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The Dawn

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Highlights of **Dawn**

"Nothing Too Hard"

"Thou, even thou, art Lord alone; thou hast made . . . the earth, and all things that are therein, . . . and thou pre-servest them all."—Nehemiah 9:6

FOR some decades people in this country have been urged to use more gas—to heat their homes, their churches, schools and other buildings, and to drive motors for use in manufacturing processes. It is clean and convenient to use; its delivery to the customer is simple; and its cost, all factors considered, is competitive with other fuels. Apparently the sales campaign was more than successful, for now we are hearing rumblings that its cost will rise. This situation has arisen, of course, from the increased use of gas that has come about, and from the lower annual additions to reserves that have been made in recent years.

Man's life here on earth is sustained by those marvelous resources that the Great Provider created and stored here over countless millennia—pure air to breathe, sparkling water to drink, and savory food to sustain life. He supplied minerals from which man could make household articles and tools and machinery of all kinds; forests for materials to build and heat homes. He laid down the great coal and oil deposits in the bowels of the earth for use as fuel and to drive machinery for the production of those thousands of things that make up our civilization today.

And how long did it take to develop the precious soil from which spring the grasses that clothe the prairies and feed the flocks; the forests that adorn the hills and mountains; the fruit trees; the grains that green the valleys—all those wonderful things that not only sustain life, but make it a joy indeed! The creative processes thus undertaken by the Creator to provide man with a home and the means of continuing life on this planet have required untold ages. But through selfishness, ignorance, and prodigality man, who has been on this earth a little more than a mere six thousand years, is now greatly concerned about the continuing adequacy of some of the basic life necessities.

At the beginning of the last decade it was estimated that the gas reserves in the United States were sufficient to last some thirty odd years into the future. During the decade, however, the annual production and consumption of gas continued to rise at a steady rate, while additions to gas reserves hardly more than kept pace with consumption, with the result that the volume of the reserves as expressed in terms of apparent future life had shrunk by 1969 to an estimated 14 years. What makes this situation especially disconcerting is the sharp decline in additions to reserves that has occurred in the last two years of the decade just closed.

The price of natural gas offered for sale in interstate trade is regulated by the Federal Power Commission, rather than by the producers whose pricing of their product would be subject, presumably, to the market law of supply and demand. It now appears that the prices which the FPC has set from time to time have been such as to discourage the search for new gas supplies, with the result noted above. Belatedly, the FPC is now raising the price that producers may charge their customers; belatedly, because it requires many years for supplies of gas to be discovered, come into production, and flow to market.

This is but one more example of man's imperfect knowledge, his inability properly and equitably to use and share the good things of this earth, and of the shortcomings of the economic system he has devised to supply his own needs and wants.

Coal Also

Consider, also, the commodity coal, on which man depends for the generation of much of the electric power that is used in the world to light and heat homes, shops, schools, hospitals, and city streets, and in factories to drive machinery for producing all manner of things for man's well-being. Apart from the growing recognition of the danger to man from the fouling of the atmosphere which is caused by imperfect combustion of various fuels, there is concern in the minds of many as to the extent of the future supply of coal, as with gas. At the present rate of population growth, it has been estimated that world needs for energy fuels of all kinds will, by the end of the century, be five times that of today. On this basis, it is further calculated that presently available coal reserves would last perhaps one hundred years. Even allowing for the discovery and exploitation of coal fields whose existence is not now known it is suggested by some that the world supply could be exhausted in some two hundred years. In terms of "forever," that is a short time! These are, of course, but educated guesses; but it must nevertheless be conceded that somewhere along the line the supply must eventually run out; for, as with many other natural blessings that have long been taken for granted, there is no such thing as "instant coal"; for coal is the product of special conditions in the earth existing over long periods of time—conditions which may never again come about.

Oil

Then there is oil, another extremely important item in

the lives of humanity the world over today. Oil and related products heat our homes, drive our cars, and move our trains, planes, trucks, and shipping, to mention but a few of its more obvious uses. As with gas, it looks as if consumers in this country will soon be paying more for fuel oil and gasoline. Again, it is not because of a want of available oil in the world to meet present needs, but just another sorry instance of the inability of man to submerge his selfish interests, and to co-operate with others in the use and enjoyment of those things that the Lord has so lavishly and graciously placed at the disposal of all.

In Syria, a pipeline carrying some half million barrels of oil per day from the rich fields on the Persian Gulf to a shipping point in Lebanon on the Mediterranean Sea has been put out of commission. Whether this happened by accident or otherwise is not made known; it seems, however, that the Syrian government will not permit the pipeline to be repaired. At the same time, oddly enough, in Libya, another of the great oil-rich countries, that government has ordered a reduction in the production of crude oil amounting to a half-million barrels per day.

These two circumstances have made necessary the use of tankers to carry an additional one million barrels of oil per day from the Persian Gulf all the way around South Africa to world markets. As a result, tanker capacity is tight, charter rates have bounded and, of course, the price of crude oil has risen. However, the degree of concern about the world supply of oil is much less than that in the case of gas, or of coal, for the proven reserves of oil run into figures which are quite incomprehensible to most of us, being stated in terms of billions and trillions of barrels—in short, there is a great deal of oil.

In the United States, for instance, the estimated proven reserves of oil have remained relatively constant at about a twelve-year supply for the last twenty-five years; and

that, in spite of the fact that production in this country during that time has almost doubled. This is so, because the oil reserves are more or less closely adjusted to the rate of consumption: that is to say that, as the rate of consumption increases, drilling and discovery are also increased, in order to maintain at all times a margin of reserves related to consumption that is deemed comfortable. The cost of drilling wells is great, and increasing; and there is an understandable reluctance on the part of oil companies to invest more in unused capacity than is necessary to maintain reserves at a reasonable level; and then again, it may be cheaper from time to time to produce and import oil from foreign wells than to produce it from our own.

Thus, the full potential of oil production in this country really is not actually known. And this is true, also, of all the other great oil-producing areas, where the amount of untapped oil is believed to be vastly greater than that in continental United States. But even assuming, as seems reasonable, that there are vast, untapped reserves of oil in the ground and under the oceans, the supply, however great, is not without a limit. And one must conclude that, barring the availability and substitution of some other form of energy for oil, the world must ultimately face the prospect of its exhaustion, however distant that date.

Uranium

As for reserves of uranium, which is used to fuel our nuclear reactors, the facts are even more difficult to determine. On the basis of one estimate of the size of the reserves, they would meet our country's needs for some thirty years ahead at present efficiency; and they would last beyond that date in proportion to the advancement in the technology relating to the use of this metal.

Aside from the amount of uranium that may be available in the world, the use of nuclear reactors to generate

power involves some thorny problems. One of these is the difficulty of safely and permanently disposing of the atomic wastes that are produced, for these wastes are highly radioactive, and dangerous to human and animal life. Shall these wastes be buried in deep holes in the ground? Or shall they be sealed up in concrete containers and deposited in the deep ravines of the ocean? This radioactive property persists for long periods of time; and who can foretell what consequences might ensue should some of this material escape from its prison?

Another difficulty related to the use of atomic reactors has to do with the great amounts of water which must be used, and the disposition of that water, after it has become heated, in a manner that will not destroy plant and fish life. On the ecological level alone, conservationists and the concerned general public have taken strong stands in opposition to the construction of nuclear power plants in certain areas of the nation, even where power shortages are already imminent. And again, supposing these operational problems can be resolved, there is the same inescapable fact that, however large the reserves of uranium, at some future date the supply must reach an end, if its use is continued.

We might similarly go on with other basic resources which are so vital to man in today's highly complex society: tin, copper, bauxite, lead, zinc, gold, mercury, to name but a few. The amounts of these metals which the earth secretes in its crust are impossible to ascertain with anything approaching precision. But even if it were possible, their continued consumption, apart from some ameliorating circumstances, must eventually lead to an empty cupboard. And beyond the concern about the diminishing supply of certain of earth's raw materials, the nations are already plagued with the more pressing and fundamental problem of hunger and starvation by mil-

lions of people the world around. It is said that some two-thirds of the world's population go to bed hungry every night.

Earth to be Filled

When the Lord created man in the Garden of Eden he told him to "be fruitful and multiply and fill the earth, and subdue it." (Gen. 1:28, Roth.) In this statement by the Lord there is an implied promise to Adam and his offspring that obedience to God's commands would bring everlasting life to all mankind. Man has truly been fruitful, and multiplied; and over the centuries many billions have been born, lived, and gone down into their graves because of sin. Today, some three billions of people are "crowded" onto this planet. But the Lord has also said that, as a result of Christ's sacrifice, all those who are in their graves shall come forth in the times of restitution. All who prove obedient in heart and in deed to the righteous kingdom conditions then prevailing are promised everlasting life here on earth. These multitudes would exceed by many times the three billions who now uneasily inhabit this planet: all of them needing to be fed, clothed, and housed.

What, then, does the future hold for mankind, with its accelerating rate of population growth, accompanied by a diminishing supply of earth's goods? Did the Creator misjudge the multitudes to which mankind would grow? Did he err in the amounts of the materials that he furnished for man's survival? We believe not. Surely, he who possessed the wisdom to design and the power to create the universe would not blunder in his dealings with and for mankind. He who sent his only begotten Son to be man's Redeemer would not thereafter be unmindful of their well-being! Our Heavenly Father is all-wise, all-powerful, all-loving, and does not err. The Prophet Isaiah quotes the Heavenly Father thus: "I am God, and there is none else;

I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”—Isa. 46:9

The Lord has indicated that it is his pleasure to create for man an everlasting home here on earth. The same prophet tells us that “the Lord . . . created the heavens; God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.” And then, to make certain that there could be no doubt as to his intentions concerning mankind, the Lord adds his signature to the promise: “I am the Lord; and there is none else.” (Isa. 45:18) Notice also the words of another ancient prophet of the Lord: “Ah Lord God! behold, thou hast made the heaven and the earth by thy great power, and stretched out arm, and there is nothing too hard for thee.” (Jer. 32:17) The world’s problems are becoming “too hard” for solution by selfish, imperfect men. But for the Lord, there is “nothing too hard”!

The Kingdom

The solution—and the only solution—to all these human problems and fears is the promised kingdom of God. The Lord, through the apostle, speaks of the present world order as “this present evil world.” (Gal. 1:4) It is so described because it is ruled over by Satan and his minions. This selfish, profit-motivated world, or social order, is to be destroyed, and in its place God has promised to set up his glorious kingdom of love in that new world “wherein dwelleth righteousness”—that new and blessed social order here on earth. (II Pet. 3:10-13) This will truly be a righteous kingdom, for it will be ruled over by our glorified Lord Jesus and his footstep followers of this Gospel Age who have been “faithful unto death,” and who shall have had “part in the first resurrection; . . . they . . . shall reign with him a thousand years.”—Rev. 2:10; 20:6

The rulership of this invisible, heavenly government of Christ and the church will be carried out on earth by the risen Ancient Worthies—the faithful prophets and servants of old—who will be “princes in all the earth” and who will come forth from the grave “made perfect,” endowed with authority and wisdom to rule in equity and justice. (Ps. 45:16; Heb. 12:23) The Prophet Isaiah confirms the establishment of this two-phased kingdom rule wherein the “law shall go forth of Zion, and the word of the Lord from Jerusalem,” and he also tells us of some of the beneficent results of that kingdom: “Lo! in righteousness shall reign a king, Yea even princes with equity shall bear rule. So shall each one become as a hiding-place from the wind and a covert from the storm,—as channels of water in a dry place, as the shadow of a massive cliff in a weary land. And the eyes of them who are ready to see shall not be closed,—and the ears of them who are ready to hear shall hearken.” (Isa. 32:1-3, Roth.) In the final phase of the terrible time of trouble with which this present evil world will be destroyed, mankind will have been brought to their knees, and will be ready to see and to hearken to better ways than those that have motivated it in times past.

Whereas the rule over mankind in that kingdom of God thus to be established here on earth will be loving and beneficent, yet full compliance and obedience to the righteous laws then in force will be required. There will be no place for selfishness, the bane of mankind from the beginning; injustice to one's neighbor will not be tolerated; the strong will not be permitted to exploit the weak.

Population Problem

One of the more frustrating problems of the world today is the unchecked rise in population. As the population expands, the need to assure the continued availability of land and materials for their own people becomes a large factor in the struggles between nations. The increased

numbers of humans is a direct cause of the growing concern about shortages of food, of gas, of oil; and as thinking men peer uncertainly into the hazy future they wonder, How are all these hordes to be taken care of? How long will Mother Earth's supplies last?

In the kingdom, this presently aggravating population problem will be solved; for the Lord Jesus himself has told us that when the kingdom is established earth's population will be stabilized. In the 12th chapter of Mark we are given the account of the Sadducees who came to Jesus, and who related to him the story of the woman who had had seven husbands. "In the resurrection therefore, when they shall rise, whose wife shall she be of them? . . . And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."—Mark 12:18-25

In the kingdom, man will not longer possess the power of procreation, for he will be like the angels in this respect. And thus, so very simply, and without any fuss or fanfare, through "the power of God," there will no longer be a population problem. To the Lord, "nothing is too hard"!

Man's Folly

In many areas of endeavor, and in many parts of the globe, the prodigality and misuse by the human race of our God-given abundance has been appalling. Man too often finds it "cheaper" to chop down, use up, and throw away, rather than to recover and reuse. Trees are felled to produce articles many of which, after brief use, are needlessly and heedlessly burned or otherwise demolished; lands are often overgrazed and abandoned; the good soil is impoverished through poor management—and so it goes.

But man's improvidence is beginning to catch up with him; and we have seen some few small starts in the effort to reclaim and to reuse earth's raw materials from goods that have served their primary purpose; newspapers, rags, bottles, certain metals are retrieved. Old automobiles are transported to steel mills, broken up, and mixed with iron ore to produce new steel. One large manufacturer of aluminum cans has recently started a program to collect and reuse these containers. In some areas, garbage is converted into valuable humus.

In the kingdom there will be no waste. Under the wise direction of those Ancient Worthies, all earth's resources will be efficiently used in the interests of the common good. Old methods and materials will be improved and refined, and new ones will be discovered and implemented. Barren places shall bring forth copious fruitage. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."—Isa. 35:1-2

And if it should be so that in the far distant future the world supply of oil, coal, gas, or anything else should indeed run out, how then will the energy needs of the world be met? Well, there are the powerful, wide-ranging ocean tides that twice daily flush huge quantities of sea water in and out of great bays. The potential power thus represented is great. It is a source of power that is clean, and never-failing. And best of all, there are no harmful by-products. Also, beneath the oceans' surfaces great underwater streams flow from continent to continent. Why might these not be employed? And there is the energy that is constantly flowing to earth from the sun. Other sources of energy having been so readily at hand, man has not yet made great use of the sun's potential. In some areas, the sun has been used to heat homes and to supply household

hot water. The artificial satellites which send messages to the earth from their globe-encircling travels have radios which are powered with energy from the sun's rays. These are but small beginnings.

But ultimately, the sun could turn out to be earth's greatest and enduring source of energy. Scientists, contemplating the stream of energy being given off by the sun, have long speculated on how long it would be before the sun itself would become exhausted. But the Lord, who created the sun, and who should therefore have precise knowledge concerning it, has told us that it will endure forever. In the 19th Psalm we read that "the heavens declare the glory of God; . . . in them he hath set a tabernacle [a home, a dwelling-place] for the sun." The psalmist also says, concerning Christ, that "his name shall endure for ever; his name shall be continued as long as the sun." (Ps. 72:17; 89:36) Christ's name, he says, will endure for ever—as long as the sun shall endure. He made the heavens and the earth and all things that are therein—including the sun—and he preserves them all.—Neh. 9:6

Yes, we believe the sun will endure forever. But whatever the arrangements in the kingdom may be, whatever may be needed to make sure God's promise of everlasting life to the obedient of mankind, we are confident of the Heavenly Father's desire and power to provide. With imperfect man many things are not possible; but "with God nothing shall be impossible." (Luke 1:37) When that long-promised kingdom is established and God's judgments are abroad in the earth, the inhabitants of the world will learn righteousness (Isa. 26:9); and all mankind shall raise their hearts and voices to praise and honor and glorify his holy name, as is foretold in Psalm 67. □

The BIBLE ANSWERS

If day and time are not listed please contact station for information.

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ARIZONA

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 Sundays, (Time to be announced.)
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Hudson CATV
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 Plattsburgh WPTZ-TV Channel 5
 Sundays, (Time to be announced.)

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Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Columbus WHIZ-TV Channel 71
Sundays, 8:15 a.m.

Cleveland WLWD Channel 2
Every fourth Sunday, 1:30 a.m.

Zanesville WHIZ-TV Channel 18
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Lubbock KLBK-TV Channel 13

San Angelo KCTV Channel 8
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Weslaco KRGV-TV Channel 5
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Eau Claire WEAU-TV Channel 13
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9.545 MHZ; 11.855 MHZ

MEXICO

Mexico Network XEX 730 9:15 a.m.
(Cities: Mexico City, Leon, Veracruz,
Guadalajara, San Luis Potosi, Saltillo,
Toreon, Monterrey)

PANAMA

Panama City HOQ 1250
Saturdays, 8:00 p.m.

PORTUGAL

Porto Miramar Radio Miramar
782 kc. Thursdays, 9:45 p.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Saturdays, 1:30 p.m.

"FRANK and ERNEST"

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ALABAMA

Decatur WMSL 1400 11:15 a.m.
 Haleyville WJBB 1230 12:00 p.m.
 Mobile WMOO 1550 12:15 p.m.
 Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix KMEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
 Los Angeles KBIG 740 10:00 a.m.
 Redding KVCV 600 7:45 a.m.
 Sacramento KGMS 1380 8:30 a.m.
 San Diego XERB 1090 9:45 a.m.
 San Francisco KNEW 910 8:15 a.m.

COLORADO

Fort Collins KZIX 600 9:00 a.m.
 Montrose KUBC 580 8:15 a.m.

CONNECTICUT

Southington WNTY 990 12:05 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Lakeland WWAB 1330 12:05 p.m.
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 Tampa WFLA 970 9:30 a.m.

HAWAII

Kealohekuia KKON 790 11:30 a.m.

IDAHO

Boise KATN 950 10:05 a.m.
 Coeur d'Alene KVNI 1240 9:15 a.m.
 Lewiston KRLC 1350 9:35 a.m.
 Payette KYET 1450 9:05 p.m.
 Sandpoint KSPT 1400 10:15 a.m.

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INDIANA

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 Indianapolis WIBC 1070 8:00 a.m.
 Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.

Louisville WAVE 970 8:15 a.m.

Newport WNOP 740 9:10 a.m.

Winchester WWKY 1380 10:30 a.m.

LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

Grand Rapids WAFT 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

Meridian WDAL 1330 2:35 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

Kansas City KCMO 810 9:45 a.m.

St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 9:15 a.m.

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGi 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

Mineola (Sot.) WTBE 1520 9:00 a.m.

New York WJRZ 970 8:15 a.m.

Radio Broadcast Schedule

NORTH CAROLINA

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

OHIO

Cincinnati WNOP 740 9:10 a.m.
Cleveland WHK 1420 9:45 a.m.
Columbus WBNS 1460 10:15 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Cannellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampo KPDM 1340 12:00 p.m.
Pleasanton KBOP 1380 7:15 a.m.
San Antonio KMAC 630 12:00 noon
Shamrock KBYP 1580 10:15 a.m.
Sherman KRRV 9:10 11:45 a.m.
Wichita Falls KWFT 620 10:15 a.m.
Woodville KVLL 1220 8:45 a.m.

UTAH

Logan KBLW 1390 10:06 a.m.
Ogden KVOG 1490 10:35 a.m.
Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis

KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WYLO 540 7:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVVW 1370 10:05 a.m.
Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.
Dauphin, Man. CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Portage La Prairie, Man.

CFRY 920 11:15 a.m.
Prince Albert CKBI 900 10:30 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVES ISLANDS

Radio Maldives 4740 9:00 p.m. Tue.

AUSTRALIA

Geelong 3GL 222m. 10:00 a.m.

CYPRUS

Nicosia (Mon.) 602 kc. 10:00 p.m.

EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 3:15 p.m. (E.D.T.)
15.440 MHZ; 17.845 MHZ

PORTUGUESE EAST AFRICA

Laurenco Marques (Thurs.) 10:15 p.m.

RADIO TOPICS FOR OCTOBER

4—"Science and Creation" 18—"The Birth of a Nation"
11—"The Bible Hell" 25—"Our Day in Prophecy"

Bible Study

LESSON FOR OCTOBER 4

What is Unique About Our Faith?

MEMORY VERSE: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Corinthians 4:6

HEBREWS 1:1-4

ACTS 17:22-28

AS CHRISTIANS it is appropriate to inquire, what is unique about our faith? If we truly appreciate the Christian faith we will not be able to say that after all it does not make a great deal of difference what one believes, so long as he lives an upright life and is a good citizen of his community. Following Christ involves much more than this.

Our first lesson citation reminds us of one of the very unique aspects of the true Christian faith, which is that God, the Creator of heaven and earth, is its Author, and has communicated his truth to his people through those specially chosen by him for this high responsibility—first, the prophets of the Old Testament, and, beginning with the first advent, through his Son and those chosen to be his apostles. There is no other word of

authority so far as the Christian faith is concerned, than that which has reached us through these chosen representatives of the Most High God.

And this indeed is unique! How often these days we hear professed representatives of Christ, in presenting their messages, refer to the opinions and sayings of all sorts of prominent people in the world, and almost never to the Bible itself. True, we can all be helpful to one another in understanding the inspired Word of God, but we should never lose sight of the fact that the only true oracles of God are those contained in his inspired Word.

Paul summed the matter up for us beautifully when he wrote, "He that descended [Christ] is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets;

and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:10-13

Another unique thing about our faith is, as our Scripture lesson points out, provision was made for the purging of our sins. This was done by Jesus when he gave his flesh for the life of the world. (John 6:51) When Jesus was raised from the dead he was highly exalted "to the right hand of the Majesty on high," where he ever liveth to make intercession for his people, who, on account of original sin in Eden, cannot measure up to the Creator's high standard of righteousness, so would otherwise have remained under condemnation.

Also unique about our faith, as pointed out in the second section of the lesson, is that we worship a true and living God. He is the "God that made the world and all things therein." And, "seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything,

seeing he giveth to all life, and breath, and all things."

As Paul pointed out to the Athenians on Mars' hill, this true and living God, in whom "we live, and move, and have our being," is unknown to the vast majority of mankind. In Athens the people erected an altar "with the inscription, TO THE UNKNOWN GOD." While Paul made a noble effort to make the unknown God known to the Athenians, and the faithful servants of God since have proclaimed the name of this mighty and loving God, he is still largely unknown to the vast majority of mankind of all nationalities, even in professed Christian countries.

This will not always be so, for the Bible tells us that a time is coming when a knowledge of the true God shall fill the earth as the waters cover the sea. (Isa. 11:9) Meanwhile there are a favored few who come to know and appreciate the true God. These are the ones who, in harmony with our memory verse, are enlightened because God has commanded that the light of the Gospel should shine into their hearts

QUESTIONS

Name some of the unique aspects of our faith.

When will all mankind be enlightened concerning the true and living God?

New Life in Christ

MEMORY VERSE: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:20

II CORINTHIANS 5:17-21

MATTHEW 5:3-9

"IF ANY man be in Christ, he is a new creature," Paul wrote. To be in Christ means to be a member of his body through the acceptance of his headship in our lives. (I Cor. 11:3) Since the head of Christ is God, the acceptance of his headship implies a full surrender of our lives to God and to the doing of his will. This thought is represented in the Bible as an immersion, or burial into Christ.—Rom. 6:3, 4

Paul explains that for these new creatures in Christ Jesus "old things are passed away; behold, all things are become new." Then he explains what these new "things" are—"all things are of God." It is a simple matter. We dedicate ourselves to do God's will, which means that we give up our own plans and ways in life, and accept his.

What are these "all things" which are of God? Paul explains that having been reconciled to God through Jesus

Christ, he has now given unto us "the ministry of reconciliation; to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." In other words, being "in Christ" implies much more than merely living a righteous life. It means being in the service of God, as partners with Jesus Christ in the reconciliation of the world.

To this Paul adds, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The purpose of God in sending Jesus Christ into the world was that through him the world of mankind might be reconciled to him. To accomplish this Jesus laid the foundation for reconciliation in giving himself as a "ransom" to provide redemption from sin.

But a knowledge of this provision has to be passed on to those it is designed to benefit, and it is in this that new crea-

tures in Christ Jesus have the opportunity of sharing. Paul speaks of these as "ambassadors for Christ." These inform those who have a hearing ear that upon conditions of repentance and demonstrated faith they may be reconciled to God through the blood of Jesus Christ.

The number who respond to this message of Christ's ambassadors in the present age is very small. However, these, if faithful now, will be associated with Jesus in his millennial kingdom, and will, together with him, assure that a true knowledge of his redeeming blood will be "testified to all." That will be one of the great works of the kingdom age, and all then who accept God's loving provision through Christ, and obey the laws of the kingdom, will be reconciled to God and restored to human perfection to live on the earth forever.

Being ambassadors for Christ in this age involves the laying down of our lives in sacrifice. It is this that is called to our attention in the memory verse. Paul said, "I am crucified with Christ." Crucifixion is a symbol of death. Very few of Jesus' faithful followers have been literally crucified, but symbolically they have all been "crucified" with him.

The Beatitudes outlined by Jesus in his Sermon on the Mount present us with a comprehensive understanding of what the character of a true Christian should be. They are "poor in spirit," recognizing their need of God and of his blessings. They mourn sympathetically for their fellow men, and do all they can to bless and comfort them. They are meek, teachable, willing to be led by the Lord and his Word.

These also have a genuine thirst for righteousness—they want to know and please God. They are merciful toward those who err, knowing that they also are members of a fallen and dying race. They are pure in heart. Their purity is not merely an outward show of righteousness. They are peacemakers, radiating peace wherever they go, rather than strife. They are ambassadors of reconciliation.

To these will be given a part in the ruling phase of Messiah's kingdom; they are comforted, even now; they shall inherit the earth and restore it to mankind in due time; they shall obtain mercy; they shall see God, and be called the children of God.

QUESTIONS

What is the Christian's new vocation?

What are some of the characteristics of a true Christian?

Studying the Bible

MEMORY VERSE: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."—Psalm 119:33, 34

PSALM 119:9-16

II TIMOTHY 3:14-17

THE Bible is the Christian's guidebook. It is his chart and compass. However, we need to study the Word humbly and sincerely, and with a spirit of dedication to the Lord's will which will lead us to obedience as he reveals his will to us through our study of his Word. The truths of the Bible are not presented in an orderly sequence, but "here a little, and there a little," and this calls for study; not merely a reading of the Bible.

Paul wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) Note in this text that a Christian is referred to as a "workman." Having dedicated himself to do God's will he has been assigned a place in God's great plan for reconciling the world, and therefore he needs to study God's Word of instructions in order that he might be an acceptable

workman, one approved unto God.

To do this the Christian must "rightly divide the word of truth." Several factors are involved in rightly dividing the Word of truth. The first of these is time. God's plan, in the outworking of which we are co-operating, involves various eras, or ages of time. What was true, for example, concerning the implementation of God's plan before the Flood, might not necessarily be true today. What was true during what we refer to as the Jewish, or Law Age, might not be true concerning the present, or Gospel Age.

And then there is this "present evil world." (Gal. 1:4) This is the time when Satan is ruling, and many things are said about this world which will not be true of the world when Christ and his church are the rulers. Now evil prospers; then evil and evildoers will be destroyed. The Bible discusses these various aspects of the different worlds, and what it says

could very well seem to be contradictory unless we "rightly divide the word of truth."

The Bible teaches that there are two salvations—the "great salvation" for the church, and the salvation which will be the restoration to perfection of human life on the earth. The "great salvation" is to glory and honor and immortality. Those invited to it are said to be partakers of "the heavenly calling." (Heb. 3:1) These are the ones Jesus promised he would gather unto himself, that they might be with him.—John 14:3

The way to attaining this "great salvation" is very narrow and difficult. It calls for sacrifice even unto death. But the way to the human salvation of the Millennial Age is described as a "highway" which will be made plain to all. (Isa. 35:8) To rightly divide the Word of truth in our study means that we should endeavor to ascertain to whom the various promises of salvation are made—whether to the followers of Jesus in this age, or to the world of mankind in the next age; whether they are heavenly or earthly promises.

When we rightly divide the Word of truth we will find that, as Paul says, it is indeed profitable "for doctrine; for reproof, for correction, for in-

struction in righteousness." We will also find, as Paul declared, that the inspired Scriptures are complete, to the furnishing of all our needs, "that the man of God may be perfect, thoroughly furnished unto all good works."

Our memory verse sets forth an important principle in connection with Bible study, which is that we must desire to keep the Lord's statutes when they are revealed to us—"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."

Psalms 119:9-16 continues this same line of thought, with the additional expressions of the psalmist concerning his great rejoicing in the law of the Lord. He says that a young man cleanses his ways by "taking heed" to the Lord's Word. This is true of the young and old alike. But it is necessary to take earnest heed when we study the Word, and be willing to yield ourselves in obedience to all its precepts. Every Christian should be happy to say, "I will delight myself in thy statutes: I will not forget thy word."

QUESTIONS

What did Paul mean by "rightly dividing the word of truth"?

What must be our attitude if we expect the Lord to teach us through his Word?

Growing Through Prayer

MEMORY VERSE: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

—John 15:7

LUKE 11:1-10

THE memory verse for this lesson is one that has been greatly misunderstood. From it many have supposed that believers may ask in prayer for anything their hearts desire, and their requests will be granted. Actually, however, the text does not imply this, for it attaches conditions to the Christian's prayers. "If ye abide in me," Jesus said, "and my words abide in you," then you may ask what you will and your prayers will be favorably answered.

If the Lord's Word is abiding in us, and we, as new creatures in Christ Jesus, are abiding in him, we will ask only for those blessings which are in harmony with the Lord's will; the things which, when received, would not only be a blessing to us as new creatures, but a glory to the name of the Lord. If the Lord's Word is abiding in us we will know that our covenant of sacrifice with him calls for the giving up of all our earthly interests, so we will not pray for the retention and pro-

tection of these.

Another condition of Christian praying is that we approach the throne of heavenly grace in the name of Jesus, and in the spirit of due reverence for our Heavenly Father. It is this latter thought that is stressed in the model prayer Jesus gave to his disciples—"Our Father which art in heaven, Hallowed be thy name."

There are prayers of thanksgiving and adoration. Then there are prayers which take form of petitions to our Heavenly Father, requests for those blessings which we know are in harmony with his will because they have been promised to us by him. The first request of Jesus' model prayer is, "Thy kingdom come. Thy will be done, as in heaven, so in earth." Certainly our Heavenly Father, through his Word, has promised the coming of his kingdom, his rulership over the earth which was disrupted by sin. So when we pray, "Thy kingdom come," we know that in God's own due time our prayer will be answered, for

this is his grand design toward his human creation.

"Give us day by day our daily bread." Here again we are reminded of something which the Lord has promised, especially if we think of this "bread" as being the spiritual food provided in the Word for our sustenance and growth as new creatures. God has not promised to give us an abundance of temporal food, although in this area also he will supply our needs; and it could be that he will decide that our greatest need in this connection might be that we be placed in a position to put our trust more fully in him. We should always remember that as followers of the Master we have covenanted to lay down our earthly lives in his service.

"Forgive us our sins." How many indeed are the precious and encouraging promises of God that, through the merit of Jesus, he will forgive our sins; so again, when we petition the Heavenly Father for forgiveness, we are simply asking for something which he has promised to give. There is, a condition, however, which is that we must be willing to forgive those who trespass against us. If this condition is not met, we cannot be assured that the Lord will forgive us.

"Lead us not into temptation." This is something which

the Lord has promised not to do, and we should claim this promise also. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." (James 1:13) When we pray, "Thy kingdom come," there is no implication that the kingdom will not come. Just so, when we pray, "Lead us not into temptation," there is no implication that God intends to lead us into temptation. In both instances we are praying for blessings which he has promised. There are certain things which God has promised to do, and there are other things he has promised not to do. Let us claim all these promises in our prayers and thus grow strong in the fulness of his blessings.

Our prayers should not be casual, but earnest. "Seek, and ye shall find; knock, and it shall be opened unto you." We are to realize the goodness of our Heavenly Father, and know that when we ask bread, we will not be given a stone, or if we, symbolically speaking, ask for a fish, the Lord will not give us a serpent.

QUESTIONS

Explain the conditions of successful prayer as mentioned in our memory verse.

How can we know what God will be pleased to give us?

Vineyard Echoes

General Convention Now History

YES, the 1970 General Convention at Indiana University is now, so far as mere time is concerned, a thing of the past. But in another, and very real sense, we will always be present at this convention, for the many valuable lessons and sweet memories treasured up in our hearts will never be forgotten, and will have a lasting effect in the shaping of our Christian lives. In fact, all who attended received a threefold blessing—the joy of anticipation, the sweet fellowship and spiritual upbuilding while there, and the uncountable blessings that each one bore away homeward, later to be recalled and shared with others. It was truly a blessed season of communion with the Lord and warm fellowship with the Lord's people, and of upbuilding in the most holy faith. Many, both old and young, said the time there was just too short.

Early Blessings

The convention formally opened on Saturday morning, August 8; but for many, as always, one of the happiest times of the convention took place the evening before, as the friends gathered from all parts of the country and from Canada by every means of conveyance, exchanging happy greetings in the hallways and lounges with those they have known but not seen for few or many years. And then there was much joyous fellowship at the first breakfast in the large, spotless dining rooms where all the subsequent meals were shared.

One foresighted group of brethren began their fellowshiping early by chartering a large Greyhound bus, which started on its long journey to the convention from Rochester, New York, picking up other brethren along the way at Buffalo, Canada, and Detroit. What a wonderful time they had, under the careful driving of a brother in the truth! These brethren so enjoyed their journey that others talked of adopting this method of going to the convention another year.

The Joy of Fellowship

The entire convention program was well arranged to allow for much fellowshiping by the brethren. The meal periods were ample, affording the brethren plenty of time for eating and for discussion. Many of them chose to walk the short distance between the auditorium and the dining rooms to enjoy a little exercise and fresh air, and to visit with the friends. For those preferring not to walk, an efficient taxi service was organized by the friends, and this was capably supplemented by the use of the bus which had brought many of the friends to the convention.

And the intermissions between talks were also generous, and seemed to have been arranged just right to permit the brethren time to relax and to discuss the points made by the various speakers while fresh in their minds.

Vesper Services and Testimony Meetings

Another favorite period appreciated by the brethren was the vesper services, which were held at the close of each day in one of the spacious lounges. Here the brethren enjoyed a variety of musical numbers presented by the young and the not so young from among our group, along with the singing of favorite hymns, again followed by periods of fellowship among the brethren. And then off to bed to be refreshed and ready for the discourses and fellowship to come the following day!

The periods allotted for the testimony meetings were another feature much appreciated. Although there was one testimony meeting each day, at the close there seemed always to be others eagerly ready to carry on in their desire to thank the Lord for his loving providences in their lives, and to relate encouraging experiences in their Christian walk.

The Convention Visits the Dawn

On the evening of the first day a film was shown entitled, "A Visit to the Dawn." This was much enjoyed by all at the convention, particularly by those who have never had an opportunity to visit the Dawn in person. The film showed the two large residence homes and the Dawn plant and offices, and then took the viewers through the buildings, showing all that is involved in putting out the monthly Dawn magazine and the many other items of books and literature, from start to finish. Many said they had never before realized the scope of the Dawn operation, and expressed their delight with the film. This film is available to any brethren who wish it, for showing in their home ecclesias or at conventions.

The Public Meeting

The second evening of the convention, Sunday, August 9, was set aside for the holding of a public meeting, at which a new "Bible Answers" TV film entitled "The World's Only Hope" was presented. The fine discussion of the topic by the brethren was interspersed with some excellent drama, and the whole beautifully showed that the world's only hope for life and happiness is centered in Jesus Christ and his kingdom. Some 18,500 invitations to the public meeting were addressed with the co-operation of classes around the country to the people living in the city of Bloomington, and about 150 visitors came to see the film. At the close of the meeting the booklet,

"Hope Beyond the Grave" was offered to the public, many of whom gladly left their names. The friends, too, said they considered this new film to be excellent.

On Tuesday night, at 8:30 the annual "Elders' Meeting" was held. At this meeting a financial report and a general report on the witness work was presented by the Convention Committee, and other affairs of the convention were discussed. The CO Committee also rendered a financial report and a report on the results of their work on behalf of the young brethren. The meeting was well attended with a fine representation of elders from the country at large and from Canada.

The Convention Business Meeting

During the following morning session, the annual Convention Business Meeting was held in the main auditorium. At this meeting a financial report was presented to the entire gathering, and the election of the members of the Convention Committee to serve for the following year took place. Those elected to serve for 1971 were Brothers W. N. Woodworth, R. J. Krupa, E. K. Penrose, Charles Chupa, and Stephen Roskiewicz.

The convention voted to accept the invitation of the university to return to IU in 1971 for the period July 31 to August 5, and also reaffirmed their support of the CO resolution adopted in 1948 at Chatauqua, Ohio.

It was also voted that the subsidizing of the rate of the young—19 and under—at the convention, formerly done privately by a few of the brethren, be hereafter assumed by the convention. A motion that a letter of appreciation be sent to the Greyhound Bus Company for their kind cooperation in permitting the use of their bus at the convention was carried. The convention also voted to send special greetings and Christian love to Brother George M. Wilson, and to all the classes, and to the ill.

Young People at the Convention

A fine group of young people were present at the convention, and these were not forgotten. The Convention Committee had arranged for two Bible classes each day for the Juvenile and three classes each day for the Intermediate groups, and two sessions each morning for the young adults. These meetings, too, were well attended, and were under the guidance of capable brethren.

It was very gratifying to observe the interest and the fine grasp of the truth that many of these young people possess, indicating that their parents are indeed bringing their children up in the truth, which alone can guard them from the distractions and temptations of the material world in which they live. Many of these young people also attended the regular sessions of the convention, as well as their own group studies. In addition, other supervised activities were also arranged for the benefit of these younger generation Bible Students.

The immersion service was one of the most impressive of the convention. Eleven symbolized their consecration to follow in the footsteps of Jesus, some of these having first heard the joyful sound of present truth over the radio.

Address of Welcome

The convention formally opened on Saturday morning, August 8, in the fine, air-conditioned auditorium with morning devotions and the singing of the convention theme song, "Great Is Thy Faithfulness." Prominently displayed over the large stage was a portion of the convention theme text, "My Word . . . shall accomplish that which I please."—Isa. 55:8-11

We were all enthusiastically welcomed to the General Convention by being reminded of all the many blessings that would be made available to us here. Uppermost in

our minds is the awareness that the Lord would be with us during this time in a very special way, provided we maintain the Christian spirit.

As members of the body of Christ we need one another, and even "those members of the body, which seem to be more feeble, are necessary." (I Cor. 12:22) All at this convention have an opportunity to make a contribution and as the operation of the Lord's Word is described in our theme text, may these privileges not return to us "void," but may we "prosper" in the Lord while here.

In conclusion we were warned that Satan still can deceive us, even as he is deceiving the nations. His efforts are to divide the body of Christ but we can overcome the Adversary in this regard by taking heed to Paul's suggestion in Ephesians 4:16. There we are informed that the body is "joined together" and "compact" by "that which every joint supplieth." We all may not be "eye" members, or "ear" members, but we can all be "joint" members by endeavoring to maintain the unity of the Spirit in the bonds of peace.—Eph. 4:3

The convention was then addressed briefly by Mr. W. N. Wentworth, Director, Educational Conference Bureau at the university. Mr. Wentworth extended a warm welcome to the convention and to the fine facilities of the university. He told us something of the aims and problems of the university. The student body has grown from about 28,000 in 1969 to some 29,500 this year. Mr. Wentworth reminded us that this was our 18th year at IU, and expressed the hope that we would return there next year.

"If Thy Presence Go Not with Us"

Based on the words of Moses as recorded in Exodus 33:15, "If thy presence go not with me, carry us not up hence," this first discourse stressed how vital it is that

(Continued on page 34)

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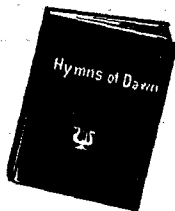
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the presence of the Lord be always with us if we are to be successful in making our calling and election sure.

One manner in which God's presence is manifested is through the angels who are "ministering spirits sent forth to minister to them who shall be heirs of salvation." (Heb. 1:14) These "ministering spirits" are fully acquainted with what God's will is for each of us, for as Jesus put it, they "do always behold the face of my Father which is in heaven." (Matt. 18:10) Our prayer, then, should be that the Lord permit us not to go in unappointed paths, but that he remain with us to guide, comfort, and cheer, throughout our Christian course.

"Is Not the Lord Your God with You?"

These words were spoken by David to the princes of Israel, as they began the task of building the temple unto the Lord. (I Chron. 22:18) Apparently they were uncertain of their ability to perform the work at hand, and David desired to encourage them by reminding them that their God was with them. We, today, are living in a very perplexing time when men's hearts are failing them for fear, and for looking after those things which are coming on the earth (Luke 21:26); a time when the Lord's people need to seek the comfort of the Word, and to be assured of the loving care of the Lord, even as he was watching over the children of Israel.

Moses sought to encourage the Israelites by telling them of God's special love for them: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you."

(Deut. 7:6-8) Nor did the Lord choose us, the footstep followers of Jesus, because we are great, either in numbers or otherwise. It is but a little company that shall be the bride of Christ—a mere 144,000, chosen from lowly, fallen men, to be a special treasure unto the Lord.

Who of us has never been discouraged? At such times we should remember that we have a special relationship with the Lord. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Ps. 31:24) We should recall the words of Jesus when he said, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:31-33) The Apostle James gives us the same assurance that those who seek the Lord he will keep in the hollow of his hand: "Draw nigh to God, and he will draw nigh to you"—to protect and guide and instruct. —James 4:8

The Lord is looking for overcomers—for those who, knowing that God is with those who seek to know and to do his will, are not discouraged by trials and obstacles and the fear of men.

Moses sent out ten spies to search the land that God had promised to give to them. Ten came back with an evil report: "We are not able to go up against the people; for they are stronger than we." (Numbers 13:31) But Joshua and Caleb put the matter into proper perspective: "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey . . . the Lord is with us: fear them not." And if the Lord delight in you and me he will bring us, too, into the promised heavenly Canaan. But faith and trust in him are required to successfully accomplish the journey.

Speaking the Truth in Love

When Paul wrote this letter to the Ephesians, he was in Rome awaiting trial, a prisoner of the Lord. There he would know of the magnificent arches erected to honor Rome's conquering generals. He would know of the great triumphal parades, with the victorious generals at the head, followed by the important prisoners in line, with slaves bearing the precious spoils of victory.

It is quite likely Paul had this in mind when he wrote concerning Jesus: "When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

The procession Paul speaks of here is a different one. It is led by Jesus. He had to go to the land of the enemy, to conquer sin and death. He descended into the lowest parts of the earth. He that was rich, for our sakes became poor. (II Cor. 8:9) As a result of this obedience unto death Jesus became a conquering general, leading captives from captivity.

But Jesus does not make slaves of those that he leads. He conquers, to liberate them. At the head of the procession following Jesus we see the twelve apostles; then come the faithful followers of the Lord, and the great multitude, and the Ancient Worthies. All prisoners of Jesus—but being led to the liberty of the sons of God—to life and happiness.

The conquering kings of old gave gifts to those who would serve him as governors and in other official capacities. And so does King Jesus: "And gave gifts unto men." He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; "for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ.” (Eph. 4:11-12) All these are appointed by Jesus to help those in the procession. And we can show our appreciation to our King for all these good gifts by striving to emulate his life, and by speaking the truth in love.—Eph. 4:15

Today, as always, Satan is trying to create differences among the brethren, on the basis of doctrine, or otherwise. But God has spoken to us by Jesus, by the prophets and teachers. God’s Word is the ultimate authority on all truth; our task and privilege is to preach the truth in love, so that the whole world may finally join in that wonderful, triumphal procession, led by our Lord and Savior, Jesus Christ.

Pleasing the Father

The Scriptures seem to show that Jesus had to accept the fact of his high position by faith. He would read in Micah 5:2, for instance: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” And then in Proverbs 8:22, 23, 30: “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. . . . Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him.”

Jesus would begin to see these things, and wonder about them. He would read those Scriptures that indicated he had a pre-human existence. And in Psalm 40:6: “Sacrifice and offering thou didst not desire; mine ears hast thou opened.” God opened his ears so that he could receive a special message. “Burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the

volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

Jesus then realized he was to die for Adam's sin. And then, when he took the step of consecration, God broke the silence, and spoke to Jesus. We read in Matthew 3:16, 17: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." It was as though the Father reached down and gently touched the brow of his beloved Son. Thus Jesus knew that he was pleasing to his Heavenly Father.

The Scriptures just as clearly indicate that there are things that are displeasing to the Father—things that mark a wicked man: "A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6:12-19

It was pride that led to Satan's downfall. (Prov. 14:12-14) Indeed, pride is the root of most contention. A lying tongue brought the death of Ananias. (Acts 5:5) Half-truths are no better than full-fledged untruths. Bitterness in one's heart toward another human being is in God's sight as the shedding of innocent blood. (I John 3:14, 15) Evil surmisings about the motives of our brethren; lips that speak lies; and the sowing of discord among the brethren: these are all an abomination to the Lord.

Contrariwise, it should be the constant, earnest endeavor of the brethren to heed the apostle's words to the church at Ephesus: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavor-

ing to keep the unity of the Spirit in the bond of peace." And thus we, like our Lord Jesus, may by the Lord's grace be pleasing unto our Heavenly Father.

Crucified with Christ

In Galatians 2:20 Paul was not speaking of literal crucifixion, because he was still living when he wrote these words. To the church at Corinth he wrote, "I am dying daily." (I Cor. 15:31, Diag.) While this is true of all men because of Adam's disobedience, Paul was speaking of sacrificial death because of our relationship with Christ.

"Dying daily" suggests faithfulness in fulfilling our consecration vows to God, regardless of the consequences. In Luke 14:27 this is described as cross-bearing—doing the will of God under adverse conditions. If our own wills are crossed in doing God's will, then we are following Jesus and bearing our crosses. If we would do God's will, we will resist suggestions and appeals from our own flesh, the world, and the Adversary for compromise or an easier way of life.

Although Jesus was obedient to God as the Logos under favorable conditions, he learned obedience under adverse conditions here on earth to prepare him to be a merciful High Priest to the world in the future. Jesus accepted the contradiction of sinners as necessary experiences provided by God. This is the key to a successful Christian life: accept all experiences as from God, and do not attribute them to the individuals by whom they come. If we take this viewpoint, then each experience is not difficult to accept, but is a blessing from God to prepare us for the divine nature.

Paul's intention was to live in harmony with God's law, but he was unable to do so. (Rom. 7:21-25, Weymouth) Neither can we render perfect obedience in our flesh; but God is watching our intentions to perform his will

perfectly each day. At consecration, we promised God that we would do his will regardless of what it involved or where it led. Let us keep this condition of heart until our earthly course is finished.

Thy Kingdom Come

"Thy kingdom come. Thy will be done, as in heaven, so in earth." (Luke 11:1, 2) The saints of God throughout the ages have repeated this prayer, longing for the time when mankind will be restored to life. We are living in the day when God's kingdom is at the door; when the world is experiencing wars, revolutions, and even anarchy.

The number of God's true people, those who are begotten of his Spirit and who truly understand his principles and purposes, are growing smaller here on earth. For us who remain, the truth must become our way of life. We should not mistake "thinking" for "knowing." We know the doctrines are true because we have seen them from all sides, which is what the word "know" means. We must think for ourselves; if we do not, we are no better than the sects of the past. It is what we do about what we think that proves our faithfulness.

Noting the harmony and co-operation that exist between the members of a physical body, Paul says the members of the body of Christ should have the same care for one another, for God has called each of us to share his glory. (I Cor. 12:25) In building each other up, we all grow in strength in the Lord.

We must practice peace now if we expect to make peace between God and man in the future. We should pour forth gentleness and kindness to others, because God has done so to us. Our hearts should always be forgiving so that we think no evil of our brother. We should always be easily entreated; and full of mercy. This is the wisdom that comes from above which should be our guide. "Seeing then that all these things shall be dissolved, what

manner of persons ought ye to be in all holy conversation and godliness?"—James 3:9, 10; Matt. 5:1-12; II Pet. 3:11

Convention Theme Discourse

This discourse was based on the passage in Isaiah 55:8-11, the thought of which is summarized by the phrase, "My Word . . . shall accomplish that which I please." God's word or authority accomplishes his will without any failure.

There are three general catagories in which God's Word is operative:

1. Accomplishment of his purposes relating to inanimate things of creation.
2. Accomplishment of his purposes relating to his human creation in the divine plan.
3. Manner of our response to his Word as it indicates to us how we can please God.

God's plan is being carried forward to its glorious conclusion regardless of what we may do about it. We can participate in it by responding in the spirit of loving obedience.

Although the account of creation given to us in the first chapter of Genesis does not tell us all the agencies which God used to create inanimate things, we know the Logos and holy angels were used. His crowning creation was man, but in failing to heed God's Word, man refused to accomplish what God asked him to do. From this point on, God's Word outlines his great plan for the salvation of the human race.

God's great plan is set forth in the seed of Abraham. God said to him, "In thee and thy seed shall all the families of the earth be blessed." Abraham had to be obedient to God's directives in order to fulfil his plan. The work of the entire Gospel Age is the gathering of

the "seed" class, and his design has not failed with respect to this seed.

The power of God's Word should develop in us the fruits and graces of the Spirit. We must put into practice all that we have learned to fulfil his instructions in the spirit of true love. May we be more desirous each day to obey God's Word, and to be alert that we do not interfere with its accomplishment in our lives. May each day find us more loving to one another, showing a greater spirit of understanding to our brethren in Christ. God's Word never fails, but we can fail in responding to that Word. Let us not study the Word of God as something we can take or leave as we please, but apply the lessons to ourselves, and not to someone else. "Study to show thyself approved unto God"—not to dispute or win arguments, but to win God's approval.

The Heavenly Father tells us in Isaiah 51:16, "Thou art my people." This is to us a witness of the Spirit. But it is meaningful only if we respond to his Word. The same Spirit which testified to the prophets is testifying to us if we suffer with Christ, and if we conform our lives to God's law of love. It was the obedience of the Ancient Worthies to God's Word that made them worthy of a better resurrection.—Ps. 19:7-14

The Walk of a Christian

We read in Genesis that Enoch and Noah walked with God, and the Apostle Paul tells us that the faith they thus demonstrated in God gained for them a better resurrection. To walk with God suggests a constant communication between God and a true believer. It implies a life of faith and of service. During this Gospel Age an elect few have the high privilege of walking with God, and of enjoying this close relationship with him. But it depends upon the depth of the love they have for their Heavenly Father. We walk with God on the basis of faith, and full

dedication to him. And as we walk with him we observe his loving character, and strive to imitate his qualities.

Before we came to know and to appreciate the love of God through our Lord, we "walked according to the course of this world, according to the prince of the power of the air." (Eph. 2:2) But when we learned of God's great love for us, and the privilege of walking in the sacrificial steps of our Lord, we gave ourselves in full consecration to the Lord; we came into Christ, and yielded ourselves to God to become new creatures. Thereafter we walk with God, and we follow his leadings, "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10

The apostle urges us to "walk worthy of the vocation wherewith ye are called." (Eph. 4:1) The Greek word here translated vocation carries the thought of an invitation. We have been invited to enter into the service of the Lord, with the promise of glory, honor, and immortality if faithful. We are to walk "with all lowliness and meekness," for these must be a part of the character of him who would walk with God. We are to walk "with longsuffering, forbearing one another in love." It must be very pleasing to our Heavenly Father when we are long-suffering with the brethren, even as he is patient with all our imperfections.

In our walk with God, we are to be constant in our endeavor "to keep the unity of the Spirit in the bond of peace." Those who continue to sow discord among the brethren will have no part in the kingdom. (Prov. 6:19) Our Lord tells us how much the Father loves the peacemakers: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9) We are also to "walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." It is not how much we do for

the Lord and the brethren that counts; it is the spirit of love that prompts us as we strive to do the Lord's will.

We are also to walk in the light. If we do this, John assures us, we will "have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And finally, we are to walk circumspectly. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." How very important it is, in these evil days, that we walk carefully, being watchful of every word, thought, and deed! And if we thus "make straight paths" for our feet (Heb. 12:13), we will surely have the great joy and honor and glory of "dwelling in the light which no man can approach unto." —I Tim. 6:16

The Living Word

The speaker opened his discussion by quoting the following scriptures: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20) "My son, attend to my words; incline thine ear unto my sayings." (Prov. 4:20) "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts."—Jer. 15:16

The Bible, he said, is the living Word of God. It was written by inspiration of the Holy Spirit, and it is a definite revelation of God's purposes. It starts with creation and the entrance of sin into the world, and ends with sin destroyed. In between, it presents the divine plan of the ages. Are we not glad we have the truth?

None can grasp the message of the Word apart from the blessing and direction of the Holy Spirit. It comforts the Lord's people, and gives direction to our lives. It is good, pure, and unadulterated. Through it we learn the truth, and unlearn error. God speaks to us through his

Word. He speaks to those whose hearts are open, humble, reverent. His Word is like a beautiful song—but if we would hear the song, we must learn to listen.

The authority and inspiration of the Word of God have come into question by the entire nominal house, and the writings of men have been put on a par with the Bible, which alone reveals to us the rich tapestry of the divine plan of the ages. We appreciate those guidebooks which, as helps, point us to the Word of God; but these are not the sword of the Spirit, which is the Word of God, alone and supreme.

The Bible is an instrument to be used. Its divine precepts are meant to be applied in our lives; and if we do so apply them, his Word will accomplish in us that which he pleases. This truth also applies to the young, for Christian maturity depends more on attitude than it does on age. The young who give themselves to the Lord in full consecration will find true joy in telling forth the glorious Gospel message of salvation through Christ.

The Bible tells us that there should be unity among the brethren. But how do we attain to that desirable condition? Can we be preached into unity? It is more likely that Christian unity among the brethren will only come when the same purpose claims all our hearts, unselfishly, humbly, lovingly, in the bonds of love. May we earnestly strive for such unity, for we are a people for a purpose—and we should be a people united.

Touchstones to Obedience

While Moses was still keeping the flocks of his father-in-law, Jethro, the Lord spoke to him out of the burning bush, informing him that he was to lead the Israelites from their bondage in Egypt into Canaan, a land of milk and honey. And now, after their long, weary wanderings through the wilderness, they were about to enter the promised land.

But they were to be obedient to the Lord their God if they would enjoy the promised blessings. "Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway." (Deut. 11:1) In spite of everything, it seemed to be necessary for God to remind the Israelites over and over again of his unfaltering love and care on their behalf; and now we find him once more calling to their remembrance "his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land." (Deut. 11:3) He reminded them, too, of how he had drowned their pursuers in the Red Sea; and of his care of them in the long wilderness journey.

It had been necessary, earlier, for Moses himself to learn this lesson of yielding to God's ways, when he was sent by God to dwell in the land of Midian for forty years, learning obedience. And now, at the very threshold, the Lord made it clear that the price of their entering and dwelling peacefully in that lovely land for which God himself cared, would be unqualified obedience and faith.

Moses, who had borne the brunt of the trials of that long journey, was not permitted to cross Jordan; his single, momentary disregard of God's instructions in striking the rock to bring forth water had incurred God's displeasure. How careful, then, must all those who call themselves spiritual Israelites be, that they not disregard in any wise the least of God's instructions. But if we keep his commandments we shall abide in the love of our Lord Jesus, as he abides in the Father's love; and we shall dwell forever in that loveliest of all places—the heavenly promised land.

The Great Eternal One

We are living at a time when long-established values, standards, and beliefs are being challenged by many people. Many are even questioning whether or not there

is a God; and, if there is a God, is he willing or able to exercise his power on behalf of the human family. They have lost sight of the fact that God is the Eternal One, the Self-existing One. At the burning bush, God said to Moses, "I am that I am." (Exod. 3:14) This great Eternal One is described by Moses as being from everlasting to everlasting (Ps. 90:2); that is to say, he had no beginning of life, and his life will never end.

To the finite human mind, this thought is incomprehensible; yet we accept it as being true. But there are many things that we cannot understand, yet we accept them as being true. Consider the mysteries of the universe, the stars, the millions of heavenly bodies. Think about space. What is it? What is beyond space? How marvelous are his works and his ways past finding out! God, the great I AM is the Ruler of this entire universe and, although the human mind is bewildered by such a vast display of wisdom and power, we know that he is thoroughly capable of its management.

No being can ever take the place of Jehovah. In Isaiah we read the words of the Lord himself: "Before me there was no God formed, neither shall be after me." (Isa. 43:10) And yet this great Being is ever mindful of his human family, for we read in John 3:16 that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Yes, "while we were yet sinners, Christ died for us." (Rom. 5:8) Thus we learn that the great God of the universe made provision for the redemption of his fallen human family, and for restoring them to that which was lost in father Adam.

And, far more than this, he has even extended an invitation to certain ones of the human family to share in his own nature—the divine nature; to receive immortality; to be seated with his Son in glory. Peter tells us that "the

God of all grace . . . hath called us unto his eternal glory by Christ Jesus." (I Pet. 5:9) Paul speaks of this invitation as being "called unto the fellowship of his son, Jesus Christ our Lord." (I Cor. 1:9) Paul knew, however, that this fellowship meant not only a participation with the Lord in his future glory, but that it meant also, before this, a participation in his sufferings.

Those who entertain this wonderful hope of immortality no longer seek after earthly honors and advantages. How gracious and merciful is the great Eternal One toward his fallen human family! May we, like Paul, be diligent in seeking to hear our Father's "well done!" "Now, unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen."—I Tim. 1:17

Be Ye Holy

The next speaker based his thoughts on Peter's statement, "As he which hath called you is holy, so be ye holy in all manner of conversation." (I Pet. 1:15) Man was created a glorious, perfect being, an earthly image of the Father himself, and enjoying his fellowship. Under the evil influence of Satan, man fell from the position of favor with God, and was condemned to die; from that time to the present the trend of mankind has been downward, led by that same evil influence. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4

But a few here and there, under the drawing power of the Heavenly Father, learn of God's gracious provision for redemption through Christ. Those whose hearts are touched by this manifestation of love on God's part, and who have faith in the merit of Christ's sacrifice on their behalf, accept God's gracious invitation to walk in the Master's steps. These present themselves to God in sacrifice, and yield themselves, as new creatures in the school

of Christ, to the transforming power of the Holy Spirit.
—Rom. 12:1, 2

These new creatures in Christ are now subject to a higher set of rules which are not applicable to the world. They have the mind of Christ, and their treasure henceforth is not in things of the earth, but in heaven. They are being transformed into the image of Christ. They must be just; more than this, they must be loving, as God's justice in condemning sinful man was tempered by his love and mercy.

They are to be holy, Peter says, as he who called them is holy. And our Lord Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) How can we who are daily conscious of our imperfections and shortcomings be holy and perfect, as is our Father in heaven? Only because God has made a loving and wonderful provision on behalf of those who give themselves to him in full consecration. When he accepted us in the Beloved, he provided us with a beautiful robe of righteousness, bought for us by our Redeemer, which covers our imperfections. Henceforth the Heavenly Father does not count the imperfect deeds of the flesh as reflecting our real desires and wishes; rather, he looks upon the heart. And as our heart intentions are like unto those of the Father, then in this sense can we be holy, even as he is holy. Let us then, brethren, daily strive to be holy and perfect in our hearts, in our motives, in our dealings with the brethren and with all with whom we have to do—to be holy, even as he is holy.

The Word of God

The instrument that God uses to accomplish his purposes is his Word. (Isa. 55:11) We see in the Genesis account of creation that it was through his Word that he accomplished that great work: "And God said, . . . and it was so." Jesus, in his pre-human association with the

Creator, was called the Logos, the Word, because it was through him that God's purposes were brought into operation, and because he is the express image of his Father. And the call of the church, its development, the setting up of the kingdom—all will be brought about by God's Word.

The Word begets us: "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) It makes us free: "Ye shall know the truth, and the truth shall make you free." (John 8:32) It sanctifies us: "Sanctify them through thy truth: thy word is truth." (John 17:17) But for the Word to have its desired effect upon our lives, we must receive it into our hearts: "Receive with meekness the engrafted word, which is able to save your souls."—James 1:21

God's Word places a responsibility upon his children to grow up from the milk stage to maturity in Christ—the strong-meat stage when by the exercise of the spirit of a sound mind they should be able to discern between that which is right and that which is wrong—between that which is God's Word, and that which is conjecture or the traditions of men. (Heb. 5:14) Let us therefore prove all things, and let us be sure that what we believe is the Word of God.—I Thess. 5:21; Acts 17:11

We also have a responsibility toward God's Word to hold it fast. The apostle speaks of it as "the faithful Word." It is the faithful Word because it never changes, and never will change. And our faith and confidence in it must never change, if we would receive the prize for which we run. The Apostle Paul wrote, "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10:35, 36; Titus 1:9; Heb. 3:6

We must also hold it forth. Why? It is the Word of

life; and we hold it forth so that others might receive life, just as we first received it through the ministry of others on our behalf.—Phil. 2:16; Matt. 4:4; John 6:63

We must also rightly divide the Word of truth. Paul wrote to Timothy urging him to study to show himself approved unto God, “a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Tim. 2:15) The apostle here gives us two important reasons for rightly dividing the Word of truth: in order that the workman might come to a knowledge of the truth, and that he might thereby win God’s approval.

When our Lord was tempted of Satan, it was his sure knowledge of the truth, his rightly dividing the Word, that enabled him to say, “It is written.” May we be able to say, with Job, “My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.”—Job 23:11, 12 **(To be continued in next issue)**

THE BIRTH OF A NATION

To be discussed by

‘FRANK and ERNEST’

WJRZ—970 kc.—8:15 A. M.

Sunday, October 18

Hear this discussion on prophecy and send for a free copy of the booklet, “The Future of Israel and the World.” Address:

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NOVEMBER SPECIAL: On Sunday, November 15, “Frank and Ernest” will discuss the topic, “When a Man Dies.” This is a topic of great interest to the public, and should be well advertised. Attractive folders are available for this purpose, and are supplied free. Send for as many as you can use. Address: The Dawn, East Rutherford, New Jersey 07073.

Talking Things Over

What Manner of Persons?

IN A prophecy concerning the time of our Lord's second presence the Apostle Peter wrote, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (II Pet. 3:11) The Greek word here translated "conversation" has more the thought of conduct, and applies to one's entire way of life, rather than merely to his speech. And how appropriate is Peter's admonition to the Lord's people today.

The symbolic heavens and earth are indeed now being dissolved, and nothing that man is able to do can stop the melting processes that are everywhere visible. The wisdom of this world can find no solution for the problems which are, with increasing speed, bringing about the destruction of our humanly constituted social order. Because of this the hearts of the people are filled with fear as they contemplate the things coming upon the earth. On the other hand, the followers of the Master see the same signs of the times, and instead of being filled with fear they look up, and lift up their heads, knowing that their deliverance draweth nigh.—Luke 21:28

In recent months we have seen stepped up hostilities in the Middle East; the Viet Nam war has become the Indo China War; and we have been made more fully aware of the dangers threatening the human race through environmental pollution. Many ecologists feel that this is the greatest of all dangers now threatening the human race. And in this area the advanced nations are the most vulnerable. The horrors of bombing have not as yet blighted

the United States directly in this time of disintegration, but the evils of polluted air, water, and earth are already causing much suffering.

Let us not think for a moment that just because our cities have not yet been bombed our accustomed way of life in America will continue on without interruption for generations to come. It will not. We should realize that every bomb that is being exploded in various parts of the earth, plus all the hate that is being engendered by one cause or another throughout the world, are tolling the death knell of a world. Every nation on earth is sagging under a burden of crippling debt, and here in the United States the national debt ceiling has been increased another nineteen billion dollars. No, brethren; just because there has been an unexpectedly long wait for the kingdom, let us not conclude that all things will continue as they are, for Satan's social order is surely being dissolved.

Seek First the Kingdom

Thank God we have a genuine hope for a better world! For we, according to God's promises, "look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) The new order for which we are to labor and die is the divine order. All that we have and are is to be devoted to this one cause. In view of the dissolving social order, we should endeavor to think of each day as it passes as possibly the last one in which we will have an opportunity of making our calling and election sure to a place in the executive branch of Christ's kingdom.

While doing this we can rejoice in the fact that in the only practical and effective way we are laying down our lives in the interest of the new social order—God's new world of tomorrow. Well may we ponder the apostle's words, "What manner of persons ought ye to be?" we ought to be acting as though we really believed the truth. But are we? Are we seeking the kingdom and its interests

first, last, and all the time, or are we living as though we expected the present order of things to continue indefinitely, meanwhile attending the meetings occasionally to keep in touch with the brethren simply as a matter of course?

Peter speaks of "all" holy conversation, or conduct. Merely some manner of holy conduct will not suffice to assure us of victory in the new kingdom. That little word "all" gives us the measure of what we should devote to holy conduct and godliness. Our all must be devoted to all that is embraced in the divine will for his people. It is not enough that we devote a few things to the Lord in a manner in which we prefer to serve. Peter's admonition is that our knowledge of a melting world should have a bearing on our whole life, transforming that life into one which is wholly devoted to godliness.

Godly behavior is that which is in harmony with what God is doing. God is not now trying to save the world, neither should we. The laws by which God's new world will be governed will be wholly unselfish, and calculated to eradicate selfishness from the human heart; so we should now seek to be controlled by motives of love rather than selfishness. This means that we should endeavor to be emptied of self, and filled with God's Spirit of love.

Additionally, it means that we will seek to bless others rather than hinder them. It means that in association with the brethren, and also with the worldly, we will try to do them good instead of injury. It means, furthermore, that we will gladly lay down our lives for the brethren—for all the brethren, not merely those with whom we may be immediately associated. If our brethren are in distress, spiritually or otherwise, we will be on the alert to do all we can to help them.

Strong Faith Needed

Strange as it may seem, while we are living in a time

when the Christian is almost walking by sight, it is a time when faith is being severely tested. To see the world crumbling around us as it is today, and not have a firm faith in what the outcome will be, is tragic for a Christian once enlightened by present truth. But for those whose faith in the truth remains firm, it should be a time for rejoicing. We do not rejoice in the trouble—far from it. But we do rejoice to know that the time is near when God will make an end of trouble. Rejoicing in this hope, we will want the remaining days of our earthly pilgrimage wholly spent in seeking first the kingdom of God and working in the interests of that kingdom.

We know not what another year may bring in world changes. Each of the thirty-eight years during which *The Dawn* has been published has witnessed changes, and Satan's social order is still dissolving. The first issue of *The Dawn* was published during the "great depression." In some respects it looked then more like "the end of the world" than it does today. But through war and otherwise the nations lived through that depression, and the world is now faced with other and equally distressing problems.

So, while the world is still dissolving, "melting," we cannot be sure just when it will come fully to an end, and the kingdom be fully established. We are still very much in the position of those ancient men of God who asked, "How long, O Lord, how long?" Thus we "have need of patience, that, after [we] have done the will of God, [we] might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man shall draw back my soul shall have no pleasure in him."—Heb. 10:36-38

Here the apostle is referring to the return of the Lord, saying that it would be only "a little while" until he came. That little while turned out to be more than eighteen hundred years; and that indeed is "a little while" in God's reckoning of time. But now we know that our Lord has

returned; yet we are still waiting. If a whole age in the plan of God is but a little while to the Lord, how short indeed is the period at this end of the age during which we have been waiting for the consummation of our hope in the full establishment of the glorious messianic kingdom!

So we will continue to wait—another year, or more or less—as may be the Lord's will. But we will not be idle while waiting, for there are many grand opportunities to serve the Lord and his cause. Witnessing to the people in the melting world around us should stimulate our faith in the divine plan, and cause us to rejoice the more in the many wonderful promises of the kingdom. How wonderful indeed it is to know and to be assured that in the Lord's due time he will "swallow up death in victory." And how stimulating to realize that when the marriage of the Lamb has taken place, and there is a "bride," that "the Spirit and the bride shall say, Come," and those who hear and believe will also have the privilege of saying, "Come," and that "whosoever will" may take the water of life freely. Truly the prospect is transporting, and how happy we should all be, while waiting to tell the whole world the blessed tidings of the kingdom now near!

Bearing witness to the truth calls for a knowledge of all the great fundamentals of the divine plan. And how gloriously simple and easily understood are these fundamentals of the truth. While there have been some brilliant and highly educated individuals drawn to the Lord through the power of the truth, such as Paul and others, the understanding of the message does not call for a college education. Paul, with all his brilliance and education, kept the message simple, and that is the reason the rank and file of the brethren throughout the age have been so richly blessed by his sermons and epistles.

Let us never weary of the simple doctrines of present truth, but continue to apply their principles of righteousness in our own lives, and proclaim the total message

which they portray to all who may have a hearing ear. Thus will we be a comfort to those who mourn—at least to as many of them as we can reach, and who are willing to listen. Let us tell them about God's purpose of creation; the test of obedience, and the penalty for disobedience. Then there are those promises, sealed by the oath of God, to bless "all families of the earth" through a "Seed," even the seed of Abraham. How simple this is in view of Paul's identity of the "Seed" as presented in Galatians 3:8, 16, 27-29.

According to God's further promises this promised Seed of blessing is in reality the great Messiah who was to come, so we witness to this precious truth. We tell those who will listen about the first and second advents of Christ, the Messiah. We tell them that he came at his first advent to die for the sin-cursed and dying race, and to establish his church; and that he comes the second time to restore mankind to life, the provision for which was made through his death. Two wonderful words have been put together for us in "The Divine Plan of the Ages," which are, "ransom and restitution." The ransom guarantees the promised restitution of all things spoken by God's holy prophets, and there could be no restitution apart from the ransom. How simple is this message!

The Church

Then there is the work of the Lord in the earth during the Gospel Age; namely, the calling and preparation of the church to live and reign with Christ. At his return he gathers these to himself, as he promised (John 14:3), and when the last member has finished his course in death, and exalted to heavenly glory, there comes "the marriage of the Lamb," for then his "wife" shall have made herself ready. It is for this glorious event in the divine plan that those of us still this side of the veil are waiting. As yet this is just a hope for the last members of the "bride"

class, but what a glorious hope! Paul wrote, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that [which] we see not, then do we with patience wait for it."—Rom. 8:24, 25

This glorious hope of the church, which is being called out from the world during the Gospel Age, is described by the Apostle Peter. We quote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5

The Millennial-Age Work

The work of the Millennial Age will be the restoration of the dead and dying race to perfection of human life on the earth. And what a blessed message this is to proclaim in our witnessing for Jesus and for the Word of God! How meaningful are the promises pertaining to our hope for mankind in general. Blind eyes will be opened, and deaf ears unstopped. Death will be swallowed up in victory and tears will be wiped away. There shall be no more pain and no more sorrow, and the inhabitant of that day shall not say, "I am sick," for they shall be forgiven their iniquity.—Isa. 33:24

This does not mean universal salvation for all individuals, but it does mean a universal opportunity to attain salvation through the provisions of the ransom, by faith and obedience. There may be some who will refuse to accept this provision of God's love, and refuse also to obey the laws of the messianic kingdom. Of these the Apostle Peter said in his sermon on restitution, "It shall come to pass, that every soul, which will not hear that prophet,

shall be destroyed from among the people.”—Acts 3:23

From this destruction there will be no resurrection. The resurrection of the dead is vitally associated with the hope of salvation. Paul said on Mars’ hill that the resurrection of Jesus Christ from the dead was an assurance to mankind of a future day of judgment, or probation. (Acts 17:31) It is the resurrected Christ in whom the hope of the church is centered. Those who will live and reign with Christ a thousand years must be brought forth from death in “the first resurrection.” (Rev. 20:6) The dead world of mankind for whom we have the hope of restitution will hear the voice of the Son of man and “come forth” from their sleep in death. How important, indeed, is the doctrine of the resurrection in the divine plan of salvation, hence in our total message to which we bear witness.

“Receiving a Kingdom”

Using the thought of “shaking” to describe the process by which the world around us is disintegrating, Paul wrote, “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”—Heb. 12:27, 28

The important thing here for us is that we are receiving a kingdom; we are receiving a kingdom, that is, if we earnestly seek for it by serving God with reverence and godly fear. This is not the fear that fills the hearts of the world today. Rather, it is the “fear” spoken of by Paul when he wrote, “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”—Heb. 4:1

There the thought is of great concern to make sure that we are faithful to all the conditions attached to the promises of God as they apply to us. In this time when the

world is falling apart, let us not become slack or listless. Let us gird up the loins of our minds and hearts and be watchful and alert to every detail of God's will as we lay down our lives in the divine cause, for despite the chaos all around us as the world crumbles and falls, we are "receiving a kingdom."

And let us continue to seek that kingdom with all the powers we possess! Let us seek the kingdom by prayer, seeking God's help and guidance—for after all we cannot do it successfully in our own strength and by our own wisdom.

Let us seek the kingdom through Bible study, for it is in the Word of God that we find the necessary instructions pertaining to the divine will; and it is through the Word that we receive inspiration to do the Lord's will regardless of what the cost might be; and we know that in the end the cost will be the complete laying down of our earthly lives.

Let us seek the kingdom through fellowship with the brethren, for we need the encouragement we receive through our association with those of like precious faith. If we are isolated the Lord will give us the necessary strength and wisdom to continue on in the narrow way, seeking that kingdom which we know we will eventually receive; but if we can fellowship with others in the narrow way the Lord will use this as one of the means of helping us.

Let us seek the kingdom by labor for the Lord and for the brethren, and do this through sacrifice of strength and means in order that others might be comforted and blessed.

And let us seek the kingdom by means of our general witness work in proclaiming the Gospel of the kingdom of blessing for the world of mankind. It is those who are beheaded for the witness of Jesus and for the Word of God who will live and reign with Christ a thousand years.

Assuming that we have been faithful along these lines until now, should we not endeavor to be a little more diligent—more faithful in prayer; more earnest in Bible study; more pure in our fellowship; more untiring in our labor of love; and more generous in sacrifice: “What manner of persons ought ye to be in all holy conversation and godliness?”

In II Peter 1:4-11, the apostle outlines for us what manner of persons we ought to be if we are earnestly seeking the kingdom. We quote:

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”

Our prayer is that the work of grace here described by Peter may continue in the hearts and lives of all the brethren, and that together we may press on vigorously toward our goal of Christlikeness until we have been faithful unto death. We know that then the faithful ones will receive the crown of life and become joint-heirs indeed in that wonderful kingdom which it is the Father's pleasure to give.—Luke 12:32 □

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

J. BURTON BROWN

San Francisco, Calif.	Oct. 18
Sacramento, Calif.	19
Boise, Idaho	21
Clarkston, Wash.	22
Colfax, Wash.	23
Spokane, Wash.	24
Sagle, Idaho	25
Kalispell, Mont.	26
Havre, Mont.	27
Cheyenne, Wyo.	29
Laramie, Wyo.	30
Bosler, Wyo.	31

G. M. JEUCK

Paterson, N. J.	Oct. 11
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A. H. KRUMPOLT

Baltimore, Md.	Oct. 11
Philadelphia, Pa.	11

R. J. KRUPA

Agowam, Mass.	Oct. 4
Pottstown, Pa.	11
New London, Conn.	18

KENNETH M. NAIL

Denver, Colo.	Oct. 1
Laramie, Wyo.	2
Salt Lake City, Utah	3

CHARLES R. NEWHAM

Winnipeg, Man. Area	Oct. 28
Prince Albert, Sask.	31

GEORGE PASSIOS

Sayville, N. Y.	Oct. 4
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HARRY PASSIOS

Phoenix, Ariz.	Oct. 1
Lamesa, Tex.	4
Weatherford, Tex.	5
San Antonio, Tex.	6
Houston, Tex.	7
Shreveport, La.	8
Louisville, Ala.	11
Columbus, Ga.	12
Birmingham, Ala.	13
Muscle Shoals, Ala.	14
Nashville, Tenn.	15
Cincinnati, Ohio	17, 18

E. K. PENROSE

Hartford, Conn.	Oct. 1
North Brookfield, Mass.	2
Agawam, Mass.	4
New Bedford, Mass.	5
Rutherford, N. J.	7
Paterson, N. J.	8
Catawissa, Pa.	9
Pottstown, Pa.	11
York, Pa.	12

Lonaconing, Md.	13	LEO POST	
Richmond, Va.	14	Catawissa, Pa.	Oct. 18
Washington, D. C.	15		
Flushing, N. Y.	16	C. R. WEIDA	
New London, Conn.	18		
Rochester, N. Y.	20	York, Pa.	Oct. 4
Buffalo, N. Y.	21	Catawissa, Pa.	18
Lockport, N. Y.	22		
Toronto, Ont.	23	W. N. WOODWORTH	
Chatham, Ont.	25		
Detroit, Mich.	26	Catawissa, Pa.	Oct. 18

BRITISH SPEAKERS' APPOINTMENTS

J. HUMPHREY		E. T. NADAL	
Dewsbury	(Sat.) Nov. 7	Latchford	(Sat.) Oct. 17
		Dewsbury	(Sat.) 31
Latchford	8	W. F. READER	
		Dewsbury	(Sat.) Oct. 17

Weekly Prayer Meeting Texts

OCTOBER 1—"I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me."—Psalm 39:1 (Z. '97-156 Hymn 183)

OCTOBER 8—"Be not deceived, ... he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:7,8 (Z. '04-57 Hymn 192)

OCTOBER 15—"Have faith in

God."—Mark 11:22 (Z. '04-59 Hymn 294)

OCTOBER 22—"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22 (Z. '04-138, 139 Hymn 279)

OCTOBER 29—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus."—II Corinthians 4:8-10 (Z. '01-55 Hymn App. E)

Conventions

BUFFALO, N. Y., Oct. 3, 4—Sweet-home Mosonic Hall, 641 Sweethome Rd., Amherst, N. Y. Mr. Allon Mac Alister, 37 Clifford Hts., Amherst, N. Y.

GRAND RAPIDS, MICH., Oct. 3, 4—Walker Junior High School, 4252 Three Mile Rd., N. W. Mrs. Bernard Fuerst, 804 Conger St., N. E.

AGAWAM, MASS., Oct. 4—Benjamin Phelps School, Corner Main & School Sts. Mrs. Leslie W. Hindle, Route 1, Box 127, Depot St., Broad Brook, Conn.

MINNEAPOLIS, MINN., Oct. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PIQUA, OHIO, Oct. 4—YWCA, 418 N. Wayne St. Mrs. I. J. Peddemors, 222 Walker St.

SAN LUIS OBISPO, CALIF., Oct. 10, 11—IOOF Hall, 520 Dana St. Mrs. Elmer Nord, 1235 Peach St., Apt. B.

COLUMBUS, OHIO, Oct. 11—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

POTTSTOWN, PA., Oct. 11—YWCA, 315 King St. Mr. Byron S. Van Horn, 1101 N. Evans St.

CINCINNATI, OHIO, Oct. 17, 18—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. Edith M. Harp, 3908 S. Madison Ave.

SPOKANE, WASH., Oct. 17, 18—YWCA, W. 829 Broadway Ave. Mrs. R. W. Johnson, W. 3718 Beacon Ave.

WACO, TEX., Oct. 17, 18—Texas Power & Light Service Center, 3600

Franklin Ave. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

BERWICK, PA., Oct. 18—Berwick Hotel, Third & Market Sts. Mrs. Luther Letterman, 136 W. Main St., Catawissa, Pa.

CLEVELAND, OHIO, Oct. 18—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., Oct. 18—IOGT Hall, 2922 Cedar Ave. Mrs. Edna Durand, 4016 16th Ave. S.

NEW LONDON, CONN., Oct. 18—Mrs. A. F. Franco, Jr., 29 Cutler St., Groton, Conn.

CHICAGO, ILL., Oct. 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Leonard Jezuit, 10742 S. Talman Ave.

DETROIT, MICH., Oct. 25—Northwest Branch YWCA, 25940 Grand River. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

ORLANDO, FLA., Oct. 25—American Federal Savings & Loan Assn., 455 S. Orange Ave. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

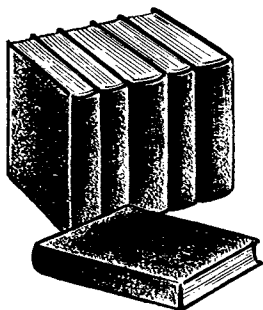
MILWAUKEE, WIS., Oct. 31, Nov. 1—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14th St.

PRINCE ALBERT, SASK., Oct. 31, Nov. 1—Parkland Hall. Mrs. Janet Jinjoe, 428 E. 13th St.

PORTLAND, OREG., Nov. 7, 8—Norse Hall, 111 N. E. Eleventh, Corner Couch St. Mrs. Jerry Leslie, 3440 S. E. Francis St.

BUFFALO, N. Y., Nov. 29

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

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

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

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

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

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