed on to his successors; that the idea would naturally come on down from one king to another, and from one dynasty to another, changing in form as the various rulers placed their own interpretation upon its meaning. It is not surprising, therefore, that when we look into the pages of history covering the Middle Ages and even down to the period immediately preceding the first World War, the four principal ruling families of Europe—the legal inheritors of authority which once resided in the Roman empire, and which in turn had come all the way down from Babylon—should still be claiming to rule by divine right.

In principle, the claim of divine right on the part of these kings was true. Its true meaning had become distorted, in that the claim was made that these divisions of the Roman Empire constituted Christ's kingdom, and that God held himself responsible for what they did. This, of course, was wrong. They had been given divine authorization, but no assurance of divine guidance or divine approval.

One of the distortions of the "divine right" doctrine was one which was brought about through the influence of the Church of Rome, and later by some of her Protestant daughters; namely, that the union of

church and state constituted the kingdom of Christ. The Church of Rome, through her popes, crowned and uncrowned kings at her will, and those who resisted her authority to do this were treated as enemies of God. Likewise, any who doubted that the kings she crowned were actually the representatives of heaven were also treated as rebels against divine authority.

It was this particular distortion of the divine right doctrine with which the kingdoms of Europe were imbued up to and during the years immediately preceding the first World War. Not all of them had continued to recognize the authority of the Church of Rome, but practically all of them believed that in some mysterious way the authority of heaven resided in their particular church-state government. So true was this that the soldiers of nearly all the countries who fought in the first World War were given to believe that if they died in battle, "fighting for the Lord," they would go straight to heaven.

This was the situation in Europe and elsewhere just prior to the outbreak of the first World War in 1914, the prophetic time for the ending of the times of the Gentiles. But the war quickly and effectively changed this situation. Men of the world, quite apart from any knowledge of the Bible prophecy concerning "the times of the Gentiles," recognize the tremendous change which

that war brought about. In 1910 the crowned heads of Europe assembled for the funeral services of King Edward VII. It was a gala display of royal authority and might. The **London Sunday Express**, in an editorial, refers to this, and then adds:

"Who in 1910 would have believed any of the things that have come to pass among the ruling houses of Europe in a few short years? Consider them as they were—the Romanoffs, the Bourbons, the Hapsburgs, the Hohenzollerns. Before the war they seemed entrenched in power and wealth forever. Think of how for centuries they had owned Europe and ruled over it. How they had told the world that God had appointed them to rule it. How they had called each other 'Sir, my brother,' and formed themselves into a little elect intermarrying band. Some had a high idea of their calling. Others abused their powers and wealth in loose living and luxury. But they all believed that they were permanent, privileged, irreplaceable.

"Yet a series of little puffs of wind that blew soon after they assembled in strength for almost the last time at Edward VII's funeral in 1910 sent them flying. Not one of them, it is safe to say, had the least inkling of the disasters and adventures that were to befall them and their relatives."

Speaking of the ex-Kaiser of

Germany, the same writer says:

"Would he have believed, he who had always made a point of never meeting a labor leader, that his grandson, nominal heir to the throne, would be working in a motor car factory, and that many others of his relatives would be glad to take commercial jobs? No, there would have been no one living in 1910 who would have been bold enough to prophesy the extraordinary series of strokes that have...felled these high titled ones in a few short years. They are one of history's surprise packets."

Yes, the hereditary ruling houses of Europe, functioning as church-state rulers, were set aside through the events which began at the end of the times of the Gentiles in 1914. True, there are yet a few nominal kings and queens, but these exercise no real power in the affairs of Europe or of the world. And particularly dead is the ideology of the divine right of kings, which is the basic lesson of Nebuchadnezzar's image picture.

In describing prophetically the downfall of this image at the end of the times of the Gentiles. Daniel said, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together." (Dan. 2:35) Babylon fell first, then Medo-Persia, then Greece, and finally Rome—as world powers, that is. But Daniel said that that which was represented by the various metals in

the image would fall "together," or at the same time. This explanation must apply to that which was common to all the governments represented by the image, which was that "the God of heaven" had given them dominion. It was this that fell at the close of the Gentile times, as history now clearly establishse. Gentile nations existed before the times of the Gentiles began, and Gentile nations still exist, but the divine right of kings as an ideology of government no longer functions in the earth. The times of the Gentiles have ended.

Israel's Position

AS WE have seen, the times of the Gentiles was also a period during which the Israelites would have no national standing in the earth. Now, and also as a result of events beginning in 1914, Israel is again a nation. As a result of the first World War, Turkish control of the Holy Land was broken, and the Jews were permitted to return there, with certain priviledges and benfits long denied them.

In doing this, the Israelites had many dfficulties to overcome.

For a time, their migration to Palestine was held up. But, on the whole, steady progress has been made; and in 1948 the new State of Israel was formed. This new state has since become a member of the United Nations, and while plagued by the same distress that is upon all nations, is not subject to any of them in the sense of having to pay tribute, as was the case at the time of Jesus.

So, from this standpoint also, we have definite evidence that the times of the Gentiles have ended. Jesus did not say that when the times of the Gentiles had ended we would immediately see the beginning of life-giving blessings flowing to Israel and the world. It was just that "Jeru- and their polity, would no longer salem," symbol of the Israelites be trodden down. This has been fulfilled, and since Jesus gave this sign as one of the evidences of his second presence, we lay hold upon it as proof that he has returned, and rejoice in the realization that his glorious kingdom of righteousness, which will bring peace, and life, and joy to Israel and the world, is truly at hand.

The Rise of Israel

"Behold, this Child is set for the fall and rising again of many in Israel."—Luke 2:34

THE closing session of the convention program on Sunday, August 11 was devoted to a discus-

sion of the timely subject, "The Rise of Israel." Participating in this discussion were Brothers E. K. Penrose, L. P. Loomis, and C. A. Sundbom.

All Bible Students are interested in Israel, a people prominent in the plan of God, and a people cast off and scattered because they rejected the Messiah at his first advent. Their restoration to their land, and to God's favor, began in a small way in A. D. 1878. Action taken at the Berlin Congress of Nations, which was held that year, made conditions more favorable for them in Palestine, and marked the small beginning of events which led in 1948 to the establishment of the new State of Israel in the Promised Land.

What prophecies concerning Israel are still unfulfilled, and what prominence will she yet have in world affairs? How will the final humbling and preparation for receiving the Messiah and Redeemer be accomplished? What part will Israel ultimately play in the kingdom arrangements? These were among the questions discussed by the panel of three brethren. General agreement was reached on the questions, and the following summary reflects the thoughts of those on the panel.

In keeping with the text at the head of this report, it was brought out that Israel's fall resulted from her rejection of the Messiah, and that it is at the sec-

ond advent that the Israelites are eventually brought back into harmony with God under the terms of the promised "New Covenant." (Jer. 31:31-34) A distinction needs to be made between their restoration to the Land of Promise and their full return to God's favor, although these two aspects of the work of restoration are closely related.

The prophecies pertaining to Israel's return to the Land of Promise are undoubtedly in process of fulfilment. Jeremiah 16:14-18 is one of the outstanding prophecies pertaining to the return of Israel to the land. This prophecy likens their departure from the countries wherein they were domiciled to their exodus from Egypt. The Lord informs us that he would send "fishers" and "hunters" among his people, and we have seen this at least partially fulfilled, the "fishing" being done by the Zionist activities, and the "hunting" by the bitter persecutions inflicted upon the Jews in Europe during the Nazi regime, causing many thousands of them to want to go to Palestine.

But these prophecies are not yet completely fulfilled. Israel does not possess all the Land of Promise, and they are not yet dwelling there in peace. The prophecies indicate that there is still much trouble ahead for the Jews in Palestine; that there will be an attack upon God's regathered people by aggressor hordes

from the "north," and that these enemies of God's ancient people will be defeated, and Israel delivered from their hands.—Ezek. 38, 39

As a result of this miraculous demonstration of divine power on behalf of Israel, they will discern the hand of God in their affairs, and behold the glory of the Lord. The Gentile nations will also then have the eyes of their understanding opened to behold the glory of the Lord. (Ezek. 38:23; 39:21-23) It will be then that the Israelites will know that Jehovah is their God, and the Lord will no longer hide his face from them. Implied, of course, is the fact that they will recognize Jesus as their Redeemer, and be obedient to the laws of the messianic kingdom.—Ezek. 39:27-29

Meanwhile, God has been dealing also with the "Israelites indeed," both before and since the first advent of Christ. First there was developed the house of servants over which Moses was the head, and then, during the present age, the house of sons under Christ. We could speak of these as fleshly Israel and spiritual Israel,—not the nominal, but the real Israelites. The word "Israelites" means "prevailed with God," and is properly applied to all who, through faithfulness, attain God's favor. The whole restored world of mankind will in this sense ultimately be Israelites.

To the fleshly house of Israel it was said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5, 6) And though all Israel answered and said, (vs. 8), "All that the Lord hath spoken we will do," and then failed to keep their covenant, the faithful among them, who earnestly endeavored in their weakness to please the Lord will, in the Millennial Age, be "princes in all the earth," members of the earthly phase of the kingdom of God.—Ps. 45:16

To the spiritual house of Israel, on the contrary, it is said, "Ye . . . are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ... Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God."—I Pet. 2:5, 9, 10

It is these two houses of Israel which will constitute the spiritual and earthly ruling phases of the kingdom. And it is important in our study of God's promises, and of the Bible's prophecies, to note the distinction between the rulers and the subjects of Christ's

kingdom. Beginning with the nominal Israelites in Palestine, and extending to the people of all nations, the opportunity will be given to them, through their faith and obedience, to become subjects of the kingdom, and to receive its promised blessings. But the rulers of the kingdom are all tested and prepared in advance for the high responsibility which will be entrusted to them, and are raised from the dead—the church in the “first resurrection,” and the “princes in all the earth” in the “better resurrection”—to take their places in the two ruling phases of the kingdom. These will constitute the symbolic Zion and Jerusalem of Micah 4:1-4

Another prophecy examined by the brethren in their discussion of “The Rise of Israel” was Amos 9:11, 12, which speaks of raising up the tabernacle of David which is fallen down. This prophecy was quoted by James in Acts 15: 13-17 when he summed up the findings of the Jerusalem conference concerning the Gentile converts then beginning to come into the church. James explained that God had visited the Gentiles, and that the purpose of this was to “take out of them a people for his name,” thus describing the work of the Lord during the Gospel Age.

Continuing, and quoting from the prophecy of Amos, James said, “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 might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord.” This does not refer to a rebuilding of the literal tabernacle of David. The re-establishment of the tabernacle, or house of David, refers to the royalty and dominion through Christ, and associated with him, his church.

Christ Jesus is the promised scion of David’s house, and the heir of his throne. (Luke 1:32; Isa. 9:6, 7) The establishment of Christ’s authority will be the raising up of the formerly temporary house, or tabernacle of David which was overthrown in 606 B. C. The Prophet Isaiah wrote concerning the Messiah and his throne, “In mercy shall the throne be established [margin, prepared]: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness.”—Isa. 16:5

After telling of the rebuilding of “the tabernacle of David,” James further explains, “That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” One of the brothers on the panel pointed out that this also is a quotation

from the prophecy of Amos 9: 11, 12, where the expression which James quotes as "the residue of men," reads, "the remnant of Edom." The Prophet Amos said that "the tabernacle," or restored ruling house of David, will then "possess the remnant of Edom, and all the heathen," or Gentiles.

The Edomites were the descendants of Esau, who, as was pointed out, would seem to represent those of Israel who sold their birthright, particularly that chief blessing of having the honor of sharing in the rulership of the messianic kingdom. This "remnant of Edom" are "possessed" by the ruling house of David. This is a symbolic term used in the Old Testament to denote rulership. The thought seems to be that when "the tabernacle of David" is restored, unbelieving Israelites, still loved by the Lord, will become the first subjects of the new kingdom, and be given the opportunity of calling upon the name of the Lord, as James explains. Then nominal spiritual Israelites, the Gentiles upon whom the Lord's name is called, will also be given this opportunity; and eventually, of course, the whole world of mankind.

The brethren also discussed to some extent the truths set forth by Paul in the 11th chapter of Romans. It is here that Paul uses the illustration of the olive tree and its branches, and tells of the

breaking off of the unbelieving branches. In verse 2 of this chapter Paul says, "God hath not cast away his people which he foreknew." Israel was still God's elect people, for there had been a "remnant" of faithful ones in each generation. This was true at the end of the Jewish Age, and these were taken over into the house of sons.—vss. 2-5

What happened was, as Paul explains, that the unbelieving branches in the olive tree were broken off, but the tree remained, and God continued to deal with the faithful branches, and with the Gentile branches grafted in to take the places of the unbelieving Israelites. But God still loved these broken-off branches, and in his great plan had made provision for them. This is a display of mercy on God's part, for Paul wrote, "God hath concluded them all in unbelief, that he might have mercy upon all."—vs. 32

In verses 25-29 of this chapter Paul explains that the blindness of the broken-off branches would continue "until the fulness of the Gentiles be come in." He says that then "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are

beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

The covenant referred to here is the promised "New Covenant," mentioned in Jeremiah 31:31-34. This covenant is to be made with those who transgressed the former covenant, and its work will be to take away the sins of the people, and put within them a heart of flesh. This is God's provision for the broken-off branches. Upon this basis all Israel shall be saved.

"The gifts and calling of God are without repentance," Paul reminds us, but this does not mean that they are unconditional. (Jer. 18:5-10) The greatest of all his gifts is his beloved Son, whom he gave to be the redeemer of Israel and all nations. But even this gift must be accepted through belief in order to be saved. (John 3:16) God does not repent of this gift, but as individuals we can lose the life which it provides if we fail to believe and obey.

The same thing is true of the gift of the New Covenant. No one will be blessed under its terms unless he obeys those terms. God does not repent of promising the covenant, and its arrangements will be available for all, but it will not give life to any except those who qualify through obedience to its terms.

This is also true of God's callings. He does not repent of these, but those who are called must

make their calling and election sure by obedience to the terms of their calling. This was true of the house of servants, and a remnant of each generation did qualify. It has been true of the house of sons, and again there have been a few in each generation who have made their calling and election sure. It was not true of the broken-off branches, for these, as Paul explains, did not obtain that for which they were seeking, and to which they were called.—Rom. 11:7

These election features of the plan of God continue only until the end of the Gospel Age, and the opportunity of making good under the terms of God's elections is limited to this life. No one will have the opportunity of proving worthy of membership in the "little flock" after being raised from the dead. Neither will anyone have the opportunity of proving worthy of being one of the "princes in all the earth," once the work of the new age has begun, and the dead are being raised.

But "all Israel" will have an opportunity to be saved, and this is what Paul is emphasizing. Truly our God is great and loving, and we rejoice in the abundance of his mercy as it will be manifested toward Israel, and ultimately toward the whole world. Israel will be the first to have the opportunity of sharing in the blessings of the kingdom. Without doubt, they will quickly fall

into line with the laws of the kingdom and, to the extent of their proved worthiness, will have the opportunity of furthering the interests of the kingdom for the blessing of others. What the Lord will then be doing for the Israelites whose blindness is removed, and who have become loyal subjects of the kingdom, will quickly be noticed by the rest of the world, who will seek

the same blessings, and will receive them upon the same basis as the Israelites, who will then be so abundantly receiving God's restitution privileges. The dead of Israel, and of the world will also have the opportunity, under the direction of the ancient worthies, of sharing in the long promised kingdom blessings.—Rom. 11:15

Babylon Falling

"After these things I saw another angel coming down from heaven, having great authority; and the earth was illumined with his glory. And he cried with a strong voice, saying, 'Fallen! fallen! is Babylon the great! and is become a habitation of demons, and a haunt of every impure spirit, and a haunt of every unclean and hated bird.'"—Revelation 18:1, 2, Emphatic Diaglott

ON MONDAY evening, August 12, the series of studies on prophecy was concluded, with Brothers Wilbur Poe, Arthur Newell, and Everett Murray discussing the topic, "Babylon Falling."

In Revelation, "Babylon" is described as a woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY,

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Rev. 17:4, 5

In a further identification of Babylon, John wrote, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." (Rev. 17:6) Symbolic Babylon is also described as "that great city, which reigneth over the kings of the earth."—Rev. 17:18

There is also a holy city depicted in the Book of Revelation, which is said to be "the bride, the Lamb's wife." (Rev. 21:9, 10) This is God's city, not built by man. It is the completed and glorified church of Christ, united with him as joint-heirs in his kingdom which is to rule and bless all the families of the earth. Babylon, by contrast, is the apostate church which, failing to

wait for the return of the Lord to live and reign with him, united in an unholy alliance with the kings of the earth, forming that corrupt system of government throughout the old Roman world which is described as the union of church and state.

However, the prophecies pertaining to the fall and destruction of Babylon refer to the apostate church — or nominal spiritual Israel—rather than to the system of government which was formed by her union with the state. The text at the head of this report, which was particularly used by the brethren in their discussion, depicts Babylon as a very wicked institution, the “hold of . . . every unclean and hated bird.” (C. V.) It was brought out, however, that this condition of extreme corruption was of long development, resulting from a falling away from the truth of the Gospel on the part of some even in the days of the Early Church.

In the text John, the Revelator, declares that he saw “another angel coming down from heaven, having great authority; and the earth was illumined with his glory.” This “Angel” is Jesus at his second advent, which means that the fall and destruction of Babylon take place during the forepart of his second presence. If there is evidence that Babylon is falling, this in turn becomes additional proof that we are living in the days of

From what did Babylon fall? Christ’s second presence.

It is difficult to see how a system so corrupt could enjoy the blessing of God. King Nebuchadnezzar of Babylon was merely a heathen king, but God gave him dominion, and this dominion, or authority, as brought out in the discussion on Saturday evening, continued right down to the end of the Gentile times in 1914. This was by divine permission, and, by permission also, the false church became associated with the rulers who held sway for centuries during the Roman era of this image picture.

The Parable of the Wheat and the Tares shows that the “wheat” and the “tares” were to be permitted to grow together “until the harvest.” (Matt. 13:30, 36-43) So God was working with his true people within “Babylon,” and for that reason the voice of the “bride” and the “Bride groom” was heard in her. But in describing Babylon’s fall we are told that these voices are no longer heard in her, meaning that the Gospel of the kingdom is no longer heard within her walls, for the true saints, who would constitute this voice, are called to come out of Babylon.—Rev. 18:4, 22; 20:4

Revelation 17:1 reads, “There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great

where that sitteth upon many waters"; that is, "Babylon." This is, in part, a quotation from Jeremiah 51:13, where we read, "O thou that dwellest upon many waters, . . . thine end is come." So the picture of Revelation 17 seems to be one designed to show us how Babylon is destroyed.

Verse 16 describes the destruction of "the whore," telling us that she is made desolate and naked and is burned with fire by certain kings represented by ten horns on "a scarlet colored beast." We are told that these particular kings had received no kingdom.—Vs. 12, **Diaglott**

We read in Revelation 18:9 that the kings of the earth who had committed fornication with Babylon, wail and lament as they see her being destroyed. These are the former church-state kings who were dethroned as a result of the first World War; while it is the atheistic rulers who post-date these that have continued to press hard against the walls of mystic Babylon.

Without attempting to fill in all the details, this would seem to be the manner in which, as the Bible points out, we should expect to see the full destruction of symbolic Babylon. It is obvious that the kings of the earth who committed spiritual fornication with Babylon through their church-state systems of government would want to see her perpetuated. But now we see that

there are other "kings" who take a different viewpoint, kings who say that religion of all kinds is an opiate for the people to keep them in subjection. It is these that hate this unholy "woman," and already, in a number of countries have burned considerable of her "flesh."

Can we say that Babylon is falling and being destroyed in view of the upsurge of interest in religion throughout many parts of the world? Actually, this so-called "revival" is already declining. And in any case, it was not based on deep religious conviction, but on fear of sudden catastrophe coming to the world, and to those who know little or nothing about true Christianity, it was hoped that membership in a church might afford some sort of advantage, if not in this life, then after death.

But as the cold war continues without erupting into nuclear worldwide destruction, the urgency of the situation has somewhat abated, and many are beginning to lose their interest in religion. Lack of religious conviction of any kind is becoming more and more manifest. Uncertainty and unbelief are on the increase, and this, of course, paves the way for the acceptance of whatever might later be inflicted upon religious institutions by anti-religious governments.

Meanwhile, there is a tremendous effort being made by essentially all the denominational

churches to unite for mutual protection. On the surface this might indicate that churchianity will become stronger, but actually these efforts are an admission of weakness. Most of the denominations would rather stand alone if they could, but they feel that they need help, so they are uniting. Taking a long-range view, it is even hoped by many that this getting together might include a closer association between Protestants and Catholics.

Actually, Babylon began to

lose her power over the nations in 1799, when Napoleon took the pope a prisoner to France. But this decline has been much more rapid since the overthrow of the hereditary ruling houses of the old Roman world, which was brought about by the first World War. Those taking part in the discussion felt that there is nothing in the Scriptures to indicate that her power will ever be regained, and that present trends, when analyzed in depth, coincide with this.

Impressions of a "First-timer"

By Brother E. G. Roberts

WHEN I boarded the "Queen Elizabeth" at Southampton, England, on Thursday, June 13, I had the name Bloomington prominently in mind. But it was only a name then. Now, by our Heavenly Father's gracious leading, it has become a reality, a living, spiritual reality, which I shall remember and treasure to the end of my earthly pilgrimage.

Before experiencing Bloomington, however, I had the very blessed, if somewhat breathless, privilege of covering a large part of the American Continent in a series of gigantic hops by air, railroad, and water, in a pilgrim journey which took me from New York across to Detroit, and down through St. Louis, Kansas City, Oklahoma, Phoenix, and San Diego, to within fourteen miles

of the Mexican border.

The Prophet Daniel's words regarding much "running to and fro" frequently came into my mind as we sped on from point to point at heights ranging from ten thousand to thirty thousand feet, and at speeds ranging from 300 to 350 miles per hour. Maybe this was not **exactly** what Daniel had in mind!

At San Diego I altered course and began a journey right up the Pacific coast to Los Angeles, San Francisco, Sacramento, Portland, and many other cities, into British Columbia, Canada, where I stopped in Vancouver and Victoria. At each of the places visited I received a wonderful welcome from the Lord's people, and I enjoyed the very great privilege of service and fellowship with these

dear ones in their homes and meeting places.

Towards Bloomington

FROM British Columbia I turned south and east towards the state of Indiana, and the campus of Indiana University, in Bloomington, where the Bible Students' Convention was to be held from August 10-15. I arrived with Brother and Sister Poland, who had very kindly given me hospitality the previous night in their home, which is within easy reach of Bloomington.

I quickly had the pleasure of meeting again Gwen and Margaret Evans of England, whom I had left in Chicago about a week previously.

The University buildings and campus are a magnificent example of the provision made in the United States economy for the educational needs of the American people. Splendid buildings and equipment, well appointed houses of residence, and every provision for the comfort and convenience of those who attend the university, are features of this great educational achievement, which I am bound to say, impressed me very favourably indeed.

I Get "Signed In"

MY OWN home for the period of the convention was on the fourth floor of the residence hall allotted to the Bible Students, and I soon found that I was to be room mate with Brother

Ohmer Krull of Muncie, Indiana, with whom I had already enjoyed the privilege of fellowship during my visit to the Muncie class. This was an excellent arrangement from my standpoint, as Brother Krull was a veteran of Bloomington and well able to assist me in settling down.

Speaking in general terms, Americans do most things on a bigger scale than the English, and their convention was certainly no exception to that rule. After I had "signed in" I watched, for a short while, the friends arriving. Most came in cars, sometimes whole families from one to ninety-one years or over. I saw few cars carrying less than their full complement of passengers—some I suspect may have been overloaded. This spirit of sharing what we have has impressed me very greatly during my visit to America. Here in a country of abundance it might be easy to assume that everybody is provided for, but I found a truly wonderful spirit of genuine solicitude for others on the part of those who were blessed with the means to help, and imbued with the spirit of service.

One example of this was the "taxi service" which was arranged to transport the friends (especially the older ones) from one part of the campus to another. Meals were served in the hall of residence, some ten to fifteen minutes' walk from the hall where the actual meetings were

held, and as soon as sessions were over there were cars ranged up outside, waiting to take any who wished across to the dining hall, and bring them back again in readiness for the next session. This was indeed a labour of love which I availed myself of on a number of occasions, and which I know was very greatly appreciated by all. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thank you, "taxi service."

As the time for the opening of the convention drew near, more and more people arrived until the whole campus seemed to me to be in the possession of Bible Students. Actually I did not need to worry, as this Indiana University campus is a very, very big place indeed.

My first experience of getting a meal under those conditions was somewhat new and novel. One joins a queue—like an English queue but much longer—and armed with a "meal ticket" (don't lose it!) proceeds slowly, ever so slowly, towards the dining hall. This gives ample time for fellowship with whomever happens to be around, as it takes quite a while, even in America, to get a thousand or more people provided with food and equipment and seated at the tables where they are to eat. Each person collects his or her meal and carries it to the table (cafeteria style), and I noticed that there

were "good samaritans" here also to help the aged and infirm. I managed!

The Convention Proper

HOW shall I describe this great assembly of the Lord's people, all so happy and eager to hear the Word, to take their part by testimony or personal witness, and to build up each other in the most holy faith. My mind went back to the days when our dear Brother Russell was with us in the flesh. Once or twice a year he would cross the Atlantic to help us in Britain, and great crowds would gather to hear him speak in London's largest auditorium, the Royal Albert Hall

At these times the friends gathered from every part of Great Britain, and many happy hours of spiritual fellowship and instruction in the Bloomington style were enjoyed by the dear ones who were privileged to walk together in those earlier harvest days, the memory of which makes even more precious our experience now as, by our gracious Heavenly Father's goodness and love, we are permitted to join with so many others of like precious faith in praise and worship and thanksgiving here at this 1963 General Convention.

There was a little disappointment with some that we were not able to have the use of the university's main auditorium for our meetings. This was owing to

structural and other works going on. However, we had the East Hall, which was a large and comfortable building, holding over one thousand people, and it served our purpose very well. The hall is rectangular, lofty, well lit, and very comfortable, and with the aid of microphones everybody was able to hear the discourses and testimonies, etc., without undue strain. From the platform the hall presented a most encouraging sight to those called upon to serve. Row upon row of happy, eager faces, denoted an earnest desire to partake in fullest measure of the spiritual food provided. According to the number of meals served on Sunday, August 11, 1,175 brethren were in attendance, a record, I understand, for this General Convention. "Bless the Lord, O my soul, and forget not all his benefits"—Ps. 103:2

On Tuesday, August 13, at 7:30 p.m., a public meeting was held at which a "Bible Answers" film was shown, preceded by a short introductory talk by Brother Leo Post of Chicago. Approximately 100 members of the general public attended, and 25 enquiries were made for literature and further information. When it is remembered that Bloomington is a comparatively small town, this result must be regarded as very satisfactory.

"Highlights" of Joy

REPORTS of other convention activities are given elsewhere.

The purpose of this survey is to reflect, as far as I am able, the impression which this gathering made upon my mind. This was my first visit to the United States and my first General Convention at Bloomington. Both of these experiences stand out in my spiritual life as "highlights" of joy and deep happiness. I had never thought to have the great privilege of coming to this wonderful country and enjoying so much of its magnificent natural inheritance, and for that I am grateful to my Heavenly Father and to the dear ones here in America who have done so much to make the visit possible. But above all I wish to say how deeply indebted I am to all my very dear American brethren and sisters who have received me into their homes and into the circle of their fellowship with a warmth of love and affection which I shall always carry with me. If I have been used in any way during this experience to bring some comfort, some help, some encouragement to those whom I have met and loved, I count it a great privilege indeed.

"Take My Life "

ONE of the loveliest and most hallowed sessions of the whole convention was surely that which called us together in the Baptist Church in Bloomington for a baptismal service at which nine dear brothers and sisters symbolized their consecration by water immersion. The reverential atmos-

phere of the church building, the soft, pure tones of the organ accompanying the singing of our hymns, and an inspiring discourse on the meaning and significance of the consecrated life, combined to make this a truly wonderful experience. As each dear one was lowered into the water, a verse was sung of the hymn we all know and love so well—"Take my life, and may it be, Lord acceptable to thee." Yes indeed, this was a highlight of joy and devotion.

As I write this, the convention is in its latter stages. I am sure that I echo the thoughts of all who have attended when I say that it has been a time of abundant blessing. We have been richly nourished with "meat in due season," our hope has been enlarged, our faith strengthened, and our love for the Heavenly Father and our Lord Jesus, as well as for each other, has been deepened and matured by the experiences shared during these wonderful days of fellowship and worship.

A Shadow Is Cast

ON TUESDAY, August 13, a question meeting was held at which, under the chairmanship of Brother G. M. Wilson, questions were dealt with by Brother Martin C. Mitchell and Brother William H. Ellis. This proved to be a most interesting and valuable meeting and the friends generally expressed their deep appreciation of the blessings re-

ceived.

The next day we were shocked to hear that our dear Brother Ellis, who was an elder of the Cincinnati, Ohio, Ecclesia, had finished his course in the early hours of the morning as a result of a heart attack. This understandably cast a shadow over the convention, but it was felt that for our dear brother himself the privilege of serving so faithfully right up to the time of his call was a cause for rejoicing.

All, and especially those who have passed through the experience of separation from the ones they loved most dearly in this earthly pilgrimage, feel deeply for our dear Sister Ellis in her great loss. May she be comforted in the sure knowledge of our Heavenly Father's abiding faithfulness and love, and in the realization that in his appointed time we shall meet in the grand convention beyond the veil, there to see him and our loved ones face to face.

Returning

WHEN the convention is over, if the Lord wills, I shall continue my journey eastward. New Albany is the first stop on this "the last leg" of my journey across America and back, and I know from the fellowship I have already enjoyed with Brother Harp and other New Albany friends, that this will be another of those "oases" of spiritual enjoyment which come to us along the way.

I should reach New York by

the 30th of August, in time for the convention in that city, planned for August 31st to September 2nd. This will, I think, be my last big convention before returning to England sometime in September after fellowshipping with some of the dear brethren in the eastern part of the United States.

When this is published I shall,

in the Lord's providence, have returned to England. Please be assured of my very sincere appreciation of the great love and real affection which I have enjoyed at your hands during my little pilgrimage. "I thank my God for every remembrance of you," and commend you all to his loving care and guidance. "Blest be the tie that binds our hearts in Christian love."

BROTHER STAMULAS GOES HOME:

On September 7, Brother Michael A. Stamulas finished his earthly course, in Macedonia, Greece, where he was born in 1882. Brother Stamulas received the truth in 1910, and was active in the service during most of the years from then until his death. He served in the pilgrim work, both in America, and in Greece. He was loved by all who knew him. He had distant relatives in Greece.

WHEN A MAN DIES

To be discussed by

"FRANK AND ERNEST"

WSGW-790 kc.-10:30 A. M.

SUNDAY, OCTOBER 20

Is there a hope of life after death? Will we ever see and know our loved ones who have died? Tune in "Frank and Ernest," and send for a free copy of the booklet, "When a Man Dies." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

NOVEMBER TOPIC: ON Sunday, November 17, "Frank and Ernest" will discuss the topic, "God's Plan for Survival." As always, special circulars will be available for announcing this broadcast, and you are invited to send for as many as you can use. They are free. The brethren are reporting rich blessings in the distribution of these circulars. It is one of the effective ways of bearing witness to the truth. Decide how many you can use, and send in your order early. Address your request to The Dawn, East Rutherford, New Jersey.

SPEAKERS' APPOINTMENTS

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

<p>OTIS R. BARRALL New London, Conn. Oct. 20</p> <p>O. D. DEIFER York, Pa. Oct. 6 Lancaster, Pa. Oct. 6</p> <p>THOMAS HICKS Baltimore, Md. Oct. 20 Philadelphia, Pa. 20</p> <p>A. H. KRUMPOLT Allentown, Pa. Oct. 20</p> <p>R. J. KRUPA Pottstown, Pa. Oct. 13 Milwaukee, Wis. 20 Cincinnati, Ohio. 27</p> <p>L. P. LOOMIS Catawissa, Pa. Oct. 20 New Haven, Conn. 27 Waterbury, Conn. 27</p> <p>H. W. PRICE Bellingham, Wash. Oct. 11 Seattle, Wash. 13 Bremerton, Wash. 14, 15</p>	<p>Tacoma, Wash. 16, 17 Onalaska, Wash. 18 Portland, Ore. 20 Salem, Ore. 21, 22 Albany, Ore. 23 Redding, Calif. 24, 25 San Francisco, Calif. 27, 28 San Jose, Calif. 29 Monterey, Calif. 30 San Luis Obispo, Calif. 31, Nov. 1</p> <p>M. C. MITCHELL Grand Rapids, Mich. Oct. 5, 6</p> <p>R. E. MITCHELL Poterson, N. J. Oct. 13</p> <p>EVERETT MURRAY Toledo, Ohio. Oct. 20</p> <p>STEPHEN ROSKIEWICZ Toledo, Ohio. Oct. 20 Erie, Pa. 21 Syracuse, N. Y. 23 Albany, N.Y. 24</p>	<p>Boston, Mass. 25 Manchester, N. H. 27 New Bedford, Mass. 29 Hortford, Conn. 30 New Haven, 31</p> <p>C. A. SMITH Wallingford, Conn. Oct. 13 Bridgeport, Conn. 13</p> <p>C. A. SUNDBOM Dayton, Ohio. Oct. 27 New Albany, Ind. 29 Memphis, Tenn. 30 Oklahoma City, Okla. 1, 2 Fort Worth, Tex. 3 Waco, Tex. 5, 6 Kansas City, Mo. 7</p> <p>F. S. WASSMANN Reading, Pa. Oct. 27</p> <p>C. R. WEIDA Pottstown, Pa. Oct. 13</p> <p>W. N. WOODWORTH Pottstown, Pa. Oct. 13</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p>GEORGE BALKO Duquesne, Pa. Oct. 20</p> <p>MIKE BALKO Duquesne, Pa. Oct. 27</p> <p>JULIUS BEDNARZ Milwaukee, Wis. Oct. 13</p> <p>WALTER BLICHAZ Flint, Mich. Oct. 6</p> <p>DAVID A. BRUCE Whittier, Calif. Oct. 13</p> <p>CHARLES M. CHUPA Chatham, Ont. Oct. 20</p> <p>JOSEPH FENCHAK Connellsville, Pa. Oct. 6</p>	<p>IRVING C. FOSS Whittier, Calif. Oct. 27</p> <p>DANIEL KAZIAK London, Ont. Oct. 13</p> <p>D. J. MOREHOUSE LaSalle, Ill. Oct. 6</p> <p>H. W. OSTRANDER Stockton, Calif. Oct. 5 Sacramento, Calif. 6</p> <p>G. R. POLLOCK Whittier, Calif. Oct. 20 Fullerton, Calif. 27</p> <p>LEO B. POST Gary, Ind. Oct. 20</p>	<p>GEORGE P. RIPPER Whittier, Calif. Oct. 6 Fresno, Calif. 20</p> <p>WM. W. RYBA Riverside, Calif. Oct. 20 Ontario, Calif. 20</p> <p>R. S. SEKLEMIAN Antioch, Calif. Oct. 20</p> <p>W. STROMBERG Minneapolis, Minn. (Fillmore St.) Oct. 6</p> <p>IRWIN WYSOCKI Connellsville, Pa. Oct. 13</p> <p>L. W. ZBIK Adrian, Mich. Oct. 20</p>
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CONVENTIONS

NEW ALBANY, IND., Sept. 29—Amalgamated Building, 1614 East Spring St. Mrs. I. J. Doran, 2320 Longest Ave., Louisville, Ky.

GRAND RAPIDS, MICH., Oct. 5, 6—The Pantlind Hotel, 187 Monroe N.W. Mrs. B. Fuerst, 804 Conger, N.E.

WACO, TEX., Oct. 5, 6—Town House Motel, Room 25, 1715 Washington Ave. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

AGAWAM, MASS., Oct. 6—Benjamin Phelps School, Corner Main and School Streets. Mrs. Alex Gonczewski, 145 N. Grand St. West Suffield, Conn.

PIQUA, OHIO, Oct. 6—Y W C A Building, 418 N. Wayne St. Mrs. Eva Peddemors, 222 Walker St.

ST. LOUIS, MO., Oct. 12, 13—Northside YMCA, 3100 N. Grand Blvd. Mr. W. A. Pardue, 6829 St. Charles Rd.

SAN LUIS OBISPO, CALIF., Oct. 12, 13—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 2467 Parkland Terrace.

COLUMBUS, OHIO, OCTOBER 13—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

POTTSTOWN, PA., Oct. 13—Odd Fellows Temple, 260 King St. Mr. Byron S. Van Horn, 1101 N. Evans

SAGINAW, MICH., Oct. 13—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice

MILWAUKEE, WIS., Oct. 19, 20—YWCA Building, 610 N. Jackson, Mrs. Violet Pazucha, 1955 N. 29 St.

AKRON-CLEVELAND JOINT CONVENTION, Oct. 20—Central YMCA, 2200 Prospect Ave., Cleveland. Mrs. Ian M. Cipperley, 1539 Genessee Rd., Cleveland.

NEW LONDON, CONN., Oct. 20—Union Lodge, Union St. Mrs. A. Franco, 29 Cutler St., Groton, Conn.

STATEN ISLAND, N. Y., Oct. 20—Sailors' Snug Harbor, Richmond Terrace, West New Brighton. Mrs. Frank Shallieu, 103 W. Erie St., Blauvelt, N. Y.

TOLEDO, OHIO, Oct. 20—Seventh Day Adventist School, 540 Independence Rd. Mr. R. Spielman, 1048 Scott St., Maumee, Ohio.

CINCINNATI, OHIO, Oct. 26, 27—Masonic Temple, Social Room, 317 E. Fifth St. Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

CHICAGO, ILL., Oct. 27—Central Masonic Temple, 912 N. LaSalle St. Mr. Adam Miskawitz, 2436 Grove Ave., Berwyn, Ill.

DETROIT, MICH., Oct. 27—McGregor Memorial Building, Second Blvd and West Ferry. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

ORLANDO, FLA., Nov. 9, 10—Orlando Garden Club, 710 E. Rollins Ave. Mrs. S. W. Jeuck, 1910 Hillcrest.

STOCKTON, CALIF., Nov. 9, 10—Philomathean Club, 1000 N. Hunter St. Mrs. W. E. Wheeler, 310 E. Pine

BALTIMORE, MD., Nov. 17—YWCA, 128 W. Franklin St. Mr. J. H. L. Trautfelter, 6301 Mossway,

ONTARIO, CALIF., Nov. 17—Ontario Women's Club Building, Mrs. A. B. Dickey, 1228 N. Third Ave., Upland, California.

MEMPHIS, TENN., Nov. 29-Dec. 1—Chisca Hotel, Main and Linden Streets. Mrs. W. C. Buel, 2621 Hacks Cross Road, Germantown, Tennessee.

PHOENIX, ARIZ., Dec. 28-Jan. 1

to us the
SCRIPTURES
clearly teach

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

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

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

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

That the present mission of the church is the perfecting of the "aints 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