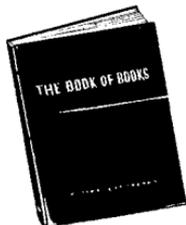


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The Dawn

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Highlights of **Dawn**

"Thou Shalt Surely Die"

WHEN God created Adam he provided a garden home for him "eastward in Eden," and in this garden provision was made for the continued sustenance of his earthly creation, as well as that which was "pleasant to the sight." (Gen 2: 8, 9) The Creator informed Adam that he was to partake of every tree of the garden except the tree of the knowledge of good and evil. "Thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."—Gen. 2:17

The word "day" in this text refers to an indefinite period of time. Concerning Adam's death the marginal translation reads, "Dying, thou shalt die," suggesting that the process of death would at once become operative, and would continue to operate until he returned to the ground from whence he was taken. In Adam's case this turned out to be a period of 930 years.

The word "day" is often used in the Scriptures simply to denote a period of time. Jesus speaks of the "day" or "days" of Noah. There was the "day of temptation in the wilderness." Speaking of the period of time which we customarily regard as a day, Jesus said, "Are there not twelve hours in the day?" There is also, of course, a twenty-four-hour day. The Revelator said that those who are beheaded

“for the witness of Jesus and for the Word of God” will “live and reign with Christ a thousand years.” This is a definite period of time. Peter speaks of this period as being the “day of judgment.”—II Pet. 3:7, 8

Eve also came under condemnation, for although she had been deceived by the fallen Lucifer, she nevertheless was not without blame. Later God spoke to this first human couple. “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it was thou taken: for dust thou art, and unto dust thou shalt return.”—Gen. 3:16-19

Life Span Decreased

As noted, it required 930 years for Adam to return to the dust. During the entire antediluvian world, a period of 1,656 years, the life span continued to be very long by comparison with human experience today. Methuselah, who died the year of the Flood, lived for 969 years. Soon after the Flood, however, the average length of human life began to decrease. Moses wrote concerning his day, “The days of our years are threescore years and ten; and if by reason of strength they be fourscore, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.”—Ps. 90:10

Moses himself lived for 120 years, but the threescore-and-ten-year life average remained fairly constant for

many centuries. Coming down to modern times the general average of human life slipped to a little over thirty years; but from that low there has been a recovery, until now it is in the vicinity of seventy years. This has been brought about to a considerable extent by reducing the mortality rate of infants and, on the other end of the spectrum, to a better understanding of the care of elderly people. Today, in the United States, there is a larger percentage of people over sixty-five years of age than ever before in the history of the nation. How to care for all these old people is now one of the serious problems facing the government.

Meanwhile the sorrow and suffering accompanying the carrying out of the death sentence continues. So universal have been the pains associated with childbirth that it is used symbolically in the prophecies. Paul speaks of sudden destruction coming upon the world "as travail upon a woman with child." (I Thess. 5:3) Much has been accomplished by medical science, but comparatively little to alleviate this type of human suffering.

God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee." (Gen. 3:17, 18) Then the Lord continues, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (vs. 19) It is generally conceded that this statement might well be broadened to include all sorts of hard labor whereby man, throughout the centuries, has been compelled to eke out an existence. Since this is associated with the sentence of death it is not to be expected that the situation will change until, in the Lord's due time, and through the agencies of the messianic kingdom, based on the redeeming blood of Christ, the sentence of death will be set aside.

True, because of the great increase of knowledge which has occurred in this end of the present age much has been

accomplished to increase the productivity of the land. We could think of the "thorns and thistles" as being symbolic of all that has plagued the land and thus increased human problems, including the many types of insects which destroy crops. Many have endeavored to cope with these through the use of insecticides only to discover that the environment is becoming contaminated with poisons of various sorts. Thus a vicious cycle has been brought about, almost as though the Lord were saying to his condemned human subjects that they cannot lift the curse which is upon the land until his due time arrives.

"By Sweat of Face"

The Creator's statement that man would eat bread by the sweat of his face was associated with the "thorns and thistles" which would spring forth from the land to make it difficult to procure from it the necessary food to sustain life. So far as our first parents were concerned probably their only labor was on the land, so the Lord did not make the matter more comprehensive.

As the human race increased, however, other forms of labor became necessary. But it was all hand labor. Noah did not possess modern shipbuilding machinery when he built the ark. Every effort made was accomplished by hard labor, so aptly symbolized by God as "the sweat of face." This situation continued almost unabated until the beginning of the industrial revolution which began in the eighteenth century.

The industrial revolution involved more and more the use of labor-saving machinery. But a sad commentary on this is that labor-saving machinery was not invented to take away "the sweat of face," but to increase production, and enable the owners to pile up greater riches. This does not mean that every inventor is inspired by selfish motives. The great geniuses of the past and present have doubtless

been motivated by the desire to achieve and produce. What the end result might be is probably given little thought.

Throughout the ages man's labor—his "sweat of face"—has resulted in fatigue, but this was accepted. It was usually cured by a night's rest, and the next day's work was entered upon as a matter of course. Man knew why he was tired and did not worry about it. Besides, when the Lord informed man of the "sweat of face" that he would be called upon to endure he also said, "Cursed is the ground for thy sake." (Gen. 3:17) The suggestion here is that labor in itself—even hard labor, would not necessarily be injurious to man.

Actually, the Lord never intended that man would be a creature of complete idleness. Not only would this be a boring life but, in man's fallen state especially, it would lead to all sorts of sin and debauchery. When created, man was commanded to fill the earth and to "subdue it," which implies that the Lord expected him to be active in connection with the home which had been provided for him. Certainly the increased labor due to man's fallen condition has served as a restraint upon the headlong rush of the human race into death.

Still Tired

When we think of what has been accomplished by labor-saving machinery it is well to remember that this industrial revolution has been felt in a relatively small part of the earth as yet; and now, looking about us as we approach the end of the twentieth century, one cannot help wondering just how much the common man has benefited from the industrial revolution. An observation along this line published in the **New York Daily News** is to the point:

"The machine imposed its rhythm. For it to be profitable, it had to be served according to its operation, which was not the same as man's. For instance, the machine

couldn't stop itself if it was tired. And it prohibited an individual tempo in work: it imposed a collective kind of work, according to hours, according to the clock. These conditions really made fatigue 'inhuman.'

"The fatigue of the industrial worker in the beginning was further aggravated by the conditions of his life in general. Uprooted from the country, he was poorly housed and undernourished. All the old rules which had assured a decent style disappeared. The cities kept their old discomforts and further submitted to the new law of industry with its filth, noise, fumes and fury of work and commerce.

"Today's fatigue, on the other hand, might be characterized by an employee in a white shirt, seated all alone in front of a network of controls in an automated factory. The only thing he has to do is to watch for warning signals on the system controls and press certain buttons which rarely light up. Nothing might seem less tiring. And yet, in the evening, he is tired. The paradox of today's fatigue is that we have mastered the causes of physical tiredness, but we are more tired than ever."

The United States boasts a very high standard of living, but think of the millions even in this country who have no opportunity to earn a living, and who are living on public welfare—one million in New York City alone. True, many of these may prefer to be on welfare, but the majority of them would like an opportunity to work, but machinery has made their work unneeded.

This is specially true with respect to the farms. Labor-saving machinery enables a very few to produce more than the nation needs, and the farm population of fifty years ago has for the most part drifted into the city, where many get a living on welfare. Human wisdom has not planned it this way. The situation has come about because of the lack of human wisdom, plus a large degree of selfishness.

Pollution

Another unhappy by-product of the industrial age has been the pollution of our air, water, and land. This also was not foreseen when men first began to make inventions to do their work for them, but today it has reached proportions which threaten the very existence of the human race. Man is trying to do something about this, but here again selfishness stands in the way of worth-while progress, and the general belief is that environmental pollution is increasing, rather than otherwise.

The housewife is aware of this when she tires to buy certain kinds of fish, only to be told that they have been taken off the market because of pollution—the waste, that is, of large factories which is being dumped into the rivers and finds its way to the oceans, where swordfish and other fish are poisoned by it.

Those who live in or near large cities are also very much aware of pollution, where many wallow in filth, especially the poorer classes. Those who drive in from the suburban areas to work in the factories or offices of the large cities may have had some of the drudgery taken out of their work, but think of the ordeal that faces them when they have to drive home at night on the congested highways, poisoned by the fumes of the mile-long line of cars stretched out before them. Their workday may have been cut down, but the very nature of our industrial age is such that traveling time to and from work has been greatly increased for most people, and under the crippling influence of environmental pollution.

This and other factors of the industrial age have contributed to the nervous tension which in itself saps the strength of millions who have to earn a living. The pre-industrial age worker knew little or nothing of this way of life. He worked hard. He became tired. He rested dur-

ing the night, and was ready to work the next day. This was his life. And considering the fact that he was under condemnation to death, within proper limits it was a "healthy" way of life.

We all thank God for the advances which have been made in medical science, and the blessings these have brought to millions; but the sentence of death still rests heavily upon the human race. Only God can and will lift this penalty. He will lift it because of his love in providing a way of escape from death through the redeeming blood of Christ. God will not need to transplant hearts, nor will he have to resort to other forms of man-made remedies; Jesus did not when he provided those many illustrations of the blessings coming to mankind through the administration of his kingdom.

We are thankful that man is doing what he can to rid the earth of its "thorns and thistles," but the real lifting of the curse which God placed upon the earth will be God's own work. And how wonderfully it will be accomplished in his due time! Man is now being given an opportunity to try to do what he can, just as he was given an opportunity to try all the various forms of government which have existed upon the earth throughout human experience.

Now man, through science and invention, is being given what may well be his last chance to better his own condition; but he will find that only the Lord can do for him what he would like to do for himself. How eloquently did the Prophet Isaiah state the matter when he wrote:

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

□



The BIBLE ANSWERS

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Seattle KAYO 1150 10:30 a.m.
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Tacoma KMO 1360 9:45 a.m.
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Fond du Lac KFIZ 1450 11:05 a.m.
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Milwaukee WYLO 540 7:45 a.m.
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WYOMING

Cheyenne KVWO 1370 9:15 a.m.
Sheridan KWYO 1410 12:00 noon

CANADA

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

MALDIVE ISLANDS

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

AUSTRALIA

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



RADIO TOPICS FOR OCTOBER

3—"Life After Death"

10—"Divine Intervention"

17—"Birth of a Nation"

24—"Two Salvations"

31—"Witch of Endor"

Bible Study

LESSON FOR OCTOBER 3

God Calls Men

MEMORY VERSE: "Be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Timothy 1:8, 9

EXODUS 3:1-14

GOD'S call is frequently limited by many to the idea of becoming ministers of the Gospel, but the thought is not thus limited in the Bible, for the record is that God has called his servants to various types of service. He called Noah to build an ark in which he and his family could be saved from the waters of the Flood. David was called to be a king, and Gideon to be a judge. Moses was called, not to be a minister in a congregation, but to lead the Hebrew people out of their bondage in Egypt.

Moses had the interests of his people at heart, and forty years before he was actually called by God to deliver them he endeavored to take some matters into his own hands, and in the undertaking slew an

Egyptian and was forced to flee from Egypt to save his life. He went to Midian, married a daughter of Jethro, the religious leader of the Midianites, and a raiser of sheep. There he served his father-in-law by caring for the sheep, and had been doing this for forty years when God's call came to him.

God spoke to Moses at the burning bush. He said to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What a meaningful introduction this was! Doubtless Moses' mother had instructed him concerning the promises which God had made to Abraham, Isaac, and Jacob, and now

that the God who had made these promises was speaking to him it gave Moses a measure of confidence.

Later, in connection with his commission to deliver the Israelites, Moses was instructed by God to explain to the Israelites that the great "I Am" had sent him. This name, or title, seems to suggest the great eternal One: the One who had revealed his purpose to Abram, and was now carrying through with it in the deliverance of Abraham's children from Egyptian bondage.

But Moses was not too sure, in view of his experience in Egypt, that he was prepared for such a mission, and said to the Lord, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" In Numbers 12:3 we read, "The man Moses was very meek, above all the men which were upon the face of the earth." According to Prof. Strong, the basic meaning of the Hebrew word here translated "meek" is "depressed." The dictionary gives one of the meanings of "meek" as "spiritless."

Moses' sister and brother had just criticized him for marrying an Ethiopian woman, and added, "Hath the Lord spoken only by Moses? hath he not spoken also by us?" Surely this must

have been depressing to Moses, as were many of his other experiences, particularly his failure through his own efforts to assist his people, and his long servitude as a shepherd in Midian. Thus we find the man who once was bold enough to slay an Egyptian in order to help his people, saying, "Who am I, that I should . . . bring forth the children of Israel out of Egypt?"

The Lord's reply simply was, "Certainly I will be with thee." This is the assurance that the Lord gives to all those who hear his call and enter into his service.

And, as our memory verse reminds us, the Lord's people of the present Gospel Age are a suffering people, and those who are truly faithful to the Lord partake of these "afflictions of the Gospel." God has also called us to a "holy calling," even to be associated with Jesus, the antitypical Moses, in delivering the whole world from bondage—not the bondage of Egypt, but from bondage to sin and death. This is the divine purpose on behalf of all mankind.

QUESTIONS

To what great purpose was Moses called of God?

What is the purpose of God's calling to his people during the present Gospel Age?

God Creates a Community

MEMORY VERSE: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Peter 2:9

EXODUS 19:1-8

GOD'S love and his almighty power were abundantly manifested toward the people of Israel in delivering them from bondage in Egypt. And now, through Moses, he wanted to assure this people of the important role they would play in connection with the outworking of his divine plan for the ultimate deliverance of all mankind from sin and death, so he instructed Moses to tell them about this. We quote:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me: . . . for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

This is a marvelous promise, and implied that Israel, under God, would be the most highly favored nation on earth; in-

deed, a nation through which divine blessings would flow out to all the other people of earth. However, this precious promise had a condition attached to it. That condition was obedience to God and to his Law: "If ye will obey my voice indeed." There was a minority in each generation who, as individuals, did endeavor as best they could to obey the Law of God. They were not used during their lives as the holy nation of promise, but these heroes of faith will be raised from the dead in what Paul speaks of as a "better resurrection" and, as representatives of the divine Christ, will be wonderfully used as channels of blessing to the world of mankind during the messianic kingdom.

There were short periods of time during which Israel as a nation under the leadership of faithful kings did prove more faithful than at other times, but for the most part the Bible's history concerning them

indicates a rather constant attitude of indifference to God and to his Law, and a worshipping of others than the true God; and they were guilty of sins along many lines.

The final test came upon the nation at Jesus' first advent when he presented himself to them as their King and Messiah. They rejected him even as they had rejected God's prophets which were before him. Because of this the special position among the nations which had been conditionally promised to them came to an end. Jesus referred to this in no uncertain terms. He said to them, "Behold, your house is left unto you desolate."—Matt. 23:38

This did not mean that the people of Israel had lost all opportunity to gain the blessings of life under the rulership of the messianic kingdom. It simply meant that as a "house" or nation the special promise which God had made to them had become void because they had failed to live up to its conditions. In Matthew 21:43 Jesus is quoted as saying to the Israelites of his day, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"—the fruits, that is, of love for God and obedience to him.

To use scriptural language, the Israelites stumbled over

Jesus, their Messiah, and rejected him. Peter speaks of it as "a stone of stumbling, and a rock of offence, even to them which stumble at the word."—I Pet. 2:8

Jesus said this "kingdom" would be given to a nation "bringing forth the fruits thereof," and Peter identifies this new nation as the faithful followers of Jesus. He wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God."—I Pet. 2:9, 10

This new nation will, in the first resurrection, be highly exalted to the divine nature, and will live and reign with Christ a thousand years. (Rev. 20:4, 10) In that kingdom of blessing the spiritual blindness which afflicted Israel and led to their downfall as a kingdom of priests will be removed, and then "all Israel shall be saved."—Rom. 11:26

QUESTIONS

Explain the difference between conditional and unconditional promises of God.

What conditions are attached to the promises of joint-heirship with Christ in his kingdom?

When will all Israel be saved?

God Responds to Prayer

MEMORY VERSE: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

—1 John 5:14

HEBREWS 11:6

PRAYER is essential to victorious Christian living. To pray with the assurance that we will be heard by the great God of the universe requires faith, a belief that he actually exists, and is a rewarder of those who diligently seek him. Our memory verse emphasizes that our prayers must be in harmony with the Lord's will.

The blessings for which we may hopefully pray are broadly covered by the promises of God with respect to the blessings which he will grant to those who are faithful to him. From this standpoint we could properly say that prayer is the claiming of the promises of God. Prayers pleasing to God cannot be selfish. First they should be concerned with the glory of God, and then the blessing of others, and lastly our own blessings in so far as they are in keeping with the plans and purposes of God.

MATTHEW 7:7-12

This passage assures us that God will answer our prayers, but our faith in this assurance must be based on the fact that our requests are in harmony with the divine will. Jesus' illustration of the point is in keeping with this. It is a natural and proper thing for children to ask for "bread" and "fish." And when they do, a loving father will respond to their requests. He will not substitute "stones" and "serpents."

So, as followers of the Master, and new creatures in Christ Jesus, we have certain spiritual needs which are basic to our growth in grace and the knowledge of the Lord. These we can request in our prayers, and be assured that our Heavenly will not respond by providing substitutes.

The spiritual blessings which the Lord gives his people reach us through the power of the Holy Spirit, so properly we pray

for a greater infilling of that Spirit. To be filled with the Spirit means that we will seek to be a blessing to others. The Law and the prophets emphasized that we should treat others even as we would want them to treat us. Jesus' new commandment takes us a step further and indicates that we should lay down our lives for one another.

II CORINTHIANS 12:7-9

There is a question in the minds of Bible students as to just what it was that Paul referred to as "a thorn" in the flesh. Generally speaking it is thought to have been poor eyesight. But the important lesson for us in his reference to the matter is how the apostle reacted to God's method of answering his prayers that this "thorn" be removed.

Verse 9 quotes Paul on this point. The Lord said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness." And to this Paul explained, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." How graciously Paul accepted the Lord's "no" answer!

ROMANS 8:26, 27

This passage of Scripture is often greatly misunderstood. This misunderstanding is based largely on the error that the

Holy Spirit of God is a person, the third person in a so-called "trinity" of gods. Instead, the Holy Spirit of God is the unlimited power of God. In the case of Christians this power, through the written Word of truth, operates largely through their minds and hearts.

Paul explains that the Spirit "helpeth our infirmities" in connection with prayers, helping us to grasp the will of God as expressed through the written Word. Then follows the expression, "The spirit itself maketh intercession for us with groanings which cannot be uttered." The King James Version uses a capital "S" for spirit in this statement, to give the thought that it is the Holy Spirit, but this is not correct.

Imagine the Holy Spirit of God, a third person in the "trinity," as it is claimed, being unable to speak except in "groanings which cannot be uttered." The thought here is really that our own spirits, our minds and hearts, often find it difficult to express our thoughts in proper language when we approach God in prayer.

QUESTIONS

What is a basic requirement for prayer?

How can we be sure that our prayers will be answered?

Explain the Holy Spirit of God.

God Heals Broken Humanity

MEMORY VERSE: "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

—Matthew 9:36

ISAIAH 61:1-4

THE Scriptures make it abundantly clear that God's grand design is to heal broken humanity. The Apostle Peter referred to the period when this would be accomplished as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-23) That which God has caused to be foretold by all his holy prophets must indeed be very important to him, as indeed it will be to all mankind.

Isaiah 61:1-4, which speaks of the Spirit of the Lord God and what it would accomplish, was quoted by Jesus in Luke 4:18-21, who said that it was being fulfilled through him. The prophet states that the Spirit of God would be an anointing power, and the word Messiah means the "anointed One." So Jesus was the Lord's anointed in proclaiming and making possible all the wonderful things outlined in this prophecy.

As the prophecy declares, Jesus preached good tidings to the meek. He did this by word of mouth, and he did it by illustrations through the miracles which he performed. In other words, he demonstrated that the good tidings of deliverance from death which he proclaimed could and would become a reality in God's due time, which Peter later explained as the "times of restitution."

There were many broken-hearted ones in Jesus' day, even as there are today. This condition of sadness is usually caused by the loss of loved ones in death, and Jesus comforted his hearers by the assurance that the time would come when all in their graves would hear his voice and come forth. What more comforting message could there be than this! Jesus said to Martha concerning her brother Lazarus, "Thy brother shall rise again." —John 11:23

Jesus was also sent to "proclaim liberty to the captives."

The reference here seems to be to those who are held captive by sin under the yoke of the Law.

The prophet also foretold "the opening of the prison to them that are bound." This could well refer to those who are held prisoners in actual death. While Jesus awakened a few from the sleep of death, his glad tidings of the kingdom assured the people of the time when all death's prisoners would be set free. Jesus' anointing by the Spirit not only empowered him to declare the truth concerning this and other features of the divine plan, but also gave him the authority to actually accomplish these mighty deeds when the Heavenly Father's due time arrived.

"To proclaim the acceptable year of the Lord" mentioned in the lesson pertains to the work of God in the earth during the Christian era. This has been the period when the Lord has accepted the sacrifices of his people.

These also, as the New Testament shows, come under the anointing of the Holy Spirit, and thus become a part of the messianic company. They are authorized to preach the same message Jesus preached, and in the age to come will share with him in delivering all the prisoners of death. Paul wrote of

these, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1

COLOSSIANS 1:21-23

"You, that were sometime alienated and enemies" referred to in this passage were the Gentile converts. Believing Gentiles had been brought nigh by the blood of Christ, and were now partakers of the "commonwealth of Israel." They had inherited the promises which God had made to Israel, but were broken by most of the Israelites. The messianic company will be made up of both believing Jews and believing Gentiles.

Jesus went about all the cities and villages of the Holy land "preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." Our memory verse adds, "But when he saw the multitudes, he was moved with compassion on them." How wonderful to have a compassionate Christ!

QUESTIONS

When will broken humanity be healed?

Who besides Jesus are anointed to proclaim the glad tidings?

Who are the "alienated" and "enemies" referred to by Paul?

God Judges Nations

MEMORY VERSE: "[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him."—Acts 17:26, 27

HABAKKUK 1:5-13

THE principal theme of the Book of Habakkuk is God's permission of evil. The prophet asked, "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, an cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."—Hab. 1:2-4

Here Habakkuk is evidently describing evil and unjust conditions which existed within the nation of Israel, as was so often the case in the experiences of that small nation. He had been commissioned to serve the nation as a prophet, but was making little or no progress in

bringing about reforms which were so much needed.

In answer to his inquiry the Lord informed Habakkuk that he would raise up the Chaldeans, "that bitter and hasty nation," to invade Israel, and that this would be as a punishment upon the people. Scholars are not agreed as to the identity of this invading horde, but Habakkuk knew that it was a wicked people, and this again presented a problem to him, so he said to the Lord, "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—vs. 13

Habakkuk knew that there was much wickedness within Israel, but he knew also that the Chaldeans were even more wicked in many ways, and he

could not understand why the Lord would use these wicked heathen to punish his own covenant people. There was a great deal more, of course, to Habakkuk's reply to the Lord, but when finished, he said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am argued with."—ch. 2:1, margin

In reply to this the Lord said to the prophet, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."—Hab. 2:1-4

The Lord here indicated to the prophet that he would not reply to his questions directly which pertained to the immediate local situation with which he was surrounded, but indicated that he would give him a vision covering his over-all design as it related to the permission of evil, and his provision for Israel and for all nations. God explained that this vision would not speak until "the end." In Hebrews 11:35-38 this prophecy seems to be referred to, and the indication

given that it applies to the time of our Lord's second advent and the period of his second presence. Now, as then it requires faith to recognize the justice and love of God in his plan for the destruction of evil.

HABAKKUK 2:6-8

Those who have faith in God recognize the truthfulness of the statement, "The Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20) There was much in the world in Habakkuk's time, even in Israel, that was contrary to the righteous standards of God. The same thing is true today, but this doesn't mean that God is indifferent, nor does it imply that he will never do anything to destroy sin and wickedness.

Certainly God is interested in the people of all nations. As our memory verse indicates, he has made them all "of one blood." Even now we are witnessing the gradual disintegration of nations, as nations, and in due time the people of all nations will be judged and blessed individually.—Micah 4: 1-4

QUESTIONS

What is the main theme of the Book of Habakkuk?

When will all mankind understand the reason for the divine permission of evil?

Vineyard Echoes

Bloomington, 1971

AS WE looked forward to the 1971 General Convention at Indiana University there were times, no doubt, when it seemed very far off. But inevitably it drew closer day by day, and now, like those other grand conventions that have gone before, it is a memory—but what a blessed one!

Activities for the Young

During the mornings of the convention special activities were arranged for the young people, who were divided into four different age groups. The Juvenile Group, ages five to seven, were given lessons related to the armor of God. The Intermediate Group, from eight to twelve, had studies on the Bible, Creation, the Permission of Evil, and other subjects. These also had certain evening meetings.

The Senior Group of young people, thirteen to fifteen years of age, had two sessions each morning which were conducted by elders present at the convention; while the Young Adult Group, sixteen and up, attended sessions which were also conducted by the elders.

In addition, recreation periods were arranged each day for the unconsecrated young ones attending the convention. The consecrated of all ages attended the regular sessions. All these special sessions were well and profitably

attended, and many were the expressions of appreciation by those who were present in the various meetings and studies.

Public Meeting

One of the highlights of the convention was the public meeting held on Sunday evening. Some eighteen thousand letters had been previously prepared for mailing by a number of co-operating ecclesias, inviting the people of Bloomington to attend the showing of the television film "Life After Death." More than two hundred interested visitors appeared, and most left their names to receive the booklet, expressing their appreciation of the manner in which the subject was presented.

Other Special Events

Tuesday evening was given over to a meeting of all the elders present at the convention. At this meeting a preliminary financial report was given, and other matters of interest were discussed at length. Among these was the choice of a site for the 1972 General Convention. After discussing several possible locations it was voted to recommend to the convention that efforts be made to secure the use of the facilities at Western Kentucky University situated in Bowling Green, Kentucky.

The convention business meeting was held on Wednesday morning in the auditorium and was well attended. The Treasurer of the General Convention Committee presented his financial report, and a report was also given on the general work of putting forth the truth, including the radio and television witness.

The convention voted to accept the recommendation of the elders to try to secure the facilities at Western Kentucky University for next year's convention. This action was followed by the election of the members of the Gener-

al Convention Committee for the coming year, and also the choice of a member to represent the General Convention on the National C. O. Committee.

On each day of the convention one session was devoted to a testimony meeting. Many inspiring and encouraging testimonies were given manifesting the Lord's love and overruling providences in the lives of the brethren, and his blessing on their efforts to tell out the Gospel message. These testimony meetings were invariably a blessing to all—both to those dear ones who testified, and to those who heard them.

The final evening session of each day found many of the friends gathered in one of the lovely lounges for the vesper services. These sessions were made most enjoyable by the congregational singing, and the solo and group musical presentations of the young and the older. And the entire week afforded the brethren many hours of happy fellowship during the intermissions, at meal times, or in the lounges at the end of each day. Even the time spent waiting in the line for meals presented golden opportunities for fellowshiping with some of those whom we had known less well, but with whom we are now better acquainted. And then, of course, there were the many fine and upbuilding talks and discussions of the truth that were presented from the platform each day.

Address of Welcome

In his remarks the speaker pointed out our joy and privilege of fellowship with the Heavenly Father and with our Lord Jesus, and with others of like precious faith. We will treasure up in our hearts, he said, those many sweet memories received at this convention that we shall never forget. He reminded us of the joy that all were even then experiencing in seeing and greeting brethren from distant places.

At this convention, he assured us, we shall receive strength and inspiration to press on to make our calling and election sure. We have gathered here because of our love for the Lord; because of the drawing power of the truth; because we have faith, and believe that this is the place we shall receive the promised blessings; to have our understanding of the truth enlarged; and because the fellowship of kindred minds is like to that above. We shall all be lifted up to new heights of joy because we have come to this gathering.

Truly, God has made wonderful promises to his people! And since he is faithful and unchangeable, we can look with assurance for the consummation of our hope, and also for the blessings promised on behalf of the world of mankind, when all shall know and love the Lord. The speaker closed his remarks by urging his hearers to be faithful stewards of the Word of truth and of the mysteries of God.

Official Greetings of Our Hosts

Following the address of welcome by one of our own brethren, the friends were extended an official but very warm Hoosier welcome by Mr. W. N. Wentworth, Conference Bureau director of Indiana University. He pointed out that this was our 19th gathering at IU, and presented some interesting facts concerning university activities and growth.

Mr. Wentworth then announced that this would be his last contact with our group, as he was about to retire, and closed by reciting the words of that blessed hymn, "God Be With You till We Meet Again." All heartily joined with Mr. Wentworth in that prayer, for we know that we shall greatly miss a very fine friend. As he took his leave we shared his sadness, and all joined in honoring Mr. Wentworth with a standing ovation. We wish you well, Mr. Wentworth!

"Let This Mind Be in You Which Was Also in Christ Jesus."

What prompted Paul to make that statement, our speaker asked. In the earlier part of his letter, after tender greetings to the brethren, Paul says, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; . . . that ye may approve things that are excellent."

This is a warm letter of earnest Christian counseling, filled with comfort and encouragement for the brethren at Philippi. But what were these "excellent things" they were to approve? He continues: "If there be therefore any consolation in Christ . . . if any fellowship of the Spirit, . . . be likeminded. . . . Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." And then he concisely sums up his lesson with the words of the text.

What was the mind of Christ? "Being in the form of a god, he . . . made himself of no reputation, and . . . humbled himself, and became obedient unto death." (Phil. 2:6-8) He left the glory he had with the Father and came to lay down his life for mankind. He was the servant of all, and it led to his ultimate exaltation.

He, the Lord of glory, was shamed, scorned, despised—yet humble. And by his death he provided salvation for his accusers, and for his murderers the opportunity to gain everlasting life. Wherefore God highly exalted him. (Phil. 2:9) Jesus thus introduced a new viewpoint as to what constitutes real greatness. Having this wonderful example of humility in mind, the apostle writes, "Wherefore . . . work out your own salvation with fear and trembling."—Phil. 2:12

"Putting Off the Works of the Flesh"

"Put off all these; anger, wrath, malice, blasphemy,

filthy communication out of your mouth. Lie not to one another." (Col. 3:8, 9) "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." —I Pet. 2:1

The apostle recognized in the Early Church what is likewise true of the church today—the imperfections of the brethren. Indeed, it is for this reason that we are in the school of Christ. Let us therefore **add** good things to our hearts. Let us **subtract** evil things from our characters. Evil things like malice, evil-speaking, anger, guile. Let us put off hatred, evil surmising; and put on, instead, love, and long-suffering.

Rather, we should strive that Christ might dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height of the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. 3:17, 19

Trees of Righteousness

The psalmist states, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God." (Ps. 92:12, 13) It is the nature of cedar trees to be firmly rooted in the ground. If we have been planted as new creatures in Christ we will be concerned about growing up into spiritual maturity; we should be established firmly on the Rock, Christ Jesus.

Cedars grow in the highest places of the mountains, far above the world below. Thus the Lord's people also keep themselves separate from the world, far removed from the cares of the world. As the stately cedar grows up tall and straight and strong, resisting the downward pull of the forces of gravity, so must those who are the Lord's oppose the degenerating forces of the flesh.

The cedars of Lebanon depend on frequent rains, and their roots reach deep down into the soil and among the rocks to obtain nourishment. So also do the Lord's people daily search the Scriptures for the necessary food and instructions, that they may grow strong as new creatures in Christ. And as the cedar is very fragrant, so must our lives leave a savory odor, that others may notice and be blessed. We are to "walk in love, as Christ also hath loved us, and has given himself for us an offering and a sacrifice to God for a sweetsmelling savor."—Eph. 5:2

Biblical Descriptions of the Church

We find, in both the Old and New Testaments, scriptures which testify to the great love our Father has for us, as indicated by the various names with which he describes us in his Word. Jesus applied to himself and to the church the scripture, "Ye are the light of the world." (Matt. 5:14) As children of our Lord we are to walk in harmony with that light.

One of the greatest blessings we have is the light of present truth. Truly, "the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) We are to make this light our own, so that we may be able to give to everyone that asks a reason for our hope.

We are variously described in the Scriptures as the temple of God, the bride of Jesus Christ, the Lamb's wife. We are ambassadors of God, his jewels, children of the kingdom, his saints, his sons. Our calling comes from God, and it is he who is building the house of sons. And if faithful to our calling, having been tested and proved, then we, like Jesus, will be raised to heavenly glory to be forever with our Heavenly Father and his Son Jesus.

Hearken unto Me

To hearken means to hear intelligently. It means to ap-

ply the spirit of a sound mind to what is being said, that one may learn rightly to divide the Word of truth. The words of the text are taken from the 51st chapter of Isaiah, where God, the great Creator of the universe, is speaking to a special class—those that follow after righteousness, and who seek the Lord. To these he is pleased to reveal his great plan of salvation for mankind.

Hearken to me, God says to these; look carefully to the hole of the pit whence you are digged; never forget that I brought you up out of the miry clay, to be seated in heavenly places. Examine the promise I made to Abraham, that in his seed all families of earth would be blessed—which seed are you, if you are Christ's. Look unto Sarah, the mother of the promised seed, Isaac; and remember that, by my grace, as Isaac was, so are you the children of promise.

My righteousness is near; the promised blessings to mankind will soon be poured out, and mine arm—Christ and the church—shall judge the people with equity. The heavens and earth of this present evil world shall soon vanish like smoke. Meantime, you in whose heart is my law, rejoice in the glory that shall be yours when the redeemed of the Lord return and come with singing unto Zion.

Encouraging One Another unto Love and Good Works

The speaker's text is found in Paul's letter to the Hebrew brethren, where he admonishes them, "Let us consider one another to provoke unto love and to good works." (Heb. 10:24) Every footstep follower of the Lord is committed to assist his brethren by every possible means to make their calling and election sure. One very practical way to do this is to encourage our brethren to love and to good works.

(Continued on page 34)

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BLOOMINGTON, 1971

(Continued from page 31)

It is not enough simply to be "loving" without having good works; nor are good works alone acceptable to God if they are not accompanied and motivated by love. Paul makes this unmistakably clear in his first letter to the Corinthian brethren; here he itemizes many wonderful talents and deeds, and tells us very pointedly that if these be not motivated by love they will be altogether futile and unprofitable to the Christian.—I Cor. 13:1-3

God is himself the very embodiment of love, and he proves that love by his great works on behalf of mankind. He even sent his only begotten Son into a sinful world to be man's Redeemer. (John 3:16) And Jesus showed his own love for mankind by his works. He went about doing good; and finally laid down his life for the world of mankind. That same pure, unselfish love should move all who claim to be the Lord's to unselfish sacrifice on behalf of the Lord, the truth, and the brethren.

Whom Heaven Must Receive

The receiving of Jesus into heaven spoken of in Acts 3:21 provided the basis for an interesting study of what the speaker described as an expanding choral group who break forth in song as important events in the divine plan occur.

This choral group was originally made up of spirit beings who, when they witnessed the creation of the earth, are said to have sung together and shouted for joy. (Job 38:7) As the plan of God progressed to the point of Jesus' birth on the human plane, we read that this was heralded by a "multitude of heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will

toward men.” (Luke 2:13, 14) Imagine the reception this heavenly host gave Jesus, the One through whom they were created, when, after his resurrection from the dead, he ascended to his Father! What joy there must have been in heaven as the angelic hosts sang a new stanza to God’s prearranged design.

This choral group who sing praise to God is expanding, as the resurrection of those “who die in the Lord” (Rev. 14:13) takes place. And finally, thanks to the love of God and the faithfulness of his Son, all the willing and obedient of the world of mankind will join this choral group, and God’s praises will be sung throughout the universe by one and all.

Convention Theme Discourse

The General Convention theme text was the admonition by Paul found in I Corinthians 16:13-14 which reads, “Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.” We were first informed of some of the conditions in the church at Corinth which prompted Paul to write this exhortation. There was strife and contention among the brethren; divisions; lack of opposition to wrongdoing, and a lack of appreciation for essential doctrines, such as the importance of Christian sacrifice and the great truth of the resurrection of the dead.

And so, due to these and many other problems, it was and still is necessary for the follower of the Lord to “watch.” For Satan goes about as a roaring lion seeking whom he may devour, and the many enemies of the Christian never cease their opposition. Therefore we must always be on the alert, for, as put in an apt illustration, the most courageous soldier can be killed by the enemy should he fall asleep at the wrong time.

Standing fast in the faith is equally important. We should treasure the faith which the Lord has delivered to us through the clear and plain statements of his Word. We were reminded that in our study of the Bible we should ever keep in mind the framework of the divine plan which is so clearly supported therein, and that our interpretations of details of that plan should be strictly in harmony with these fundamental truths.

Finally, may all that we do be motivated by love. (I Cor. 13:1-3) If we would be pleasing to the Lord, we must not only watch, stand fast in the faith, be mature Christians, full of courage knowing the Lord will fight our battles, but we must be motivated by that same spirit that motivates him—love.

Questions I Ask Myself

Self-examination is a vital part of the Christian life; and so we were presented with some questions the speaker asks himself, and which we in turn would do well to ask ourselves. Some of these piercing questions were: Do I do good unto all? Do I have a higher opinion of myself than I ought? Saints are kind and merciful—am I a saint? Do I have Christ's spirit? Do I love only those who love me?

Am I showing forth the praises of him who has called me out of darkness into his wonderful light? Am I thinking above that which is written? Am I a peacemaker, dwelling together in unity with the brethren? Do I appreciate the wonderful provision God has made for those of the world as well as the blessed privilege of walking in the footsteps of Jesus? Do I appreciate all that "Thy hand hath provided?" Am I letting mercy and truth forsake me? Do I have the love of God in my heart?

With these questions, and many more, we were supplied with a basis for the work of self-examination which should be constantly taking place within our hearts.

Worship the Lord, and Serve Thou Him

The next discourse was based on the words of Moses to the children of Israel found in Deuteronomy 8:11-14, 18, 19. Moses was concerned about the faith of Israel and did not want them to forget God, but rather to worship and serve him. We are at this convention to worship God, and that worship of our Father must be in spirit and in truth.

For almost two thousand years the seed of truth has fallen on good ground as well as on stony ground, and among thorns, and by the wayside. We should strive to be of those whose hearts are represented by the good ground. As time goes on, those of the "good ground" variety will become fewer and fewer in number, but we must not let this discourage us. The spirit of the world will become more manifest, and there will be less sacrifice because there will be fewer priests. But let us strive to be the exceptions—let us desire to please the Lord.

As we meet together let our objective be the perfecting of the saints. (Eph. 4:12) Our meetings should be schools in which we are being equipped for the Lord's service. Our study should be orderly, and we should make progress in knowledge and understanding. We may know the precious doctrines of the divine plan of the ages, but if we do not manifest the right spirit, our worship will not be acceptable.

The Adversary would like to divert us from following our Master; but our Father wants his people to follow none but Christ. Only be walking in his footsteps shall we find salvation.

True service to God was exemplified by Jesus Christ. At the end of his ministry he was so worn out by the service of the Lord that he could not even carry his cross. Let us ask ourselves, Are we really working at our consecration and our service? Let us ask the Lord to keep us alert to

every opportunity for service that may come our way. And may the performance of this service be accompanied by humility. May we worship God, and serve him, laying our all upon the altar of sacrifice.

Bless the Lord, O My Soul

Using the beautiful 103rd Psalm as the basis of his discussion, the speaker reminded us that we should look for the Lord's leadings in all the affairs of our life. We have received so much of God's grace and riches, and should give thanks for mercies past and present. We should thank him for our trials as well, for these are the diamond dust the Lord uses to polish his jewels.

We can bless God for the great redemptive work; for raising and exalting our Lord Jesus; for his promise to us that we will, if faithful, share with Jesus in glory, honor, and immortality, and in the future work of blessing all the peoples of earth.

Let us not forget all his benefits. We are to remember them, every one. One of these is the privilege of living close to the Lord, feeling the warmth of his love and fellowship, and the fellowship of the members of the body of Christ. And in response to our Heavenly Father's many benefits we should daily keep our sacrifice on the altar, presenting our bodies a living sacrifice, acceptable through the merit of Jesus Christ.

The Law of Development

Our theme text admonishes us to quit ourselves like men; that is, to act like mature people. Along this line the apostle writes, "When I was a child, I spake as a child, I understood as a child, . . . but when I became a man, I put away childish things." (I Cor. 13:11) The apostle is stressing that there must be progress in the Christian life toward the goal of maturity.

There is in nature a law of development. Jesus made incidental reference to this in one of his parables when he said, "First the blade, then the ear, after that the full corn in the ear." (Mark 4:28) This natural law of development well illustrates the spiritual law. First there is the babe in Christ, then the development, and finally the attainment of the "stature of the fulness of Christ."—Eph. 4:13

There will be many failures and frequent occasions of discouragement as we strive to gain the goal of maturity in Christ. The degree of our development along this line will be tested at every turn: in our classes, in our study meetings, at business, with our neighbors, even in our family relationships. But these testings are necessary for our development and transformation into the likeness of our Lord. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Today

The psalmist tells of the failure of Israel to enter into God's rest because of hardening their hearts and closing their ears to his instructions. (Ps. 95:7-11) Paul, writing to the Christian church of the Hebrews, voices his concern lest they, like natural Israel, be faithless in this their day of opportunity, and so fail to gain the prize. He cites the experience of Israel as a warning, quoting from the psalmist.—Heb. 3:7-11

Paul stressed to the church at Corinth their high privilege of accepting and serving the Lord during this present age. Quoting from Isaiah's prophecy (Isa. 49:8, 9), he writes: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2) When Isaiah made this wonderful prophecy, the door to the high calling was not yet open. But Paul is telling the brethren to seize their opportunity—now, today,

is the accepted time; now is the day of salvation. Don't miss it!

Paul was inspired to know **this** was the day! Both David and Isaiah spoke of a future day. But Paul said that **this** is the day, right now, in this Gospel Age, during which it is God's plan to choose and test a little flock for glory, honor, and immortality. And he appeals to them, so very earnestly, "We . . . beseech you . . . that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted; . . . behold, now is the day of salvation.)" (II Cor. 6:1, 2) But the time, our speaker reminded us, is short.

The White Raiment

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:5) This promise is addressed only to those who make a full consecration to the Lord.

The Word of God contains many rich promises to his people, the elect class, who are running for the prize. But these must prove their worthiness by overcoming the trials of the world and by submitting their wills to the will of the Lord, depending on the Lord for his promised grace. —II Cor. 12:9

In the parable spoken by the Lord (Matt. 22:1-14), when the guests were first bidden to the wedding they wore their own garments. But then each was given a wedding garment, also described in the Scriptures as a robe of righteousness. It signifies purity; it represents justification, and covers the imperfections of those who would go in to the wedding. This robe is to be kept spotless, and to do this we must daily go to the throne of heavenly grace and ask forgiveness for our sins and shortcomings. Those who overcome will be escorted by our Lord Jesus into the very

presence of his Father, and before his angels.

Let Not Your Hearts Be Troubled

The Lord followed up these words of comfort to his disciples by urging them to believe in him, even as they believed in God. (John 14:1) In these last hours together he desired earnestly to comfort his disciples, knowing of the deep discouragement they would experience when he was taken from them.

He explained that he was going away to make ready for them a place to which he would receive them. Thomas protested that they did not know where Jesus was going, and therefore they could not know the way. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6) They would not then understand this statement of Jesus; but by becoming the propitiation for sins he opened up for Thomas—and for us—that new and living way to fellowship with him, and with the Heavenly Father.

Through Jesus so much of comfort has come to the Lord's people; the promise of the resurrection, to be with him; the peace of mind and heart that the world cannot know or appreciate; the knowledge that the Father knoweth the things we have need of, day by day and hour by hour; the promise of the kingdom of righteousness. And we, in turn, may bring the comfort and the good news of the Gospel to the broken-hearted of this world.

Panel Discussion,

"Let All Your Things Be Done with Love"

A discussion of love is eminently proper because of its obvious importance in the Scriptures. It is important to all who appreciate being called of God, and who therefore desire to have developed in themselves the Father's disposition, and yield in faith and obedience to his will.

Love was variously described by the brethren: It is the basic attribute and disposition of the Heavenly Father; it is that which moves us to do the Father's will; it is unselfishness; it is a divine characteristic that is evident in the fellowship of the brethren. It is that which is embodied in the words of the prophet: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Mic. 6:8

It was noted that the apostle preceded his discussion of love by mentioning the gifts of the Spirit, the gifts of healing, of speaking with tongues, of interpreting. These are wonderful gifts, he says; but there is something so vastly superior that it is to be desired and coveted above all other gifts. He says, "Yet show I unto you a more excellent way." (I Cor. 12:31) And then in the following chapter he launches into that most beautiful passage on love, which is truly the more excellent way!

Without love, Paul argues, all these other gifts would be as empty as sounding brass. If one were to speak with the tongue even of an angel, and had not love, it would be worth nothing. The gifts of prophecy, the understanding of all mysteries of God's plans and purposes, having all knowledge—these must be accompanied by love—else in God's sight they would be wholly unprofitable. The apostle does not say we are not to strive to gain knowledge, understanding, faith, for these are important; but they must be actuated by love.

One might even bestow all his goods to feed the poor, or give his body to be burned, but this would be but a futile exercise without love. Had the rich young ruler sold all his goods and accepted Jesus' invitation to follow him, it still would have been but an empty gesture if unaccompanied by love. One might even place his body on the altar of sacrifice to be consumed and yet fail to be approved of

God, were the motive anything less than wholehearted love for the Lord and the brethren.

No true follower of the Lord will ever intentionally under any circumstance be unkind, envious, jealous, proud, provoked; for these are contrary to the Spirit of love. Love is glad when truth prevails; love finds no pleasure in the failures or discomforts of others; it imputes the most generous possible motives to the actions of those about us. One who is thus motivated gains an inner strength to endure all things, as did Peter and Silas, beaten and scourged, and cast into prison. And love will never end!

Learn, Keep, and Do

“And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.” (Deut. 5:1) This was Moses’ last discourse to Israel before he died. His lesson, however, applies to the life of the Christian, as well as having been an admonition to fleshly Israel.

“Hear and your soul shall live,” said the prophet. (Isa. 55:3) Unless we hear, we cannot heed. Therefore our ears should ever be alert to hear God’s instructions. Such was the attitude of the psalmist: “I will hear what God the Lord will speak.” (Ps. 85:8) Because of the imperfections of the flesh it was not possible for Israel to keep God’s commandments perfectly; nor is it easy for us as we walk the narrow way, for it is a difficult way, our efforts to do God’s will being acceptable only because of our faith justification.

The importance of hearing and heeding God’s Word was shown in the ceremony of consecration of the typical priesthood, when Moses took of the blood of the ram of consecration and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great

toe of his right foot, and did likewise with each of the underpriests. (Lev. 8:23, 24) Thus the Lord beautifully and forcefully pictured for his people of the Gospel Age the required consecration of all we have to the doing of his will.

The Seed of Blessing

God promised to Abraham that he would make of him a great nation, and that in him should all families of the earth be blessed. (Gen. 12:2, 3) However, his wife Sarah being barren up to this time, Abraham despaired of having seed, and proposed that Eliezer, his servant, should become his heir. But God said, "He that shall come forth out of thine own bowels shall be thine heir." Later on, Ishmael, Abraham's son by Sarah's handmaid, was also rejected as Abraham's heir. (Gen. 17:17-19) It is plain that Isaac was the chosen one with whom God would make his covenant.

In the following verse God assured Abraham that Ishmael would indeed be blessed. But it is important to note that this text does **not** say that Ishmael (or the nation of Israel, which he typified) would be the seed of promise, verse 21 identifying Isaac as being that seed.

In Genesis 22:16, 17 God stated that Abraham had only one son in whom he was interested, and that was Isaac; God here refers to Isaac as Abraham's "only" son, and reiterates his promise to Abraham that in his seed (Isaac) should all the families of earth be blessed. In Romans 9:8 we are told that the children of promise are counted for the seed, and in Galatians 4:28 the apostle says that we (the church) are the children of promise, the nation of Israel having lost that privilege.—Matt. 23:37-39

This design of God that there should be but one seed of blessing is further confirmed by the apostle in his letter to the Galatians: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if

ye be Christ's, then are ye [the saints of the Gospel Age] Abraham's seed, and heirs according to the promise."—Gal. 3:16, 39

Truth and Doctrine

We may say that true doctrine consists of the teachings of the Word of God regarding the divine plan, and the part we expect to have in it; doctrine is the foundation upon which the Christian life is built. (II Tim. 3:16, 17) Fallen man prefers to be free. But the Christian is given examples to follow, admonitions to heed, and his attention is directed to the need to know the doctrine: "Give attendance . . . to doctrine."—I Tim. 4:12, 13

The time has come, as foretold, when some will no longer endure sound doctrine. (II Tim. 4:3) Therefore we must defend the truth. We are told to "prove all things; hold fast that which is good." (I Thess. 5:21) It is our duty to learn the truth, and it is also our duty to reject error.

Suppose, our speaker suggested, someone were to give us a gold mine, telling us we can have all the gold we can dig. Would we dig just a little and stop? Are we digging for ourselves, or are we satisfied to let someone else dig out these gems? No one can give us the truth; we must go to the Word of God to find it—or prove what we hear. And when we find it we must live it, for no reward is promised for just hearing the Word.

We have been given mines of gold and precious gems. Let each one of us work our mines, dig out the gold and gems, polish them, display them, and share them with our brethren, all to the praise of our Lord.

Symposium: "Watch"

One speaker commented on the words of Jesus, "Watch, therefore: for ye know not what hour your Lord doth

come." (Matt. 24:42) Our Lord made this statement in partial answer to the question of the disciples, "What shall be the sign of thy coming [presence], and of the end of the world [age]?" (Matt. 24:3)

The disciples were very anxious to know when that wonderful kingdom would be established, but it was not the due time for these things to be known. Therefore the Lord said, "Watch."

Those who watch must remain awake and be vigilant, so that they will recognize the event for which they have been watching. The watchers of this Gospel Age are to be alert for the signs of the Lord's presence: the Gospel's having been preached, the time of trouble, the increase of knowledge, etc. "When ye shall see all these things, know that it [he, Diag., Roth., RSV] is near, even at the doors." —Matt. 24:33

Watching implies hoping. So it is that those who have been "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13) are lifted up by the ample evidence of his longed-for presence!

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." (Matt. 26:38) This incident took place, our speaker reminded us, in the Garden of Gethsemane just before Jesus was apprehended. His heart was full of sorrow, and he wanted his disciples to be near him while he prayed to his Heavenly Father. After praying awhile, he returned to his disciples and found them asleep. In this terrible hour, when he so greatly longed for their comfort and prayers, they were unable to share his burden of grief.

We today cannot tarry and watch with the Lord, but we can comfort and strengthen our brethren in their trials; and we can watch lest we fall asleep, and thus miss oppor-

tunities and privileges of serving the Lord and the brethren.

Our Lord was alone with his Father during his great trial. And we too may carry our burdens to the Lord, for we have his promise that he will never leave us, nor forsake us. So let us continue to watch and wait for the Lord to establish that promised kingdom.

The next speaker used as his text the words of Psalm 141:3: "Set a watch, O Lord, before my mouth; keep the door of my lips." As all know, the tongue is, indeed, a most difficult member to master. But the speaker reminded us that if we have trouble controlling the words that proceed from our mouth, the proper place to administer correction is in the heart. "For out of the abundance of the heart the mouth speaketh."—Matt. 12:34

The physical heart is a faithful organ; it continually pumps life into the body, whether we are awake or asleep. The spiritual heart, too, when kept pure and strong, will give life and joy to the new creature. "Blessed are the pure in heart, for they shall see God."—Matt. 5:8

On the other hand, "Everyone that is proud in heart is an abomination to the Lord." (Prov. 16:5) Anger, malice, busy-bodging, evil-speaking, hatred, bitterness— all these are the works of the Devil, and all are poisonous to the heart. They can do injury to our spiritual health as well as to that of others with whom we come into contact. Let us therefore root these out of our hearts, and we will have little difficulty controlling the words of our mouth.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5) The speaker explained that the word "watch" in this passage means to be watchful in the sense of being sober. Paul here seems to be admonishing Timothy to be watchful against those who no longer will endure sound

doctrine, but who tend to gather to themselves those teachers who tickle their ears with things they wish to hear. (see Phillips translation) We are, rather, to look to sound doctrine; and then preach the Word; reprove, rebuke, exhort with all long-suffering and doctrine.

Satan would be very happy, our speaker pointed out, if the Lord's people were to cease all witness work. But it is our efforts and means, taken together, that make it possible for the work of spreading the Gospel to go on. If we are sober in all things we will labor together as one body on this side of the veil, as we hope to do on the other side.

He Careth for You

Our knowledge of God as the great omnipotent Ruler of all creation, and the vast responsibility that goes with such an office, might at times almost preclude our appreciation of him as a God with the time or inclination to enter into the intimate thoughts and feelings of his people. Many scriptures tell us, however, that he is such a God, and that he has a very tender concern toward his people.

When God saw fit to destroy Sodom and Gomorrah for their own future good, Abraham questioned his intentions. He said, "Wilt thou also destroy the righteous with the wicked? That be far from thee: . . . Shall not the judge of all the earth do right?" (Gen. 18:23-25) God might have said, "Who art thou that repliest against God?" But God cared how Abraham felt, and when he told Abraham that he would spare Sodom if as few as ten righteous could be found, Abraham seemed satisfied. However, God knew that Abraham was still concerned about his nephew Lot, and even though ten righteous could not be found, the Scriptures say that God remembered Abraham and sent Lot out of the midst of the overthrow.

Sometimes it is hard for us to see God's hand so directly in our own lives. But God's hand, though unseen, is just as

active in our lives as it was in the lives of those whose experiences are recorded in the Bible. Just as tenderly, just as wisely, just as intimately—because “he careth for us.”

The Call

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.” (I Cor. 1:26) It is distinctly set forth in this and many other scriptures that the call to become members of the spiritual family of God is not thrown open to everyone. Those invited to this high privilege are called by the exercise of divine prerogative.

This call is restricted to the Gospel Age. No one in himself merits receiving this call, and let none boast who has received it. All must rely on the transforming power of God in our lives—the change that takes place in our lives when we have heeded the call. And this transformation is not by our own power, but by the power of God in us, and by the power of the truth he has given to us.

The apostle says that “not many wise men after the flesh, not many mighty, not many noble . . . are called.” (I Cor. 1:26-31) Why has God chosen “the poor of this world”? (James 2:5) That all the glory may be the Lord’s! (I Cor. 1:29, 31) In deciding whom he will call, the Lord looks for certain qualities: A mind that is open and humble; an honest heart and an honest desire to know the truth; and the spirit of sacrifice—a willingness to give self, time, talents, means in the unselfish service of the truth, without any thought of reward.

When Isaiah was called to his ministry and given a glorious vision of “the Lord sitting upon a throne, high and lifted up,” his reaction was one of humble fear and reverence: “Woe is me! for I am undone.” (Isa. 6:1-5) So today, when one is called, and brought to a knowledge of the glories of God and his kingdom, realizing his own imper-

fections he is inclined to say, "I am not good enough!" But when Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" he answered: "Here am I; send me." And so may our response like Isaiah's, be, "Here am I, Lord; send me!"

Consecration

Consecration means to set apart or dedicate oneself to the service of God, or to some other good works or line of endeavor. But the greatest consecration of all is to do the will of the Heavenly Father. The apostle calls our attention to this privilege, saying, "This is the will of God, even your sanctification."—I Thess. 4:3

Consecration to do the will of God is not a casual matter. It calls for the sacrifice of all one's earthly ambitions and possessions; of all one's time and talent. Those who love God should do his will even if there were no reward; but there is a wonderful reward, for those who are faithful will gain a glorious future life with their Master in his heavenly kingdom; they shall have glory, honor, and immortality. They shall have the joy of blessing all the world of mankind.

We are not **commanded** to sacrifice. We are **invited** to present our bodies a living sacrifice. We do it because we love the Lord and his righteousness, and we do it willingly and with our whole hearts, our Lord Jesus being our example.

Those who accept this invitation must then be transformed into the image of God's dear Son, yielding themselves daily to the power of the Holy Spirit. These, if faithful, shall have a glorious entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:12

Symposium: "Stand Fast in the Faith"

We were reminded of the incident following Jesus' res-

urrection when two of his perplexed disciples were joined on the road to Emmaus by a stranger, who asked the reason for their sadness. He seemed unaware of the great events that had just occurred in Jerusalem, so they told him of the crucifixion of Jesus of Nazareth, in whom they had trusted for the deliverance of Israel from the Roman yoke.—Luke 24:21

The stranger replied, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

In addition to the many events in the remarkable life of Moses which the Master no doubt recounted, and which manifested Moses' trust in God, his faith is further attested to in the New Testament. (Heb. 11:24-28) By following the leadings of God, Moses seemingly lost great personal and material advantage. But he counted not the treasures of Egypt to be compared with the glories of God. And in the earthly phase of the kingdom Moses will be one of the highly honored heroes of faith spoken of by Paul. He was a shining example of one standing fast in the faith, and he steadfastly proclaimed his faith in God by the actions of his life.

Other prophets of God also proclaimed the most holy faith by word and deed. One of these was Elijah, who courageously delivered to King Ahab the Lord's message that there would be no rain in the land, except by his word. Trusting in the Lord's overruling care, Elijah then went to the brook where he was fed by the ravens. When the brook dried up he went to the home of the widow in Zarephath as the Lord had instructed him, again having full faith that the Lord would supply his needs. Elijah lived with the widow for some years, and never wanted for food.

When the son of the widow died Elijah, having full faith that the Heavenly Father would hear him, prayed to the Father to let the child be restored to life, and the child was revived. Again, when the Lord instructed Elijah to appear before his enemy Ahab, he did so immediately. Then followed Elijah's confrontation with the 450 prophets of Baal. Here, once more, Elijah demonstrated his faith in the Lord, and the Lord sent down fire to consume Elijah's sacrifice. Truly, Elijah proclaimed his faith by his deeds.

Jesus was a perfect example of faith, even as he suffered at the hands of his enemies; and thus he enjoyed rich communion with the Father. Jesus said to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6) If we would have fellowship with the Father, then we too must have faith under trial.

Consider how much faith was required of Jesus during his last three-and-a-half years! But thus he learned obedience by the things which he suffered. And in the end he could say, "Nevertheless not my will, but thine, be done."

The realization that the Heavenly Father has let us look upon the divine plan as revealed and proclaimed by the Lord and his apostles, and that we have been called by the Author of that great plan to glory and honor, staggers the imagination and tests our faith. The Apostle Paul urges us, therefore, to cast not away our confidence, which hath great recompence of reward. "For," he says, "ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10:35, 36

Earlier in the same letter he wrote, "Let us hold fast the profession of our faith without wavering: (for he is faithful that promised.)" (Heb. 10:23) Paul was one whose faith never faltered, and he knew it is important consciously to hold fast to the truth, for it is indeed possible for some to lose their faith. Therefore he admonishes us

not to forsake the assembling of ourselves together, but to exhort one another.

A clear understanding of God's Word makes for a strong, enduring faith. So we come together in order to build one another up, that our faith may be strong and well-grounded in truth. Also, by the simple act of so coming together we demonstrate our faith in God's Word that the promised day of blessing is near, as we also do when we proclaim the truth to others, in the exercise of our precious stewardship.

Baptismal Talk

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19) In keeping with Jesus' statement water baptism has been practised throughout the Gospel Age. When Jesus went to John to be baptized, he did not need John's baptism; but Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." —Matt. 3:13-15

Jesus had come to do all that was written of him in the volume of the book, in order to become the world's savior—to pour out his soul unto death. The water immersion was merely a symbol of his yielding his own will to do the will of his Heavenly Father, as it is also for us. Throughout the course of his ministry, not only did Jesus surrender his will to the Heavenly Father, but he laid down his life in that ministry until Calvary.

Paul tells us our baptism is the same as Jesus' baptism. "So many of us as were baptized into Jesus Christ were baptized into his death." (Rom. 6:3) There is no reference here to water baptism. It is a baptism into death. And Paul continues, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4-6

Peter also has something to say about death baptism. "It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing." (I Pet. 3:17) Our death baptism with Jesus is not an escape from the sinful ways of life; it is the suffering that results from doing good, even as Jesus' death baptism was the result of doing good.

At the close of Jesus' ministry, when he was about to go to Jerusalem where he would be put to death, Peter objected. Jesus replied, "Get thee behind me, Satan. . . . For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (Matt. 16:23-25) It is the same with us. We are being planted together in the likeness of his death, which was a sacrificial death. This calls for a full measure of dedication and surrender. Henceforth we live not unto ourselves, but unto him which died for us, and rose again. This is the answer of a good conscience toward God.

One may ask, Am I good enough to take this step? The fact is, there is no one good enough! But the robe of righteousness has been provided by the shed blood of Jesus. This makes it possible to offer oneself as a living sacrifice, holy and acceptable unto our Lord. And it is not too late!

You have come to Jesus because the Heavenly Father drew you. And if God drew you, he wanted you; he called you to follow in the footsteps of Jesus. If one makes a full consecration from the heart to do this, we may know it is accepted on the basis of the Word of God. And thus is opened a way of life that few in the world know anything about!

"Study to Show Thyself Approved"

"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) The need to study is important. "By his knowledge shall my righteous servant justify

many." (Isa. 53:11) Jesus had to know certain things; but even this perfect man had to have the Holy Spirit to direct him to his specific task.

The psalmist wrote, "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) This suggests that light is planted. The Lord gave certain nuggets of truth to the Ancient Worthies so that when Jesus came these gems of truth could be brought to light. For instance, we read in the Old Testament, "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required."—Ps. 40:6

Sacrifice and burnt offering was merely a picture of what the Father required of Jesus, which was to do the Father's will. He knew that, because the Father had opened his ears. Even Jesus had to be directed to specific texts of Scripture in order to be guided in the work he was to do.

In the Old Testament are many scriptures the understanding of which required the inspiration of the Holy Spirit to enable Jesus and his disciples to come to know God's will. These gems of truth are hidden in the Scriptures, as a picture is hidden in a jigsaw puzzle until all the pieces are properly placed in relationship one with another.—Isa. 7:10-16; Mic. 5:2; Matt. 2:6; Isa. 9:1-2; Matt. 4:12-17

Thus we see that God's plan and his will for his people were revealed to them by fragments of Scripture in the Old Testament, under the direction of the Holy Spirit. Since that time the people of the Lord have been directed to those scriptures that were shown to the apostles. But the only ones that had that special inspiration were Jesus and the apostles.

And thus it is that the Lord's people today know and appreciate these truths which were given for their guidance also. At this end of the age the Lord used Brother Russell

to bring these truths to light, largely through the topical study of Bible truths, using mostly those scriptures that Jesus and the apostles identified as being those which shall bring to us an understanding of God's plan of the ages.

Our Communion in Christ

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10: 16) The Greek word which is translated "communion in the above passage means joint participation, partnership.

The communion of Christ and his church has been a mystery to the world. It is "the mystery which hath been hid from ages and from generations . . . now is made manifest to his saints: . . . which is Christ in you, the hope of glory." (Col. 1:26, 27) This mystery was revealed to the apostles by the Holy Spirit and understood by the church in the beginning of the Christian era.

The nominal church during the Gospel Age knew nothing of the unity of the Head and the body of Christ. But today we again really know the meaning of it. "If we suffer with him, we shall also reign with him." The best illustration of this unity is given in I Corinthians 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Can we not grasp the thought of suffering with our Lord through our brethren, who represent him here on earth? Paul was interested in the welfare of his brethren; he suffered with them, and he also rejoiced with them. In those days there were persecutions, and all were involved in this. They were joint participants, sharers in the sufferings of their brethren.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power

of the Holy Spirit." (Rom. 15:13) This is a joy that the world cannot understand. It comes only to those who are trying to please the Lord; to those whose communion, or partnership, is in Christ.

Symposium: "Be Strong"

God has given us the spirit of power, and of love, and of a sound mind, as a result of our begetting of the Holy Spirit. It comes to us in the form of wisdom from above. Thus we are strengthened by the Spirit; and we receive that Spirit through the Gospel, the Word of God.—II Tim. 1:7; John 14:15, 16; Jas. 1:18

We also receive the strength of the Holy Spirit by our contact with the brethren, as we meet together and discuss the precious promises of the Father. These are the promises that were given to us "that by these . . . [we] may become partakers of the divine nature"; promises that we shall be with the Lord if faithful; promises of glory and honor that enter into our hearts and urge us on to faithfulness.

We are strengthened also by our ministering spirits. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) Each of the consecrated has at least one ministering spirit. But if required, a great host of angels stand ready to minister to the Lord's people. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven."—Matt. 18:10

In this material age of stone and steel many cannot conceive of the existence of invisible angels. But just as these powerful beings shut the mouths of the lions to protect Daniel, and ministered to Peter in prison, so are they still by God's grace ever watchful ministers to the heirs of salvation.

We are further strengthened by putting on the whole armor of God, which enables us to stand against the wiles of the Devil. (Eph. 6:10, 11) Armor suggests the difficult life of the soldier, who must be fully equipped. The Lord's people are Christian soldiers, and their armor is of a different kind, which is specially designed for their kind of warfare. They have their loins girt about with truth, having on the breastplate of righteousness; their feet are shod with the gospel of peace, they carry the shield of faith, their heads are covered with the helmet of salvation, and they carry the sword of the Spirit, which is the Word of God.

Israel's Festivals

Leviticus 23 sets forth five festivals which God enjoined upon the Nation of Israel.

1. The Feast of Passover commemorated their deliverance from Egyptian bondage. Our interest is specially directed to the selection and sacrifice of the lamb, prefiguring Christ, the antitypical passover Lamb "sacrificed for us." The firstborns of Israel were instructed to remain in their houses, protected from the death angel by the lamb's blood sprinkled upon the lintels and doorposts of their houses. Likewise, now, the Lord's people are on trial for life, their hearts sprinkled with the blood of a better sacrifice.

2. The Feast of Pentecost lasted fifty days. Fulfilment of the type began with Jesus' resurrection, as related by Paul in I Corinthians 15:20: "Christ is risen from the dead and become the firstfruits of them that slept." Just fifty days later the Holy Spirit came upon the disciples gathered in the upper room on the Day of Pentecost. James 1:18 indicates that the church, too, is a "firstfruits unto God."

3. The Feast of Trumpets as ordered in Leviticus 23: 24, 25 and described in Nehemiah 8 will be executed in the

Millennial Age. The prophet reported that the people heard the word of the Lord distinctly, and they got the sense and understanding of it. This clearly describes conditions in the kingdom, where there will be no more confusion of voices, but a pure language will be turned to all the people, that they may all call upon the name of the Lord to serve him with one consent.—Zeph. 3:9

4. On the Day of Atonement typical sacrifices were offered whereby the Jews, as the people of God, might receive his favor and blessing for the ensuing year, but Paul points out in Hebrews that the blood of bulls and goats could never take away sin. Only through the offering of the better sacrifices, the Christ, Head and body, will God's favor return to the sinful world, typified by Israel.

5. The Feast of Tabernacles, or Feast of Booths, brought to Israel's remembrance their wilderness journey after deliverance from Egypt. It was at Succoth, a word meaning booths, that they first encamped after Moses led them out. God, in releasing Israel from the bondage of Pharaoh, pictures for us the emancipation of all mankind from the bondage to sin and death soon to be accomplished through his kingdom. Jesus' activities during the Feast of Tabernacles are recorded in John, chapter 7. On the last day he cried, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Jesus was pointing to that day in the kingdom when all mankind will be invited to come to the waters of life and drink freely. Isaiah teaches that out of Zion shall go forth the law and the word of the Lord from Jerusalem. Symbolically, all men will be required to "go up to Jerusalem" to keep the Feast of Tabernacles, thus receiving the water of truth and the promised blessing of all the families of the earth.—Zech. 14:16-18

We Have the Same Spirit of Faith

The Apostle Paul gives us a number of articles of faith, the understanding and appreciation of which assures us that we belong to the Lord. The first of these is the knowledge that Christ died for our sins according to the Scriptures; . . . and that he rose again." (I Cor. 15:3, 4) Another article of our faith is that the church is part of the Christ: "Christ the firstfruits."—I Cor. 15:23

In the 29th verse of I Corinthians 15 the apostle calls our attention to another article, when he speaks of being "baptized for the dead." To be baptized for the dead is to die with Christ, instead of dying with Adam. Being justified by faith, we have peace with God, and are baptized into Christ to die on behalf of the dead world of mankind.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49) This is another article of our faith. And every man who has this hope of a share in the first resurrection purifies himself.

"He must reign, till he hath put all enemies under his feet." (I Cor. 15:25) Christ will begin his thousand-year reign with the church when the body members have all been joined with him. Satan will be bound, and at the end of the thousand years all enemies will have been put under his feet.

He Was Subject unto Them

The closing discourse of the convention dealt with Jesus' journey to Jerusalem with his parents at the age of twelve to celebrate the feast of the passover. As the parents returned to their own city of Nazareth the child Jesus, unknown to his parents, remained behind, conferring with the learned doctors in the temple. When asked by his mother why he had thus caused them anxiety, he replied, "Wist ye not that I must be about my Father's business?"

And he went down with them, and came to Nazareth, and was subject unto them.”—Luke 2:40-52

Jesus was aware at an early age of his special mission in the world. No doubt many questions would arise in his mind, and he would be anxious to learn more of the Father's plans and purposes from the Scriptures. We too, as little children, have come together in convention to receive God's direction and counsel, to hear the teachings of those whom the Lord has appointed to guide and instruct. (Eph. 4:11-13) And truly we have been instructed in the ways of the Lord while here at this convention!

We have been admonished to be more watchful, and to put on the whole armor of God, for we know the Adversary is ever busy trying to stumble each one of us. We have been urged to stand fast **in** the faith, and to contend **for** the faith; but let it be for the truth that the Lord has delivered to us, and which we can prove with a “thus saith the Lord,” that we contend.

We are to become mature Christians—to quit ourselves like men. (Eph. 4:13) Maturity is the ability to endure; it is patience, perseverance; it is humility; readiness to say, I was wrong. We are urged to be strong; not in our own might, but in the Lord and in the power of his might. And we have been given the assurance of God's grace to help in our every time of need. And finally, we must do all things in love.

As we return to our homes, let us learn, like Jesus, to be subject to our Heavenly Father, and to be rightly exercised by the experiences that shall come to us for our growth and our maturing. For all these things work together for everlasting good to those who love God. Therefore, until we meet again at our convention next year, “Watch ye, stand fast in the faith, quit you like men, be strong.”—I Cor. 16:13 □

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.

O. D. DEIFER		Canora, Sask.	10
York, Pa.	Oct. 10	Porcupine Plain, Sask.	11
PANTEL HATGIS		Star City, Sask.	12
New London, Conn.	Oct. 17	Melfort, Sask.	13
G. M. JEUCK		Steep Creek, Sask.	14
Catawissa, Pa.	Oct. 24	Prince Albert, Sask.	15
		Middle Lake, Sask.	16
A. H. KRUMPOLT		Tarnopol, Sask.	17
Paterson, N. J.	Oct. 3	Wakaw, Sask.	18
R. J. KRUPA		Luseland, Sask.	20
Buffalo, N. Y.	Oct. 9, 10	Winfield, B. C.	22
Catawissa, Pa.	24	Kelowna, B. C.	24
GEORGE PASSIOS		H. J. TIEMEYER	
Catawissa, Pa.	Oct. 24	Sayville, N. Y.	Oct. 3
LEO POST		F. S. WASSMANN	
Buffalo, N. Y.	Oct. 9, 10	Pottstown, Pa.	Oct. 31
New London, Conn.	17		
H. W. PRICE		W. N. WOODWORTH	
Regina, Sask.	Oct. 8	Cincinnati, Ohio	Oct. 16, 17

BRITISH SPEAKERS' APPOINTMENTS

J. HUMPHREY		E. T. NADAL	
Dewsbury	Oct. 16	Newport	Oct. 16
Latchford	17	Dewsbury	Oct. 23
		Latchford	Nov. 14



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Weekly Prayer Meeting Texts

OCTOBER 7—"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand."—Matthew 7:26 (Z. '04-46 Hymn 306)

OCTOBER 14—"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3 (Z. '04-56, 57 Hymn 198)

OCTOBER 21—"Our Father who art in heaven, hallowed be Thy name."—Luke 11:2 (Z. '04-118 Hymn 89)

OCTOBER 28—"The Spirit of the Lord God is upon Me; because he hath anointed Me, . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning."—Isaiah 61:1, 2 (Z. '04-295 Hymn 225)

Conventions

An asterisk (*) indicates an immersion service is being planned.

GRAND RAPIDS, MICH., Oct. 2, 3—Walker Junior High School, 4252 Three Mile Rd., N. W. Mrs. Bernard Fuerst, 804 Conger St., N. E.

AGAWAM, MASS., Oct. 3—Eastfield Mall, Route 20, Boston Road, Springfield, Mass. Mrs. Leslie W. Hindle, Route 1, Box 127, Depot St., Broad Brook, Conn.

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

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

BUFFALO, N. Y., Oct. 9, 10—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

SAN LUIS OBISPO, CALIF., Oct. 9, 10—Odd Fellows Hall, 520 Dana St. Mrs. Elmer A. Nord, 1235 Peach St., Apt. B.

COLUMBUS, OHIO, Oct. 10—Southern Hotel, Corner S. High and E. Main Streets. Mrs. Lois Smith, 4294 Ellery Drive.

TOLEDO, OHIO, Oct. 10—Seventh-Day Adventist School, 540 Independence Road. Mrs. Peter Pazucha, 519 Independence Road.

CINCINNATI, OHIO, Oct. 16, 17—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind.

WACO, TEXAS, Oct. 16, 17—T.P.L. Building, 3800 Franklin Ave. Mrs.

J. B. Hillhouse, Route 1, Box 81-K, China Spring, Texas.

CLEVELAND, OHIO, Oct. 17—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Road.

MUNCIE, IND., Oct. 17—YWCA Building, Corner Charles and Jefferson Streets. Mrs. Helen Stansberry, R. 1, Box 276, Yorktown, Ind.

***NEW LONDON, CONN., Oct. 17**—Union Lodge Bldg., 11 Union St. Mrs. A. F. Fronco, Jr., 29 Cutler St., Groton, Conn.

PONTIAC, MICH., Oct. 17—YWCA Building, 269 W. Huron St. Mrs. Ora C. Lockwood, 110 South Bailevard West, Rochester, Mich.

BERWICK, PA., Oct. 24—Berwick Hotel, Third and Market Streets. For overnight accommodations phone 717-759-9384.

CHICAGO, ILL., Oct. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

MILWAUKEE, WIS., Oct. 30, 31—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14th St.

DETROIT, MICH., Oct. 31—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

ORLANDO, FLA., Oct. 31—American Federal Savings & Loan Bldg., 455 S. Orange Ave. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

COLUMBUS, OHIO, Nov. 6, 7

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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