

The DAWN

"... remember
the words of
the Lord Jesus, ...
It is more blessed
to give
than to receive."

ACTS 20:35



A HERALD OF CHRIST'S PRESENCE
AUGUST 1951



GENERAL CONVENTION--1951

Bowling Green, Ohio, August 18-25

More Information

MANY friends are now making plans to attend the General Convention, where the Lord has blessed the brethren so richly during the past two years. The Bowling Green State University is putting forth every effort to make the visit of the brethren comfortable and enjoyable.

It will be necessary this year for the friends to bring pillow slips, sheets, blankets and towels, since the university is unable to supply them. Those going by train or bus may mail these items in advance, if they prefer. Parcels should be addressed in care of Bible Students Convention, State University, Bowling Green, Ohio.

Rooms and meals will be provided at the low rate of \$15.00 for the entire week (two in a room). Day rate—\$3.00 per day. It is expected that all the friends can be located on the university grounds, although rooms are available outside the grounds, but at an increased rate. Meals alone may be obtained at the university cafeteria at \$12.00 for the entire week.

As the time is getting short, it is desirable that reservations be made at once, by writing the convention committee secretary, Mr. Ray Krupa, 145 West Passaic Avenue, Rutherford, N. J.



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The Broadcast Schedule

The "Frank and Ernest" radio programs continue to be heard through the United States, Canada, and in parts of Europe and Asia. A complete list of the more than 300 stations being used is available upon request.

CONTENTS

HIGHLIGHTS OF DAWN

Plowshares into Swords	2
The Power to Love—Selected	7

BIBLE STUDY

Christian Principles in Earning a Living	8
The Christian's Use of Money and Goods	10
The Christian's Respect for Law	12
Weekly Prayer Meeting Texts	14
The Christian's Responsibility in Public Life	15

CHRISTIAN LIFE AND DOCTRINE

Love in Operation	18
The Mediator of a Better Covenant	
Book of Hebrews—Chapter VIII	29
Blameless and Harmless	35

YOUR QUESTIONS ANSWERED

Is Satan Bound?	38
The "Wrath to Come"	39
Restitution—Promises	40
Body Members	41

BRITISH SECTION

The Spirit of Good Will	42
Encouraging Letters	44
A Message from Ireland	45

TALKING THINGS OVER

The General Convention	47
Convention Program	49
Convention Information	53
Greetings from Abroad	54
Divine Plan Question Cards	57
From a Radio Station Manager	58

ENCOURAGING LETTERS	59
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SPEAKERS' APPOINTMENTS

Great Britain	46
United States	62

CONVENTIONS

Great Britain	46
United States	64

Plowshares into Swords

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.”

—JOEL 3:9, 10

NO PERIOD in human history has witnessed such wide scale preparations for war as have continuously been in progress during the lifetime of the present generation. For years prior to the first World War, these preparations were going on in many countries of Europe, and when the war started other nations the world over were soon compelled to increase their armies and their armaments. The result of this, together with the war, was the fatal weakening of the economic and social fabric of what men had been pleased to call civilization.

Following that war there was an effort made to disarm, but it proved futile, and soon the nations of the earth were again engaged in an armament race, each hoping to outdo the other, and each claiming that preparation for war was the only way to save the peace. We all know the horrible results to which this led. And now again, on a more gigantic scale than previously it would have been possible for the human mind to visualize, the world is madly engaged in “preparation for peace”; but doing so by increasing its armaments, and each nation trying to outwit the other in the invention and construction of horrible instruments of destruction, hoping, of course, that this will frighten the others from daring to start another war.

Today the armament program is a co-operative one in which the nations, divided into two general groups, are participating. These two groups are now often referred to as the “free” nations

HIGHLIGHTS OF DAWN

and the "slave" nations. Not so much is known of the progress being made among the "slave" nations or behind the Iron Curtain. Great stress, of course, is being placed upon the production of atom bombs and atomic weapons. Recently Senator Brien McMahon, in a statement made to a press interviewer, said that the Soviet Union is very busy in the field of atomic energy.

Senator McMahon said that he had complete access to confidential intelligence reports from inside Russia, and upon the basis of available information, he is certain that eventually Russia will possess sufficient atom bombs to make it possible that a surprise attack on the United States would be considered. Asked if it were not possible that, although the great powers would all possess atomic weapons, they would refrain from using them in the event of war, he answered that this was merely "wishful thinking."

The Senator explained that in his opinion the American stockpile of atom bombs was buying time for the free nations in which they could "wage peace." He explained that the power stored in atom bombs now being stockpiled in the United States, if not eventually used for war, "will bring giant industrial progress in the future. This is a case [he said] where swords can literally be beaten into plowshares—or, indeed, be beaten back into swords."

Another reminder of the colossal preparation for war being made is the recent "Operation Umbrella." This was the staging of a mock air raid over large areas of western Europe. It was an experiment in which an attempt was made to co-ordinate the air defenses of the various European nations participating in the Atlantic Pact. Fighter planes from several west European countries attempted to intercept these bombers. It was a spectacular event, and impressively demonstrated the careful preparations which are being made to protect what is left of the "old world" civilization.

Meanwhile the factories of all nations are manufacturing munitions of war at a rate which staggers the imagination, while countless millions are hungry, unclothed, and without homes because the resources of the earth are thus being diverted into war potential. Surely we could not possibly have a more striking demonstration of beating plowshares into swords and pruninghooks into spears, as the Prophet Joel foretold would occur in this end of the age!

In Joel 3:14, the time when this was to occur is identified as "the day of the Lord," and he declares that there would be "mul-

titudes in the valley of decision." This, of course, is not a literal valley, but a symbol of the lining up of world powers in a life and death struggle to settle the ideological controversy between the two armed camps of the present evil and dying world. Each side hopes to win in this great struggle, and thus be in a position to establish a world in keeping with its own ideals. While this is the hope of both the "free" world and the "slave" world, the people as a whole, on both sides of the controversy, recognize that once the battle starts on a global basis, both sides will lose.

In Joel 3:2 this "valley of decision" is described as the "valley of Jehoshaphat," Jehoshaphat meaning that "Jehovah hath judged." The real decision in this final struggle of a dying world, therefore, is not in the hands of the warring nations, but is the Lord's. The prophecies clearly show that he has already rendered his decision, that regardless of the viewpoint of men and nations, in the final analysis it is the Lord who is gathering the nations to this final struggle. His purpose in doing this is stated in Zephaniah 3:8, where we read, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms; to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

From this prophecy it is evident that the Lord's decision has already gone against the nations of earth, that he does not consider any of them worthy to represent him in the new world, hence that all the "elements" of this "present evil world" must be destroyed to make way for the rulership of his righteous kingdom under the direction of Christ. (Gal. 1:4; II Pet. 3:10-12) From this standpoint, the people of God who understand the prophetic significance of what is occurring throughout the earth are not fearful of the outcome, for they know that the Lord will be victorious, and that his kingdom is very soon to manifest itself in power and great glory.

We do not rejoice in the thought that additional suffering is facing the world, but there is a solace in the assurance that it will prepare the way for that long-promised kingdom of God which will make an end of all suffering. Today the unbelieving world is facing what is considered the inevitable struggle between the East and West, with varying degrees of fear and mixed emotions. In most countries of Europe, where the people have already suffered the ravages of two global wars, and where large areas of their cities

still lie in ruins, they seem for the most part apathetic toward coming events. The people as a whole discuss but little what they all seem sure will come. They simply go about their daily tasks of earning a meagre living, waiting in a fatalistic sort of way for whatever may happen.

Here in America it is different. The screaming headlines of the papers, and the fear-arousing broadcasts over the radio tend to give the impression that atom bombs may start to drop on the large cities at any moment. Naturally the people are kept in suspense by these startling methods of news reporting, and fear is taking an ever deeper hold upon their hearts. Probably the people of the old world are just as fearful; but having experienced the awfulness of two wars, they wish now not to think or talk about another one. Their viewpoint is that it will be time enough to suffer when it actually comes.

The Lord's people, who know from the assurances of God's Word what the real outcome of this great "time of trouble" will be, have the great privilege of doing what they can to "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35:4) Yes, it is not only our privilege, but our responsibility as well, to "declare the day of vengeance of our God."—Isa. 61:1-3

A proper declaring of the "day of vengeance" does not mean the proclaiming of a vindictive message of hate toward the crumbling institutions of the world, but rather, an explanation of the true significance of what is taking place. The world fears the increasing trouble because they can see no good resulting therefrom. All they can see is the inevitable destruction of what they call civilization. Beyond that they see nothing but darkness and despair. But it is our privilege to say, "Fear not," this trouble is the result of God's vengeance upon the sinful world; but his purpose is not to cause suffering, for his hand of vengeance is now upon the world because the time has come for the kingdom of Christ to manifest itself in bringing salvation to the people—that salvation which was promised when God said to Abraham that in his seed all the families of the earth would be blessed.—Gen. 12:3; 22:18

And how wonderful it is to know, and to be able to testify to the people, that the nations will not always be beating their plowshares into swords and their pruninghooks into spears, that the time

is near when this will be reversed. This glorious fact is also set forth in the prophecies pertaining to these "last days" in which we are now living, but they portray events which are of a later development in this "day of the Lord." The Prophet Isaiah declares:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4

The "house" of the Lord is his ruling house of sons. Jesus, the "King of kings," is the Head over this house, and those who during this age suffer and die with him, and who, begotten by God's Spirit, are also his sons, will reign with Christ as members of the divine ruling house. It has required the entire age to prepare this divine ruling house of sons, but the Scriptures indicate that now this work is nearly completed, and that soon this "house of the Lord" will be "established" in the "top of the mountains, and shall be exalted above the hills."

This beautiful symbolic language suggests that the Lord's kingdom will take a dominating position over all the peoples of the earth. Indeed, in Daniel's prophecy, this "mountain" [kingdom] is said to have "filled the whole earth." (Dan. 2:35) Even now, in this "day of vengeance," earth's new King is rebuking the nations, and ultimately, in God's due time, this will result in their saying, as the prophecy states, "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob."

When the rebuked nations and peoples of earth reach the point where they recognize their own extremity, and begin to look to the Lord for help and are willing to learn and practice his ways, then they will recognize the futility of war and will turn their efforts, under the guidance of the kingdom, toward the pursuits of peace. Thus they will beat their swords into plowshares and their spears into pruninghooks. It will be then that "nation shall not lift up sword against nation, neither shall they learn war any more."

HIGHLIGHTS OF DAWN

Now the nations are being gathered to "the battle of that great day of God Almighty." (Rev. 16:13-16) But when this gathering is over, and the Lord has "devoured" the whole earth "with the fire of his jealousy," there will come the foretold gathering unto the kingdom of Christ—the "mountain of the house of the Lord." It is this glorious fact that we are privileged to proclaim to the fear-filled world of today. What this means is that while the Lord has indeed "come with vengeance," his objective is to bring salvation, that salvation from death which was provided by the death of the Redeemer when he gave himself "a ransom for all, to be testified in due time."—I Tim. 2:4-6

This salvation will result, as Isaiah clearly shows, in the opening of all the blind eyes, the unstopping of all deaf ears, and the healing of all the lame. In other words, it will mean the restoration of the people to health, and giving them the opportunity to live forever in the restored earth. Yes, even the dead will be restored to life, for, as the prophet states, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:3-10

The Power of Love

LOVE to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity; the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the wellspring of heroism, and great deeds are the gushings of its fountain; it is a giant—it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet.

—Selected

Christian Principles in Earning a Living

AUGUST 5

Luke 12:13-21

ONE of the important facts which should govern a Christian in earning a living is that it should be considered merely his avocation—a necessary incidental, as it were—and that the real objective of all his efforts should be that of laying up treasures in heaven. Jesus expressed the thought very clearly when he said, "Seek ye the kingdom of God; and all these [necessary material] things shall be added unto you."—Luke 12:31

Jesus said, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." (Luke 12:22, 23) The thought in these words is undoubtedly that of taking anxious, selfish, and ambitious thought for our physical needs. They constitute Jesus' application of the lesson taught in his Parable of the Rich Man whose ground brought forth "plentifully," and who decided that he would pull down his barns and build larger ones, and

thus make himself economically secure for many years to come. It was taking thought for the morrow along the lines illustrated in this parable that Jesus condemned.

In the parable, after the rich man decided to build larger barns, he said, "There will I bestow all my fruits and my goods." After reaching this decision, the rich man concluded that he could say to himself, "Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry." This man's viewpoint was wholly selfish, for he decided to hoard "all his fruits" and "goods" for his own personal use and security. Besides, he gloated over this decision, thinking it to be a wise one.

But God's viewpoint was different. From the divine standpoint the man was very foolish—"Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" "So is he," Jesus explained, "that layeth up treasure for himself, and is not rich toward God." "Therefore," Jesus contin-

ued, and then gives his admonition to his followers to take no thought for their lives, what they should eat, nor for their body, what they should wear.

The lesson seems clear. The Lord knows that his people while still in the flesh need food and clothing, but he does not want them to center their affections on these things in the sense that the securing of them becomes the all-absorbing interest of life. It was this that the rich man of the parable did, and he became very poor toward God, and in the end lost everything, even life itself.

II Thessalonians 3:7-10

"IF ANY would not work, neither should he eat." Thus did Paul instruct the brethren at Thessalonica. To expect to live without working, he explained, would be walking disorderly. (vs. 11) Paul himself adhered strictly to this rule, although he had the "power" or authority to accept his physical needs from the brethren whom he served along spiritual lines.

The community of saints is a very sacred one. No brother in Christ would withhold food or clothing from another brother who, because of circumstances over which he had no control, had been reduced to a state of need. However, everyone in the church should gladly bear his own burden along this line by the work of his own hands, and not expect others to provide for him.

Those who fail to do this and expect to live by the generosity of their brethren, walk "disorderly," Paul declares. Apparently there were some in the church at Thes-

salonica who did this. True brethren in Christ are kind and sympathetic, so become easy victims for exploitation by such disorderly ones who come among them. But it is well to be on guard, not so much because of the losses that may be sustained by helping the unworthy, but because of the injury done to those who are thus encouraged in their laziness.

Elsewhere Paul admonishes the brethren to make provision for the needy by laying aside on the first day of the week what they can afford and thus have it ready for use when the occasion arises. (I Cor. 16:1, 2) So it is not a matter of neglecting our brethren who are passing through distressing circumstances, but merely exercising care so as not to be taken advantage of by the unscrupulous.

Paul was practically a full time worker in the Lord's vineyard, devoting himself to the spiritual service of the brethren and to making known the glad tidings of the kingdom. Under the circumstances he would have been justified in accepting his "living" from the brethren. But he chose not to do this, although the choice meant the necessity of his working "night and day." It is this that he elsewhere refers to as keeping his body under, or "browbeating" [Diaglott, word for word] his body—making it do double service.—I Cor. 9:27

"For yourselves know how ye ought to follow us," Paul wrote. By "tentmaking" to provide for his own living, he was in a position thus to admonish the brethren. It may be that the "disorderly" brethren at Thessalonica were pos-

ing as teachers in the church, and on this ground expecting the brethren to make provision for their food and clothing. Paul recognized the evils to which this could lead and by both precept and example warned against it.

QUESTIONS:

What is a Christian to consider as being the chief objective of his life?

In what sense is a Christian not to take any thought concerning the things which he needs to eat and wear?

Why did Paul say that those in the Early Church who did not earn their own living were walking disorderly?

Why did Paul decide that it would be best for him to provide for his own physical needs while serving the brethren along spiritual lines?

The Christian's Use Of Money and Goods

AUGUST 12

Matthew 25:14, 15, 19-30

A CHRISTIAN is one who has made a full dedication of himself to the Lord, agreeing to spend and be spent in his service as the divine will is revealed to him. Such a one realizes that all he has and is belongs to the Lord and that he is merely a steward over it. He realizes, also, or should, that "it is required in stewards, that a man be found faithful." (I Cor. 4:2) A steward is not privileged to use his master's money and property to enrich himself. To do so would mean that he was unfaithful to his trust.

Our lesson for today—the Parable of the Talents—emphasizes that we are to consider our chief vocation in life to be our service of the

Master, and that all else is incidental. While the "talents" of the parable are money, we are not to get the thought that the faithful use of money in the Lord's service is the only thing involved in Christian stewardship.

The talents were given to each one "according to his several ability." One's abilities are his "talents," but this is not the sense in which Jesus employs the term in the parable. Rather, as already noted, the talents refer to money, and in the parable the money was distributed to each one according to his ability to use it properly.

Since the "ability" of those to whom the talents were given corresponds with our use of the term talent, the units of money given in the parable could reasonably represent varying opportunities for

BIBLE STUDY

service which the Lord entrusts to his people, opportunities in keeping with their respective abilities.

One might have a financial ability, another a speaking ability, another an ability of time, or perhaps of strength or of influence. Some might have more than one of these, so the Lord gives opportunities accordingly, and our faithfulness to him is tested by the manner in which we use these "talents," and by their use endeavor to increase them.

We should keep in mind, of course, that the Master's parables cannot be applied too literally in every detail. The principal lesson in this parable is simply that the Lord is pleased for his people to use faithfully that which is entrusted to them, and that those who are thus faithful will be given larger opportunities of service, if not this side the veil, then in the kingdom, when they enter into the "joy of the Lord."

While there are many exceptions in individual cases, it is generally true, nevertheless, that a Christian who makes faithful use of his every opportunity of serving his Lord will enjoy an expanding field of service. The Lord in his providence grants this increase, and also rewards the faithful by inviting them to share his joy, both now, and later in the kingdom.

The parable is a true reflection of what often occurs in Christian experience in that it shows the hesitancy of those who can render little service, to do anything at all. In that the talents were given according to the ability of those receiving them, the person to whom

but one talent was given obviously possessed little ability. And is it not true that those in the church who are very limited in their capacity to serve often hesitate to serve at all, feeling that anything they might do would not be pleasing to the Lord? This, of course, as the parable shows, is a mistaken viewpoint.

The Parable of the Widow's Mite well illustrates how pleased the Lord is when those whose financial ability to serve is small, use their little faithfully. The same principle certainly applies no matter what one's abilities may be, and regardless of how limited they may be. The one talented person of the parable did not fail to receive the approval of his master because he was given only one talent, but because he did not use that talent. The important reward mentioned in the parable is the invitation to enter into the joy of the Lord, and this was given to the man who used his two talents faithfully, as well as to the five talented man. The same would have been true of the one talented man had he faithfully used what had been given to him by the Lord.

The unprofitable servant was cast into "outer darkness," and for him there was "weeping and gnashing of teeth," instead of the "joy of the Lord." Since the disappointment of the unfaithful servant is seemingly contrasted with the joy experienced by the others, it is reasonable to conclude that in contrast with the "outer darkness" of the unfaithful the reward of those who had gained other talents is, in part, an increased understanding

of their master's plans. The pathway of the just, we know, is one which increases in brightness for those who are faithful, while those who are unfaithful to the truth sooner or later lose it and find themselves in darkness.

QUESTIONS:

Is the faithful use of money the only lesson taught in the Parable of the Talents?

What is the difference between the term "talents" used in the parable and the English word "talent" today?

What is the difference between the talents given to the servants, and their abilities to use them?

Why is the one talented servant cited as an illustration of possible unfaithfulness?

Do those who are unfaithful to the Lord continue to enjoy the light of truth?

The Christian's Respect for Law

AUGUST 19

Luke 20:19-26

SSOME of the important teachings of Jesus were the result of efforts on the part of his enemies to entrap him and thus find an excuse to make charges against him, either before his own people or before the Roman authorities. He was always able to answer these "catch questions" in such a manner as to embarrass his enemies. They never did really find any just cause to accuse him, and when he was finally condemned to death it was largely upon the basis of his own confession that he was the Son of God and that he had come to earth to be a king.

Our lesson today deals with a situation which might well have resulted in embarrassment for the Master, but his wisdom caused it to result otherwise. "Spies" were

sent to ask Jesus questions. First they used the age-old method of flattery in an effort to disarm him, to put him off guard as to their real intent. They professed to believe that he was a teacher of truth, and that he was in no sense influenced in his opinions by the prejudices of others. Then they propounded their question, "Is it lawful for us to give tribute unto Caesar, or no?"

The Jewish nation was chafing under the tribute exacted by their Roman overlords, and Jesus' enemies probably reasoned that he would endeavor to please them and his other hearers by advising them to avoid paying tribute to Caesar whenever possible. Such advice would, of course, give them the opportunity they sought of making charges against him before the Romans and thus obtaining his arrest.

Probably many Jews at the time ordinarily would have felt very kindly toward anyone with ability who indicated his willingness to encourage a resistance movement. But Jesus saw through the scheme of these spies, and asked them, "Why tempt ye me?" The temptation was to seek the favor of the Jews by teaching resistance to the demands of the Romans. On the other hand, had he said that they should pay tribute to the Roman government this would have displeased his Jewish friends, hence would have been a victory for his enemies.

Jesus' enemies "marvelled at his answer." "They could not take hold of his words before the people," the account states. In other words, their plot had failed, and at the same time divine providence had overruled in a way to establish a criterion for the guidance of the Lord's people in the matter of their obligations to whatever civil government under which they may live.

We all know the story. Jesus asked to see one of the coins used throughout the Roman Empire as a medium of exchange. His enemies acknowledged that this "penny" bore the picture and superscription of Caesar. In other words, it actually belonged to the Roman government, and individuals, whether Jews or others, were merely permitted to use it as a convenient medium of exchange, which greatly simplified their economic problems. So, if the government needed a certain number of these coins back in order to meet its own expenses, it was their

duty to render unto Caesar that which belonged to him.

But by rendering to Caesar the things which were his, no Jew would thus be depriving God of that which belonged to him, for their heart devotion to Jehovah need not in any degree be affected by their conformity to the laws of the civil government under which they lived and enjoyed a fair amount of protection, and a certain degree of liberty. It was in the providence of God that Israel was then in bondage to the Romans, and for them to rebel against the situation would not only be futile, but would show a disinclination on their part to bow to the will of God.

I Peter 2:13-17

"FOR the Lord's sake." When viewed from the proper standpoint the Christian's obedience to civil law is in reality a part of his duty toward God. To take any other course would be disloyalty to God. The general purpose of the laws of all countries is to maintain order and to protect the people against evildoers. Christians may not always agree with the nature of the laws by which governments attempt to obtain this objective, but generally speaking, Christians and others have been much better off than they would have been had there been no law.

For the Christian to submit himself to the laws of the country in which he lives does not imply in any measure that he assumes the responsibility for those laws. Actually, our citizenship is in heaven. From one standpoint, we are as strangers here on earth, regard-

less of the country in which we live. From another standpoint, we are ambassadors, representing our country, our government, in an alien land. In either case, we are obligated to obey the laws of the country in which we reside. Indeed, the effectiveness of our ambassadorship is increased in proportion to the respect we show toward the laws of the country in which we live.

This does not mean that a Christian should violate his conscience. There are certain fundamental laws of God which should come first in every Christian's life. One of these which perhaps more frequently than others comes into conflict with the laws of civil government has to do with military service. But even in this connection there has been a marked change in many countries within the last fifty years.

Now, in the United States, Canada, Great Britain, and certain other countries, the law provides exemption from military service for those who are conscientiously opposed to it according to their

understanding of the teachings of Christ. This means that a Christian, if he sees matters in this light, can be obedient to the law, and yet be exempt from military service.

But conditions have not been so favorable for the followers of the Master in other periods of the age, and many have been put to death because of their refusal at the behest of wicked rulers, to go contrary to their conscience. But this has been a high honor, for these, more than many of us, had the privilege of sharing in experiences very similar to those of their Master. While all of us have the privilege of dying with him, with many it is not in such a realistic sense as was experienced by Christian martyrs of the past.

QUESTIONS:

Explain the circumstances under which Jesus said that we should render unto Caesar the things that are Caesar's, and unto God the things which are God's.

Why is it proper for a Christian to obey the laws of the country in which he lives?

Are there ever any circumstances in which a Christian should not obey the laws of the land?

WEEKLY PRAYER MEETING TEXTS

AUGUST 2—"O come, let us worship and bow down: let us kneel before the Lord our maker."—Psalm 95:6 (Z. '99-184. Hymn 239)

AUGUST 9—"If the light that is in thee be [come] darkness, how great is that darkness!"—Matthew 6:23 (Z. '04-297. Hymn 1)

AUGUST 16—"In everything give thanks."—I Thessalonians 5:18 (Z. '03-25. Hymn App. J)

AUGUST 23—"And now abideth faith, hope, love, these three; but the greatest of these is love."—I Corinthians 13:13 (Z. '03-58. Hymn 165)

AUGUST 30—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16 (Z. '03-206. Hymn 275)

The Christian's Responsibility In Public Life

AUGUST 26

Matthew 5:13-16

YE ARE the salt of the earth," and the "light of the world," said Jesus to his disciples, in his Sermon on the Mount. In these two expressions we have summed up very comprehensively the Christian's responsibility in public life. But what is implied in these expressions? Do they mean that the Christian is to use his influence to create better governments, or is he expected to convert the world to Christ and thus help to establish peace and good will?

Jesus commissioned his disciples to go into all the world and preach the Gospel. He also prophesied that "this Gospel of the kingdom" would be preached in "all the world for a witness," and that then the end would come. (Matt. 24:14) In this same prophecy, the "end" to which he referred is the end of the age, marked by "distress of nations, with perplexity," a time of "great tribulation" such as was not since there was a nation—the tribulation foretold by Daniel the prophet.—Dan. 12:1; Matt. 24:21, 22; Luke 21:25

It is obvious from this prophecy that the world-wide preaching of the Gospel was not expected to

convert the world and establish peace among the nations, else this work would not be followed by the greatest tribulation the earth had ever seen. The Gospel witness was to begin in Judea, and then extend to Samaria, and to the uttermost parts of the earth. When it reached the Gentiles, the explanation is given that "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) The further explanation is given that "after this" the "residue," or remainder of the Gentiles will be given their opportunity to call upon the Lord and serve him.

It is plain, then, that being the "salt of the earth" and "the light of the world" does not mean that the Christian is expected to convert the world nor to reform it. The thought is, rather, that every Christian is to be a "witness" for Christ and the truth both by his teachings and by his example. The savory influence of such a life, and the light of truth which emanates therefrom, is sure to influence some toward righteousness. To this extent, therefore, the world is made a better place in which to live by reason of Christians who live in it.

This does not mean that every-

one with whom a Christian comes in contact will appreciate the example of his life. Many were greatly blessed by the presence of Jesus among them, while others had their hearts hardened the more. This was because they were of the darkness, and the darkness hateth the light. Let us, then, not be discouraged if those to whom we witness are resentful and we thereby become their enemies.

Our responsibility in the world is to continue letting our light shine, even though that light be hated by the darkness. If we hide our light in order to avoid the enmity which it might incur, it will prove that we are unfaithful to it. In such an event, we would lose the light and be left in the darkness of the world.

Matthew 13:33

JESUS' Parable of the Leaven which a woman hid in three measures of meal cannot properly be used to illustrate the power of the Gospel in the world, nor to the righteous influence exerted by consecrated Christians; although the parable is usually misinterpreted to mean this. Leaven is always used in the Bible to represent evil and sin, and never that which is good.

In Luke 12:1 Jesus refers to the leaven of the Pharisees, which he indicated was hypocrisy. In Matthew 16:11, 12 he speaks of the leaven of the Pharisees and Sadducees, which he describes as false teachings. In Mark 8:15 he mentions the leaven of Herod, which seemingly was Herod's working arrangements with the Pharisees,

the politico-religious setup of that day.

The Israelites were to cleanse their homes of all leaven in order to be properly prepared for their passover services. Paul refers to the symbolic meaning of this, and admonishes us to "purge out therefore the old leaven." (I Cor. 5:6, 7) From these references there seems no doubt about the symbolism of leaven, that it is intended by the Lord to represent a corrupting, sinful influence.

A "woman" is also used in the Scriptures as a symbol of an evil power, being the false church of this Gospel age. (Zech. 5:7, 8; Rev. 2:20; 17:1-6) Three measures of meal, without the leaven, would well represent the pure sustaining bread, or spiritual food of the Christian, which was corrupted by "that woman Jezebel," so that those who ate it were spiritually poisoned and turned away from the true path of righteousness.

The question might be raised as to how the "kingdom of heaven" could become corrupt. The answer, in part, is to be found in the same thirteenth chapter of Matthew, where we are given Jesus' Parable of the Wheat and Tares. This parable also begins with the expression, "The kingdom of heaven is likened unto." In this parable the kingdom is shown to start out righteous, for the Son of Man, even Jesus himself, sows the good seed. But then an enemy sows tares, and from then on the evil is mixed with the good.

So with the parable under consideration. To begin with, there is purity, as shown in the measures

of meal. But an enemy, this time a "woman," representing the apostate church, introduces corrupting influences, and the whole mass becomes evil. Thus we find that in the Master's many parables of the kingdom he shows its development from various standpoints, and in some of them he even forewarned that Satan would succeed in corrupting the great mass of merely professing Christians, even to the extent—as it has turned out—of attempting to establish the kingdom by their own efforts, going so far as to commit spiritual fornication by uniting with civil governments. The true Christian's responsibility today as it has always been, is to avoid all such worldly alliances.

I Peter 3:13-16

SOME have taken the wrong thought from Peter's assurance, "Who is he that will harm you, if ye be followers of that which is good?" and have been disappointed when people did not appreciate their endeavors to live righteously and perhaps even persecuted them. The apostle is here speaking of Christians as new creatures in Christ Jesus, and states that no one can do harm to their eternal interests.

In this connection it is well to remember Jesus, and that we are following in his footsteps. He spent his life doing good, and in no way did he ever give just cause for others to harm him. Yet he was made to suffer and to die. The servant cannot expect to be above his Master, so every Christian will

find himself more or less at enmity with the world.

But while they crucified Jesus, they did not harm him from the standpoint of his eternal destiny. The suffering, in fact, was permitted by God as part of his training for the high position of glory which he now occupies. We are promised that if faithful we will be like him, and share his glory. To attain this high position we also need to be tested, but the testing will not harm us if we are rightly exercised thereby.

Our responsibility in the world in this respect is to make sure that we give no just cause for offense. When we are accused or put to the test, we are to be ready always to give a reason for the hope we have. Our hope as Christians, that glorious hope of the kingdom, gives us a viewpoint on many aspects of life different from that held by the world. And it should be our loyalty to this hope, and our faithfulness in giving others a reason for it, that brings persecution. Thus will we be suffering with Christ.

QUESTIONS:

Are Christians commissioned to convert and reform the world?

Does the influence of a Christian's life benefit all with whom he comes in contact?

What is symbolized by the leaven which a woman put in the three measures of meal? Explain in detail.

In what sense is it true that no one will harm those who do only good?

Upon what basis can a Christian be a partaker of Christ's suffering?



Love in Operation

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35

SINCE sin entered into the world more than six thousand years ago, mankind in general has been governed by the principle of selfishness. The principle of unselfishness, which is divine love, has not been entirely erased from the human heart; nevertheless selfishness has predominated so fully that the motive of practically all human endeavor has been to acquire rather than to give. Throughout the thousand-year reign of Christ this condition will gradually change until finally the divine rule of unselfishness will take its proper place in the hearts and lives of all the restored children of Adam.

Before this glorious result of Christ's kingdom rule is attained, however, it is the privilege of the followers of the Master now to empty their hearts of selfishness and to be filled with the divine quality of love, that thus they may be qualified to share with Christ in the mediatorial work of his kingdom by which the divine image will be reimplanted in the hearts of men. It is important, therefore, that through the Scriptures we get a proper vision of God and of his love as it is revealed in his plan. It is through the outworking of the divine purpose toward the children of men that God's love is revealed and furnishes a perfect pattern which it is the Christian's privilege to emulate.

The Scriptures tell us about the glorious attributes of God's character, but it is only as we see, through the outworking of the divine plan, the practical application of these attributes in the Creator's design toward his creatures, that we are able fully to appre-

ciate them. The Bible tells us, for example, that "God is love"; but we would fail to grasp the full significance of this statement had the Bible not also told us what love caused God to do—"He gave his only begotten Son" to die for the people. Even this revealing statement would not in itself give us a complete understanding of God's love, except as we see its relationship to the remainder of the divine plan. Even those things that have been permitted of God, and which many think to be detrimental and evil because of their effects on humanity, will be seen in the light of his fulfilled purposes to be fully in harmony with his character of love.

God himself had no beginning. "From everlasting to everlasting, thou art God," the prophet declares. (Ps. 90:2) While our finite minds cannot comprehend the full significance of these words, they do reveal that there was a time when he was alone. We are not to understand that Almighty God was lonely in that great eternity before creation. The great Jehovah lacked nothing. He was complete in himself; he needed no companionship to complete or supplement his happiness. But it was his pleasure to create and to bring into being other creatures that might have joy in living and, as human beings, reflect qualities similar to his own.

Thus we see that the Creator's unselfishness—love—is revealed even in his creative work. It was not necessary that he create the universe for his own happiness, although we are told that all things have been created for his pleasure. (Rev. 4:11; 14:7) His motive was to share his happiness. And even though, in his great wisdom and foreknowledge, he was able to foresee the wreck of the human race that would be produced by sin, he proceeded with the creative work. He knew that this wrecking of human hopes and the apparent defeat of righteousness on this planet could be turned into a glorious victory for everlasting human happiness. And even though this victory over sin and death would come through great cost to himself, Jehovah proceeded with his creative purpose in order that throughout the endless ages of eternity countless millions of angels and men could rejoice in the privileges of life extended to them.

The Scriptures indicate that God's first and only direct creation was the Logos. The Apostle Paul refers to the Logos as "the firstborn of every creature." (Col. 1:15-18) The Psalmist similarly refers to him as Jehovah's "firstborn, higher than the kings of the earth." (Ps. 89:27) Jesus refers to himself as having had a pre-

human existence, saying, "Before Abraham was, I am."—John 8:14, 23, 52, 58

In John 1:1-3 we are told that this only begotten Son of God, called the Word, was the active agent of Jehovah in all his creative works. The text declares, "In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God." (*Diaglott*, word for word) "All things were made by him; and without him was not anything made that was made." All of these Scriptures fully corroborate the statement that the Logos, who subsequently became the world's Redeemer was, long before, the primary Son of God. He also ranked first in honor, dignity, and station, above all other sons of God—not one of whom was like himself—the direct creation of God.

Among the highest of the angelic beings created by the Logos was one called Lucifer. (Isa. 14:2-17) God foreknew that Lucifer would become a traitor. He knew also that this one who has now become his adversary and the adversary of righteousness, would succeed in inducing the first human pair to transgress his law. But in spite of this foreknowledge of the tragedy that would mar his perfect creation, God proceeded with the creative work.

God did not cause our first parents to sin. They were themselves responsible for wrongdoing and therefore incurred the divine penalty of death. Thus, through sin, death entered into the world, and now for more than six thousand years humankind has been traveling through "the valley of the shadow of death." Yes, God foreknew all of this. He foreknew the suffering it would bring upon himself as he viewed the downfall and afflictions of his human creation. He could have avoided it all simply by remaining alone, but was willing that this tragedy should temporarily mar his creation, bringing reproach upon himself, misrepresentation of his name, and sympathetic suffering on behalf of his creatures. (Isa. 63:9) He permitted it in order that in the final outcome of his plan there would be millions who would spend an eternity in happiness, secure in that, having experienced both evil and good, they had chosen the good.

"God So Loved the World"

The sentence of death upon our first parents was just. There was no necessity from the Creator's standpoint that anything be done about it except to permit the penalty to be carried out and for the human race thus finally to go out of existence. But here divine

love entered into the picture. There was no necessity on God's part to provide a Redeemer for the human race, yet he did it. This provision was made at great cost to himself. He gave his own Son, his only begotten Son, his first and only directly created Son, the treasure of his heart, to be the Redeemer of the lost world.

As we review this wonderful story of divine love, we discover that the Logos also is imbued with the same principles of unselfishness. The Heavenly Father did not force his Son to become the Redeemer of the world. He willingly and gladly did this because, like the Father, he too knew that the greatest cause for happiness is in contributing to the happiness of others.

Concerning Jesus' motive in being willing to come to earth to redeem mankind the apostle says, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery [did not meditate a usurpation—*Diaglott*] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:4-8

A Servant of All

The motive of love which prompted the Logos to humble himself in coming to earth as a man continued to be the mainspring of his activity during the entire period of his earthly ministry. His own philosophy is expressed in his words to the disciples: "The Son of man came not to be ministered unto, but to minister." (Matt. 20:28) Every act of his consecrated life displayed his consuming zeal for the well-being and happiness of others. Gladly he served the rich and poor alike. He was always ready to serve, regardless of what the service might cost him, either in weariness or in suffering and loss of reputation. Truly he was moved by that one burning, deathless force—to give.

On one occasion he said to his disciples, "Come ye yourselves apart . . . and rest a while." (Mark 6:31) Sheer physical exhaustion prompted this invitation by Jesus; and yet when they endeavored to find a place to rest, we discover that instead of resting he actually taught the multitude, and toward the close of the day performed one of the most outstanding of his miracles—the feeding of the five thousand. He had gone to this desert place to rest, but

when he found the multitude was waiting for him, his heart was filled with compassion because he saw that they were as sheep without a shepherd. He taught them "many things," and then gave them temporal food even though he needed rest. There is little doubt, however, that when that day came to a close Jesus' heart was filled with a joy unspeakable, greater perhaps, because he withheld not his strength, but used it for the blessing of these people who were in such great need.

According to the divine plan, the earthly ministry of Jesus was confined to the Jewish nation. In Matthew 15:24 it is recorded that Jesus said, "I am not sent but unto the lost sheep of the house of Israel." This statement was made in response to an appeal to heal the daughter of a Canaanite woman who had come to him seeking this favor. Jesus told this woman, "It is not meet to take the children's bread, and to cast it to dogs." This woman agreed with this, yet suggested the possibility of Gentile dogs receiving some of the crumbs which might fall from the Master's table. Jesus was moved by this demonstration of faith and said to her, "O woman, great is thy faith: be it unto thee even as thou wilt." The account tells us that her daughter was made whole from that very hour. (Matt. 15:28) Here again Jesus' wonderful spirit of love is demonstrated. He could easily have conserved his strength in this instance, reasoning that after all it was not expected of him thus to use his strength for the blessing of the Gentiles.

Jesus emphasizes the voluntary nature of his ministry on behalf of others in his statement that he had the power or authority to lay down his life and to take it up again. He was voluntarily laying it down that others might be blessed. In Matthew 16:25 the Master explains that this is to be the viewpoint of his followers: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

This latter statement of the Master was made in reply to Peter's effort to dissuade him from going up to Jerusalem where Jesus told them he was to suffer many things and finally be put to death and raised the third day. Peter had rebuked him, saying, "Be it far from thee, Lord: this shall not be unto thee." (Matt. 16:22) Jesus replied to Peter saying, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."—Matthew 16:23

Yes, Jesus knew full well what awaited him at Jerusalem. Had

he used selfish, human reasoning, he might well have avoided this trouble. But it was God's will that he should suffer and die, and Jesus knew this. He knew, furthermore, that the merit of that sacrifice of his perfect humanity on behalf of the sins of the world was dependent upon its voluntary nature.

This principle of giving and serving is further exemplified by what Jesus said to the rich young man who came to him asking what he should do in order to obtain eternal life. This young man asserted that he had kept the Jewish Law as best he could, but this was not sufficient. Beyond this, the Master explained, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21) The expression, "If thou wilt be perfect," does not indicate that the rich man would be morally perfect if he sold all that he had and gave to the poor. The thought evidently is that of the ideal attitude of those who follow the Master.

"Wash One Another's Feet"

In John 13:4-17 is the account of the Master's service to his disciples in washing their feet. In Eastern countries where sandals were worn and the feet thus exposed to the sand and dust, foot-washing was a regular and necessary custom. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests. Jesus had noticed among his disciples a spirit of selfishness, having overheard them disputing which of them should be greatest in authority and dignity in the kingdom he had promised to share with them.

The Master has previously taught the disciples the necessity of humility, and that the greatest among them would be the one who served most faithfully. He had reminded them of how the Gentiles lorded it over one another, and of how they sought for honor and position, just as Lucifer did from the time that "iniquity was found" in him. (Isa. 14:12; Ezek. 28:15) But the disciples still had not learned well the lesson.

So when the passover supper was finished, Jesus arose from the table and performed for the disciples this menial service of washing their feet. They hadn't thought of doing it for one another. No, they had not yet caught the spirit of the Master in the sense of realizing that love, as represented in service, was to be the motive of the new order he was introducing. Heretofore all that the world had known of success and achievement had been based upon the

idea that the lesser should serve the greater, and that the greater should lord it over the lesser.

Jesus had invited the disciples to drink the cup and eat the bread which represented participation in his suffering and death, and by washing their feet he gave a practical example of what that would mean in their relationship to one another. They were to rejoice in the privilege of even the most humble service. If the Master himself, the One who formerly had been the active agent of God in creating the universe, and now had humbled himself to become the Redeemer, could perform this menial service of washing their feet, should they not also see their privilege of serving one another?

That the lesson had its designed effect we can hardly doubt. We note the course of self-denial followed by the apostles later, and how they served the body of Christ of which they were fellow-members, following the example of the Head, who was the greatest servant of all.

Paul Followed Christ

The Apostle Paul admonished the church to follow him even as he followed the Master. (I Cor. 11:1) Paul truly did walk according to the example of selflessness displayed by Jesus. At the beginning of his ministry Jesus was given a heavenly vision of the divine will for him, and he expressed his delight in that will and his determination to carry out all that had been written of him "in the volume of the Book." (Heb. 10:7) From the beginning, Jesus knew that this would finally lead him into death, but there was no holding back. The same was true with the Apostle Paul. He, too, received a heavenly vision and years afterward he explained to King Agrippa, "I was not disobedient unto the heavenly vision." (Acts 26:19) Paul was not disobedient to that vision, though he realized, even as Jesus did, that to be obedient would cost him his life.

While the heavenly vision received by Paul doubtless revealed to him some of the glories that would follow his life of sacrifice and suffering, it also emphasized the fact that he had the privilege of laying down his life for the great messianic cause. The Lord explained to Ananias that Paul was a chosen vessel to bear his name before the Gentiles and kings and the children of Israel. This was made plain to the apostle, as the Lord explained to Ananias, "I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) Yes, this was a part of the heavenly vision. He

was shown what great things he must suffer. Paul was not coerced into following this path of suffering, but he gladly walked in it because it was God's way for him.

Throughout the apostle's entire ministry we find displayed his determination to be obedient to the heavenly vision no matter what the cost might be. Paul, like Jesus, was informed that in going up to Jerusalem bonds and imprisonment awaited him. Like Jesus, attempts were made to dissuade him from taking a course that would thus result in suffering. But Paul was following the example of Jesus and was glad of the privilege of laying down his life in the Master's cause. Thus, in response to those who advised against what to them seemed to be a reckless course to pursue, Paul said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Previous to this he had declared his position in the matter saying, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:24; 21:13

Paul had been warned by the Holy Spirit what to expect. However, he did not interpret this warning as meaning that God did not want him to go to Jerusalem; rather, he looked upon it in the nature of a test that his Heavenly Father was placing upon him. It was furnishing the apostle an opportunity voluntarily to lay down his life. Thus did the apostle rejoice in the privilege of following the example of Jesus.

On his way to Jerusalem, Paul stopped at Troas where he remained for seven days with the brethren, the next stop being at Assos. For reasons not revealed in the account Paul decided that it was God's will for him to remain over in Troas for their regular Sunday evening meeting. He permitted the boat to go on, in full realization of the fact that in order to catch up with it the next day it would be necessary to walk many miles.

Paul on this occasion preached to the Troas brethren until midnight. It must have been a wonderful message and one which Paul considered important to deliver to this ecclesia at this particular time. Nothing demanded that he remain over and put himself to this extra exertion and sacrifice. He did it because he realized it was a privilege to render further service; and no doubt he realized the

next morning as he started on that long, wearisome journey to Assos, that it was truly more blessed to give than to receive.

Not Regarding His Life

Others in the Early Church caught the spirit of the wonderful example set by Jesus and Paul, among them Epaphroditus, a member of the ecclesia at Philippi. This ecclesia was established by Paul when responding to the call to "come over to Macedonia and help us." (Acts 16:9-15) These brethren at Philippi had ever been very dear to Paul, and when he was in prison at Rome they sent him a gift—one of their own brethren, Epaphroditus, being the messenger. Paul appreciated this manifestation of their love, and in writing to them doubtless had this partly in mind when he said, "I pray that your love may abound yet more and more in knowledge and in all judgment."—Phil. 1:9; 2:25; 4:18

It was not so much the gift which Paul appreciated as the fact that the ecclesia at Philippi had caught the spirit of true Christianity to such an extent that they were willing to make this sacrifice on behalf of one of their brethren in Christ. It was a real sacrifice that Epaphroditus had made in order to deliver the gift to the apostle. Writing to the Philippians about it Paul said, "For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."—Phil. 2:27-30

Here indeed is a wonderful example of the principle exemplified in the ministry of Jesus and Paul, and explained by Jesus when he said, "For whosoever will save his life shall lose it." (Matt. 16:25) Epaphroditus did not regard his life when he had this opportunity to render a service to one of the Lord's people. It is doing the things that we don't have to do that constitutes acceptable sacrifice, and results in the promised joy of giving.

Spirit of Love Still Lives

The outstanding example of this principle of love that the church at this end of the age has witnessed is Brother Russell. Like Jesus and Paul, he also was given a vision of truth. The vision

didn't reach him in the same miraculous manner it was given them. It came through an understanding of the written Word, unfolding wondrous truths of the divine plan, constituting meat in due season for the household of faith during the harvest period.

Like Jesus and Paul, Brother Russell was not disobedient to the heavenly vision. Gladly he accepted its responsibility and gave up all that he had, even life itself, in order that the truth might be passed on for the blessing of others. When the vision reached him he was busily engaged in laying up treasures upon earth. The treasures already accumulated were gladly transferred to his heavenly account and used to spread the glad tidings of great joy.

But he gave out more than merely these treasures. He also gave up the means of acquiring more, and devoted his life to the promotion of that glorious truth which had so thrilled his own soul. Never did he hold back from giving his all to this glorious cause. It cost him not only his wealth, his time, and his strength, but also his reputation among men. Like Jesus and Paul, his name was cast out as evil; he was misrepresented and maligned, sometimes even in the house of his friends; but he proved by his faithfulness that it is, indeed, more blessed to give than to receive.

Throughout the entire period of the harvest work there were thousands who endeavored as best they could to follow the example of sacrifice they saw so beautifully displayed in Brother Russell. Some of these devoted their time and strength in the pilgrim service. Others—at one time as many as a thousand—wended their weary but happy way up and down the country colporteur-ing the volumes of *Studies in the Scriptures*. In most cases these gave up good positions and comfortable homes in order that they might share in the joy of giving the truth to others.

Those who could not devote all of their time to this service did what they could along other lines. There was instituted what was known as the volunteer service. This consisted of the distribution of free literature, sometimes at church doors, at other times from house to house. This was done by brethren in their spare time. The ones who engaged mostly in this form of service were not in a position to give all of their time, but they gladly did what they could. Many times this service was rendered by brethren who, had they used human reasoning, would have concluded that the wiser course would have been to remain at home and rest.

Then there were the many opportunities of service in connec-

tion with the meetings of the Lord's people. The elders and deacons had their opportunities, and all in the ecclesias felt the responsibility that devolved upon them of doing all they could to contribute toward the building up of the body of Christ. Financially also, during that period, the brethren made great sacrifices. Those poor in this world's goods, nevertheless, found ways to devote their few pennies here and there to the spread of the truth, while those more favorably situated gladly donated larger amounts, and by the pooling of these earthly treasures so gladly sacrificed by those who were laying up treasures in heaven, the financial end of the work was cared for and the truth promoted to the glory of God and the blessing of others.

God's Spirit Still Displayed

The Spirit of the Lord which thus influenced Jesus, the apostles, the Early Church, Brother Russell, and the brethren generally during the time of his ministry, is still working in the hearts and lives of God's people. The spirit of unselfishness which urges on to self-sacrifice that others may know and experience the joys of the truth and of the Lord is still manifesting itself among the people of God today. God's Spirit today, even as in times past, is finding expression in many and varied ways, depending upon the circumstances surrounding the lives of those in which it is working. Today, as in the past, the truest and fullest expression of the Holy Spirit in the lives of God's people is manifested in their wanting to do things for God, for the truth, and for the brethren.

Like the faithful ones of old, and like our Lord Jesus and the Heavenly Father, they have found it really to be true that it is more blessed to give than to receive. Thus their continued toil is a joyful service unto the Lord, and their reward a blessed realization of the fact that in keeping with the divine spirit of unselfishness their voluntary efforts are helping others to know the God of their salvation.

It is this spirit which is pleasing to God, because it is the spirit of wholehearted devotion to him irrespective of whether that devotion finds expression through the little that we are able to give or through returning to God our larger assets which he entrusts to our keeping as his stewards. We can, if we wish, save our strength, our talents, our money, our all, and enjoy them as earthly treasures; but in so doing we will fail to prove the reality of the principle expressed in our text, that it is more blessed to give than to receive.

The Mediator of a Better Covenant

HEBREWS— CHAPTER VIII

Verses 1, 2—*“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”*

WE HAVE such an High Priest.” Throughout the seventh chapter Paul tells about this wonderful High Priest, that he had been appointed by God, and that he was the antitype of Melchisedec, who had no predecessors or successors in the priesthood, and who was a king as well as a priest—a royal priest. The fact that Jesus is a royal priest is further established by the explanation that he is now “set on the right hand of the throne of the Majesty in the heavens.”

But despite his exaltation Jesus is still a “minister,” a servant, of the sanctuary. But now there is a different sanctuary, the true tabernacle—the antitype of the tabernacle constructed by man in the wilderness of Sinai. This true tabernacle is “pitched” by God. In reality it is a condition, not a place. The first “holy,” is the Spirit-begotten condition of new creatures, while the “holiest of all” is heaven itself, where Jesus appeared in the presence of God for us.

Verses 3, 4—*“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.”*

The principal work of the typical priests was to “offer gifts and sacrifices.” All of these were typical and pointed forward to the sacrificial work of Christ. In the type, there were the atonement day sacrifices as well as those subsequent to the day of atonement. Those offered on the day of atonement typified the sacrifices offered by the antitypical priesthood for the sins of both the church and the world, while those subsequent thereto pointed forward to the fact

that the people in presenting themselves to the Lord during the Millennium would do so in recognition of the sacrifice which had been previously offered for them by the antitypical High Priest.

In order to fulfil these types, it was necessary, Paul declares, that Jesus "have somewhat also to offer." It was for this reason, other scriptures reveal, that he was "made flesh." It was his own flesh—not that of bulls and goats—that Jesus laid down in death, and it is on the basis of the merit of this sacrifice that he now has appeared in the presence of God for the church, and will later appear for the entire world of mankind.

The sacrificial work in the type, particularly that of the day of atonement, was concealed from the view of the camp of Israel. So in the antitype—while Jesus actually died in view of the people, they did not realize the significance of his death, for the meaning was concealed from them.

In the type, after the slaying of the animals, the priest took the blood into the most holy and there sprinkled it on the mercy seat. Antitypically, this was accomplished by Jesus when, after his resurrection, he entered into the presence of God for us; for it was then that he had "somewhat also to offer"—sufficient, indeed, to effect the reconciliation of both the church and the world. Thus, as Paul shows, the priestly office of this age and of the next age, is on a much higher plane, a spiritual plane. He agrees that if Jesus were on earth, as a man, he would not be eligible to serve as a priest; but this is not important, for the purpose of that typical priesthood had been served.

Verses 5, 6—"*Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*"

It was because the tabernacle and its services were intended by the Lord to be illustrations of better—"heavenly"—things to come that he gave Moses such specific instruction to have everything according to the pattern which had been shown to him. It was probably difficult for Jewish converts who had been accustomed to the typical arrangements, which had been in force during the Jewish

age, to realize that they were merely illustrative of the spiritual things of this age.

Every feature of God's dealings with Israel foreshadowed better things to come; including the covenant into which they entered with the Lord at Sinai. Paul reminds the Hebrews that God had promised a "better covenant," and that Jesus was its Mediator. He explains that this better covenant is established upon better promises. God promised the Israelites that if they could keep the Law Covenant they would live. But they were unable to live up to its perfect requirements, and the sacrifices of bulls and goats which were made each year on their behalf failed to take away their sins; so they remained under condemnation to death. The promises of life under the New Covenant are "better" because an adequate provision has been made to take away the people's sin—the provision of the blood of Christ.

Verses 7, 8—"*For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.*"

The first covenant was not faultless because of the sinful condition of those with whom it was made, and because the sacrifices which accompanied it had no power to remove their sin. Paul reasons that God's promise of a New Covenant was tantamount to "finding fault" with the old. The thought is not that of scolding, but as the words literally state, a fault had been found in the old covenant. God knew from the beginning that this fault existed. It was not a fault in his part of the covenant, but in theirs; for they were unable to keep their part of it.

Not understanding the plan of God, many have supposed that Paul, in his reference to God's promise of the New Covenant, is implying that this promised covenant had already been inaugurated, and that the Hebrew's relationship to God was through this new arrangement. A careful study reveals, however, that this is not the case.

Throughout the epistle the followers of the Master, his "brethren," are depicted not as those in the camp of Israel being blessed, but as a part of the *antitypical priesthood*. In the type on the day of atonement only the high priest could enter into the most holy,

and in the antitype Paul encourages us to follow Christ, our "Fore-runner," into the antitypical holiest of all. Now in that typical arrangement there were priests, sacrifices, a tabernacle, and a covenant. So in the antitype, we have all these, and the church is associated with Jesus in the priesthood, the sacrifices, the heavenly tabernacle, and with him will, during the thousand years of the kingdom, administer the laws of the New Covenant.

The making of the typical Law Covenant began when first the Lord "took them by the hand" out of Egypt, and then took Moses up into the mount and began giving him the Law. (Jer. 31:32) Following, there was the sacrifice of animals and the providing of blood by which the people and the book of the Law were sprinkled. That which took a matter of days in the type requires the entire Gospel age in the antitype. From this standpoint it is proper to think of the making of the New Covenant as beginning with Jesus' first advent, and doubtless that is what Paul has in mind in this chapter. With the sacrificial work—the "better sacrifices"—of the age complete, then will come the inauguration of the covenant, first with "the house of Israel and the house of Judah," and ultimately with all mankind.

Verses 9, 10—*"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."*

"Not according." The law of the old covenant was written on stone. (the Ten Commandments, that is) and the various ordinances were recorded either on clay tablets or parchment. But the writing of the laws of the New Covenant will not be "according" to this manner, for the promise is that it shall be written in the hearts of the people, implying their restoration to the original image of God in which Adam was created. Adam was in a covenant relationship with the Lord before he fell.—Hosea 6:7, margin

In II Corinthians 3:3 Paul speaks of "epistle of Christ," not engraven on stone, but "in fleshy tables of the heart." Then he explains that we are made "able ministers of the new testament," or

New Covenant. Some have mistaken this as proof that the promises of the New Covenant are now being fulfilled in the experiences of true Christians. But in this lesson Paul is not referring particularly to the promise of Jeremiah 31:31-34, which he quotes in Hebrews, but is taking a lesson from the writing of the Law on the tables of stone. Antitypically, it is this work which is now being done: and just as the typical tables of stone were prepared prior to the inauguration of the old covenant, so Paul is describing a work which is now going on prior to the inauguration of the New Covenant; namely, the preparation of the church to be the "able ministers" of that covenant when it is put into operation for the blessing of the people.

Verse 11—*"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."*

This promise will become literally true when the ministers of the New Covenant have made their "calling and election sure" and it is finally made with the house of Israel and with the house of Judah. (II Pet. 1:10) Of that time, it is promised that the knowledge of the Lord shall cover the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) And herein is a very obvious proof that this covenant has not as yet been put into operation. If it had begun to function at the first advent as an agency of reconciliation between God and men, as some claim, how utterly it has failed to accomplish the purpose God designed for it, as outlined in this verse! But there can be no failure in the plans and purposes of God, and when this covenant is inaugurated the whole world will indeed learn to know him and be reconciled to him; those who wilfully resist divine grace being destroyed from among the people.—Acts 3:23

Verse 12—*"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."*

"This is my covenant unto them, when I shall take away their sins," writes Paul in Romans 11:27. And in this 11th chapter, he explains that the blindness, iniquity, and ungodliness of Israel, or Jacob, shall be turned away by the "Deliverer" that is to come "out of Sion," which, as he explains, is to occur following the time when the "fulness of the Gentiles" has come in. (Rom. 11:25-28) Thus does Paul locate the time for the fulfilment of God's promise of the

New Covenant and its sin-cleansing powers as following the work of the present Gospel age, the work of calling out from the world the Zion class, the "little flock," which is to live and reign with Christ, and with him, as the great "Deliverer" and "Mediator," ministers of the New Covenant.

Verse 13—*"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."*

How keen is Paul's reasoning, that the Law Covenant was made "old" simply by God's promise of a new one. When God declares a fact it is established. Already in Paul's day the Law Covenant was "ready to vanish away." It was still binding upon those who had not come into Christ, hence were not being prepared to administer the laws of the New Covenant. But from God's standpoint, it had served its purpose. Israel had been cast off; and when the time should come for him to again deal with this people whom he still loved for the "fathers' sakes," it would be under the arrangements of the New Covenant. (Rom. 11:28) Then their sins, which caused them to be rejected, will be taken away and they shall once more be his people, and he shall be their God.—Jer. 31:33, 34

—CONTRIBUTED

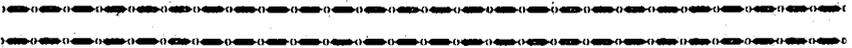


"Those who bring sunshine into the lives of others cannot keep it from themselves."

"Some people are always grumbling because roses have thorns; I am thankful that thorns have roses."

"Our greatest triumph is not in never failing, but in rising every time we fall."

"Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."



Blameless and Harmless

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.”—PHILIPPIANS 2: 15, 16

IN VERSES 12 and 13 of this chapter the apostle urges the Philip-
pians to work out their own salvation, and assures the brethren that God was co-operating—working in them to will and to do of his good pleasure. To Paul—who was blessed with such a deep insight into all that is required in the Christian life—“holding forth the Word of life” for the blessing of others was a part of the divinely provided means of working out one’s own salvation.

The apostle’s sequence of thought is enlightening. First, “Work out your own salvation” (verse 12), then, “Do all things without murmurings and disputings” (verse 14), in order “that ye may be blameless and harmless, the sons of God without rebuke” (verse 15), “holding forth the Word of life” (verse 16). To be “blameless,” “harmless,” and “without rebuke” as we hold forth the Word of life, is of vital importance if our efforts are to contribute to the working out of our own salvation.

To be blameless is to be devoid of any disposition to do evil. We are not to be controlled by anger, malice, hatred, or strife; and are not to seek vainglory. We should be harmless, not merely from God’s standpoint, or so far as the brethren would see, but so far as possible, harmless in the sight of the world before whom we are to reflect the Gospel light.

We should not compromise the truth in order to please the world, nor should there be anything in our conduct or character to which the world can point as being evil. Our position should be like that of Daniel, of whom it was said by his enemies, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”—Daniel 6: 5

To be blameless in the sight of God is to have our hearts’ intentions always pure, just, loving, and kind. But this does not mean

that the world will approve our course in life. Indeed, we should expect to have opposition from the world. If we have the friendship and approval of the world, then we should seriously question our standing before the Lord. Jesus did not please the world, but those of the world who were not prejudiced against him on account of his teaching found no fault with him. Pilate said, "I find no cause of death in this man."—Luke 23:22

So our concern should be that no just cause for blame be given through our wrongdoing. II Corinthians 6:3 speaks of "giving no offense in any thing, that the ministry be not blamed." Paul outlines the manner in which this can be done, saying:

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, . . . in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—II Corinthians 6:4-10

In our text Paul indicates that we are to hold forth the Word of life amidst a crooked and perverse people. This means that we should not refrain from bearing witness to the truth simply because the majority of those with whom we come in contact are not Christians. It will not injure us nor mar the purity of the truth to let it shine in a wicked world. It has been well said that a ship is safe in the ocean as long as the ocean is not in the ship. So it is in our ministry of the truth. We should keep ourselves unspotted from the world, and guard well the purity of the message we proclaim, making sure that it is not mixed with worldly philosophy. Each Christian who does this will be as a beacon light in a dark world of sin and sorrow.

We are not to expect that the world will be converted. It was not in Paul's day, and will not be until the kingdom is fully established. It was a perverse and crooked generation to which he preached, and every generation since that time has been the same. Perverseness implies unwillingness to be guided by the Lord.

Crookedness is not always a way of open wickedness, but like a crooked line which goes in various directions, it implies a doing of both right and wrong. Amidst these conditions we are to let our light shine, "showing forth the praises of him who hath called us out of darkness into his marvelous light."

In our text Paul tells the Philippian brethren that if they would continue doing this he would be able to look back upon his own ministry and feel that he had not labored in vain. This is a strong statement.

If the love of God fills our hearts we can not help telling others about the Gospel. Those who erroneously suppose that all who are not now converted must suffer an eternity of torture are often zealous in proclaiming error. We who know the plan and love of God should not be less zealous simply because we know that the world will not be converted until the next age. We are to let our light shine just the same, for out in the darkness there is one here and there whom the Lord will reach with the message which we proclaim; and rich will be our blessing.

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Is Satan Bound?

Matthew 12:29 reads: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

As this text refers to the binding of Satan, is it not proof that the first work of Christ, at his second presence, is to "bind the strong man," Satan? As we are now in the second presence, is it not reasonable to conclude that Satan is now bound?

WE BELIEVE that we are living in the days of the presence of the Son of Man, but we do not believe that Satan is now bound; nor do we believe that the text of our question supports any such thought. The Lord came to the earth at his first advent and accomplished the work given him to do, without Satan being bound, although his house had even been entered by Jesus. The same thing is true during the Lord's second presence. Satan is still the "god of this world."—II Cor. 4:4

A close study of this text reveals when Satan will be bound; not at the beginning of the Lord's second presence as some have erroneously concluded, but instead just prior to the time when the sin, sickness, and death that constitute the "goods" of Satan's house, shall be

forever destroyed. That Satan must be bound before the results of his unrighteous reign can be destroyed, this text clearly teaches, but it does not teach that the first act of our Lord's second presence is the binding of Satan. With this thought in mind, please read again the verse quoted in the question.

Another reason for not believing that Satan is now bound is that the church has not yet finished her earthly course. The Apostle Peter admonished the church, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith." (I Pet. 5:8, 9) This is but one of many texts of Scripture which constantly remind us that as Christians we must "resist the devil," that he might flee from us. (James 4:7) These texts, we believe, apply to all the members of the church, not just to some. Each member of the true church must stand the test of resisting Satan in his attempt to draw us away from truth and righteousness. This could not be done in our case if Satan is now bound.

The time is near when the church will be complete and with her Lord. Then the time will have come for Satan to be bound by the exercise of divine power, represented in Revelation 20:1 as a "chain." The binding of Satan will

be followed by the spoiling of Satan's house, or kingdom, which he has ruled through usurpation for more than six thousand years. The sin, the sickness, the graft, and the greed, which have marked his rule, will be destroyed in the new kingdom of Jesus Christ, for it is written in I Corinthians 15:25, 26: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Righteousness and the blessings of eternal life will mark the reign of earth's new King, The Prince of Peace, who will accomplish the spoiling of Satan's' house.—Isa. 9:6, 7; Heb. 2:14

The "Wrath to Come"

Your system of interpretation appears destitute of efforts to save sinners. Is it not true that the Gospel message to sinners is, "Flee from the wrath to come," and that those who do not obey the Gospel will be tormented in "unquenchable fire"? Please read Matthew 3:7-12.

THE expression, "Flee from the wrath to come," has been used as a whip on the fearful by many honest Christians who have misunderstood both the meaning of the words and the message of the Gospel of Jesus Christ. In order more clearly to understand the meaning of Matthew 3:7-12, referred to by our questioner, we quote it as follows:

"But when he [John the Baptist.] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to

flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Because of the courage and other sterling qualities of John the Baptist, who spoke the words of this text, God chose him to announce our Lord Jesus to Israel, and to tell them of the new age which Jesus' ministry would inaugurate. It is necessary to recognize the change that took place in the affairs of Israel at the time of our Lord's first advent and immediately subsequent thereto in order to understand the text of our question, for it was a prophecy of those events.

The word "Pharisee" today is the synonym of hypocrite, an impostor; but at the time in question, the sect of the Pharisees was the most respected in Israel. They were the leaders of Judaism. Fearlessly John told them what Jesus later repeated, that their religion was one of outward form and cere-

mony, and not of the heart. Such ritualistic obedience as they were offering to God was unacceptable without true heart repentance. The question, "Who hath warned you to flee from the wrath to come?" did not refer in any way to flames and torments after death. It referred to the wrath of God about to come upon those self-righteous leaders, as well as the whole nation of Israel, because of their failure to live up to the light and privileges enjoyed. Had they heeded John's message and repented, they would have received the Lord of glory; but their pride in being descendants of Abraham would not permit them humbly to acknowledge Jesus as their Master.

John's prophecy was fulfilled; the nation of Israel lost the favor of God. Children of Abraham by faith have been raised up to inherit the promises made concerning his seed, chiefly from among the Gentiles, as it is written in Galatians 3:28, 29: "There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The prophecy was further fulfilled when the wrath of God was visited upon Israel. The "axe" of divine judgment was then laid to the "root of the tree." Trouble of the severest kind came upon Israel, and as a nation it was destroyed. This was their baptism of fire which John had said would come upon them. Nothing could quench that fire of national destruction,

which destroyed the chaff of that harvest.

Only a remnant, the apostles and faithful disciples, were baptized by the Holy Spirit; for in John 1:11, 12, we read: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Restitution Promises

Have you any definite scriptures to support your teaching that the majority of the human race is to be converted during the reign of Christ, and that these will live on the earth?

WE LIST here a few texts from the many to be found in the Word of God which tell of earthly blessings to come to the world during the reign of Christ, after the church of this Christian era has finished her course and is with the Lord, on his "throne." (Rev. 3:21) We ask you to seriously consider the following texts and the assurance that they give of hope for distressed humanity:

Luke 2:10, 11—"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Jeremiah 31:33, 34—"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they

shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Revelation 15:3, 4—"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Also Isaiah 40:5; Zephaniah 3:8, 9; Numbers 14:21; Daniel 12:2, 3; John 5:25-29; I Corinthians 15:20-26; Isaiah 35:1-10, and Revelation 21:1-4

Body Members

Ephesians 5:30 reads: "For we are members of his body, of his flesh and of his bones." Will you please explain what is meant by this text?

THE assurance of the statement, "For we are members of his body," is one of the most beautiful of the many illustrations of our relationship to our Master. The words, "Of his flesh and of his bones," are not a part of the original text, being omitted from the earliest manuscripts according to all Bible authorities, and have no inspired meaning.

In I Corinthians 12:27 we read: "Now ye are the body of Christ, and members in particular." These

words illustrate the very intimate relationship which exists between Christ and his church. As every member of the human body moves under the control of the head, so every member of the church—those who, through consecration, have been baptized into Jesus Christ—is controlled by the will of his Lord and Head. This co-ordination extends to all the members of the church, as the Apostle Paul told the Corinthians in these words: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . But now hath God set the members every one of them in the body, as it hath pleased him." —I Cor. 12:13-18

As the pain of any member of our fleshly bodies is shared by the other members, so each member of the body of Christ is in sympathy with all other Christians in their trials and temptations. Through the direction of our own mind, members of the body bind up the wounds of another member in our fleshly make-up; even so, our Head, Christ Jesus, knows our every weakness, and directs the rest of his body members to comfort those who are in need of help, as explained by the apostle in Galatians 6:1, 2. This unity of Christ and the church is a source of great joy and encouragement to those who are "members of his body."

The Spirit Of Good Will

"The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves."—II Timothy 2:24, 25

THE Greek word translated "strive" in this passage is **machomai**. According to Prof. Young it means to fight, to quarrel, or to be contentious. This admonition not to strive reads just as positively as the Jewish Law when it said, "Thou shalt not." Instead of thus being quarrelsome, the apostle indicates that those who endeavor to instruct others in the doctrines of the divine plan should be "gentle," and in "meekness" instruct those who oppose themselves, "if God peradventure will give them repentance to the acknowledging of the truth; and they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—Verses 25, 26

While our text states that the servant of the Lord "must not strive," verse 5 of the same chapter declares that we should "strive." These two texts, however, are quite harmonious, for the Greek word rendered "strive" in verse five is

athelo, and means, according to Prof. Young, "to be a champion." It is the Greek original from which our English word "athletic" is derived. In order to be a champion, or a victor, in the Christian warfare, one of the rules we must observe is not to be contentious, or given to strife in our presentation of the truth to others.

We are living in days when wonderful prophecies of the Bible are being fulfilled and unfolded to the Lord's people. Indeed, divine secrets are now being more and more clearly revealed to them. It is the time of the Lord's second presence, and there is every evidence that we are living during the greatest dispensational changes in the world's history. We have been privileged to see quite clearly that the movements and destinies of nations have been, and still are, fulfilling divine prophecy in a marvelous way. We can see that the Lord is doing a wonderful work preparatory to the outpouring of his kingdom blessings upon mankind.

But how are we being affected by these wonderful outworkings of the divine plan, and by our knowledge of the glorious truths now due? What is their value to us? Certainly we are inspired by the Lord's Spirit to make known these glad tidings to others—to our

brethren, and to all who have ears to hear. But are we striving lawfully in our efforts to do this? Are we manifesting the spirit of tolerance and good will to all? We should remember, as Paul has told us, that although we have knowledge, and although we have faith sufficient to remove mountains, if we have not love we are as nothing.—I Cor. 13:2

As God's children we should be able to converse freely and intelligently upon his divine plan and purpose as revealed in the inspired Word. This is a great privilege which he has granted to us of representing him in the earth. In this, our Father has richly lavished upon us his wondrous grace. Yet, as the apostle declares, even though we "should speak in the languages of men and of angels, but have not love" we are but as "sounding brass or a noisy cymbal."—I Cor. 13:1, **Diaglott**

Thus we see that a knowledge of the Scriptures, vital as it is, is really a means to an end. The end is that we may be acquainted with the divine purposes so that we might serve the Lord intelligently and acceptably. And if we are to be pleasing to him we must comply with the rules, or conditions, governing the Christian racecourse.

As ambassadors of Christ, it is the divine will that we be conformed to his character likeness. (We are to speak as he spoke, and are to act as he acted.) If we are thus conformed to his image now, we will be a part with him, beyond the veil, of that promised seed of Abraham, constituting that glori-

ous spiritual government—God's great kingdom of promise in the earth.

For our encouragement, it should be fully realized, of course, that as long as we are in this fleshly tabernacle we shall be conscious of various weaknesses and imperfections. But we can rejoice with great peace of mind, and complete assurance, in the knowledge and in the experience of Ephesians 1:6, 7, that our Father has made us accepted in the Beloved. In him we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.

The Christian life surely is teaching us that every difficulty and every disappointment are tests of our faith, and that every unpleasant incident is a test of our good will and brotherly love. One of the earliest lessons we have to learn in the Christian life is that we should be sympathetic and kind, and willing to forgive. This may seem simple, yet in many instances it is very difficult to put into practice. But it is one of the "rules," (for Jesus said: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15)

Jesus amplified this requirement of forgiveness, explaining that if we have enemies, we must love them. If there are those who curse us, we are to bless them. If we know of any who hate us, we are to do them good. And we are to pray for those who spitefully use us and persecute us.—Matt. 6:44

In the **Diaglott** translation of II Timothy 2:12, we read that "if

we endure patiently, we shall also reign with him." In the Authorized Version, the 10th verse of this chapter, the apostle—then in prison because of his faithfulness—writes: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." The apostle surely did endure, but it was not merely for himself. It was also for the elect, the body of the Anointed.

Are we likewise enduring all things for the elect's sake, for the body members of The Christ still in the flesh? Some of these we may know. Others we do not know, yet possibly some of these may be within our reach, and can be found and helped by our faithfulness. Are we, like Paul, doing all we can to assist our brethren to obtain the prize of the high calling of God in Christ Jesus? Paul's heart took in all of the elect, and we may be assured that the larger our hearts toward his own, the more Christlikeness we possess.

Our desire to help others see and appreciate the truth in all its beauty should be inspired by the largeness of our hearts and by the spirit of love. We are not to be narrow, or restricted, in our outlook for the welfare of others, but in the spirit of good will, should reach out to help as many as possible. Paul wrote to the Corinthian brethren saying (Weymouth translation): "O Corinthians, our lips are unsealed to you; our heart is expanded. There is no narrowness in our love to you; the narrowness is in your own feelings. And in just requital—I speak as to my

children—let your hearts expand also."—II Cor. 6:11-13



Encouraging Letters

A Great Help

Dear Friends: Thank you for your continued interest. I have indeed found great help from the booklet, "Creation." It has made a tremendous difference in my thinking. Through you, and the unravelling of problems by means of your booklets, I have come a great deal nearer to the understanding of the fundamentals of God's plan. It is to help people like me that you work. It is those who are sick, not those who are well, who need a physician. V. K., London.

Encouraging Others to Listen

Dear Sirs: As a regular listener to your wonderful broadcasts from Radio Luxembourg, I would like to say how much my wife and I enjoy same. I have encouraged my work-mates to listen—and other friends also. I would be glad if you would send me the booklet, "Does God Answer Prayer?" Yours in the Master's service, A. D., Bristol.

Heartfelt Prayer

Dear "Frank and Ernest": Would you please send me your booklet, "Does God Answer Prayer?" And please also send one to my sister in Australia, whose address I enclose. I listen regularly to your broadcasts from Radio Luxembourg, and I feel so much at one with you. I wish and pray with all my heart that your message will reach many. Yours in his name, M. H., Isle of Wight.

Literature Circulated

Dear "Frank and Ernest": Please send me the booklet, "Does God Answer Prayer?" I wish to thank you for the book, "Our Lord's Return." It has gone the rounds of all my friends. R. R., Eire.

Great Blessing

Dear Sirs: Your programmes have been a great blessing to me. It is really

grand to hear the Gospel over the air and know that hundreds of people are listening to the words of life. May the Lord bless you abundantly above all that you can ask or think. I would be very glad to receive your booklet on prayer. Yours in Christ, V. J. S., Worcester-shire.

So Inspiring

Dear Sirs: Please send me the booklet you spoke about this evening. I enjoyed your short programme so much. Your beautiful words pertaining to life, death, and the hope of a resurrection, were most inspiring. May God bless your broadcasts always. Yours truly, L. J., Mommouthshire.

Accepted Christ

Dear Sirs: Please send me your booklet, "God and Reason." I have accepted Christ into my heart and I want to learn more about him. I am determined to go all out for Christ, and if you have any further Scripture readings that would strengthen my faith, I would love to have them. Yours sincerely, V. C., Royal Artillery, B. A. O. R.



A Message from Ireland

"Dear Brethren: The friends in Northern Ireland, particularly those meeting in Fermanagh, Londonderry, and Belfast, wish to extend to you—the sponsors of Brother Woodworth's visit to Britain—their appreciation and loving greetings in the Lord. This visit brought us much happiness, spiritual refreshment, vigor and encouragement. Endorsement of Christian faith in those situated miles apart geographically is often, in itself, a means of strength. We rejoiced in the fellowship we had with this brother, and we thank you for it.

"May we also take this opportunity of stating the great pleasure

and privilege we feel it to be to have even a small part in the broadcast made by you from Radio Luxembourg, either by correspondence, actual contact, or by other means, with those interested. We know the joy which has been ours through being called out of darkness into the glorious light of the Gospel of Christ, and it would seem to be the least we can do to make the utmost effort to pass this light on, to the best of our ability, to others. And to broadcast it seems to be a very effective way of reaching many in a short time.

"It is not our concern that all do not respond. Many do—some do not—but all have a witness given to them concerning the truth, and in the midst of Armageddon they will not be able to say that they had not the opportunity to hear. God gives due warning always before action, just as he gave warning before the deliverance of his people out of Egypt. The means of broadcasting has been opened up and it is for us to pursue it until the Lord, by closing the door in this direction, shows it to be no longer his will.

"May the Father abundantly bless you as you further seek to abound in his work—in the work of strengthening the arms of those who are already his, and also in your labours for him in your effort to witness to the truth that others may have an opportunity to hear and come out of darkness. And finally, we wish you each the Lord's rich blessing of communion alone with him. We are, your brethren in him and in his service, Belfast Ecclesia."

THE DAWN

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	September 30
C. A. CORNELL	
Yeovil	August 26
Portsmouth	September 16
J. E. HUMPHREY	
Eastleigh	August 19
Bournemouth	September 16
F. LINTER	
Ossett	September 2
J. LESLIE McKEOWN	
Portrush, Ireland	August 5
Belfast, Ireland	26
J. H. MURRAY	
Liverpool	August 26
Leigh (Afternoon)	September 9
Warrington (Evening)	9
Ipswich	16
W. E. PAMPLING	
Anerley	August 19
Lincoln	26

Dublin	September 9
Co. Fermanagh	11
Portrush	13
Belfast	16

A. SPAIN

Maidstone	September 9
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CONVENTION

Oxford, Sunday, September 23, in The Pavilion, Recreation Ground, Botley Road (near stations) Oxford.

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg" I

11:15 P. M. every Monday—1293 Meters Long Wave; 49:26 Meters Short Wave; 232 kc.

"Radio Luxembourg" II

11:15 P. M. every Monday—208 Meters; 1439 kc.

AVAILABLE IN GREAT BRITAIN

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Volumes 4, 5, and 6—3/9 each

Berean Questions (Volumes 1, 2, and 3)—6d

Berean Questions (Volumes 4, 5, and 6)—8d

THREEPENNY BOOKLETS—2/6 per dozen

Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit.

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ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Plastic)—1/3

God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/ each

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

"Songs in the Night"—2/6 each

THE DAWN

98 Seel Street

Liverpool 1

The General Convention Program

THE General Convention Committee has made the program for the Bowling Green gathering available for publication, and it is with pleasure that we co-operate in presenting it to our readers. It will be seen that the convention will be served by brethren from widely scattered points, geographically, and there is every assurance that rich blessings are in store for all who can attend. Details concerning rooms, food, etc., will be found on the inside front cover, so we will not repeat that information here.

This will be the third year that the General Convention is being held at the State University in Bowling Green, and those who have been at one or both of the previous gatherings are unanimous in their opinion that the facilities provided by the university are ideal for the convention. The rooms are comfortable, the food is good, and the auditorium is spacious, and very fitting for the use of the Lord's people. Besides, there is ample space both inside and outside the buildings where the brethren can enjoy fellowship between the meetings.

If you have not been planning to attend the Bowling Green Convention, there is still time to decide and to notify the convention secretary. And if it still seems unlikely that you can attend, but circumstances change the last minute, go anyway—even though there is no time to write for a room reservation—and you will be taken care of. For those who rejoice in present truth the Bowling Green Convention will be an experience long to be remembered.

It was at the Bowling Green Convention two years ago that the broadcasting of the truth over a national network of radio stations was recommended. Last year the convention voted a recommendation to continue this effort for another year. Now the kingdom message has been on a national network for nearly two years,

and it will probably come up again at Bowling Green as to whether a contract should be undertaken for the third year. We mention the matter here in order that those who plan to attend may have it in mind, and possibly get the viewpoint of their home ecclesias before going to the convention.

While the second year's contract is not yet completed, it is near enough so to be able to say that with the continued co-operation of the brethren we will be able to finish the year. This, we know, will be a great cause for rejoicing on the part of the Lord's people everywhere. The self-sacrificing zeal of the friends in making these network broadcasts possible has been a great source of encouragement and inspiration. It has surely been a wonderful manifestation of the Spirit of God working in the lives of his people, and we are confident that if it is the Lord's will the programs will continue on the network through still another year. We know that the brethren everywhere want to do all they can while it is still called day, knowing that sooner or later the dark night will come in which no man can work.

Programs will be available for use at the convention. Due to the paper shortage a separate report of the convention will not be published this year, but a lengthy account will appear in the October issue of The Dawn. In this way the brethren everywhere will be able to share somewhat in the blessings of the convention. And above all, whether you are among those who will be able to go to Bowling Green, or of the much larger number who will find it necessary to remain at home, you can participate in the blessings through prayer. We suggest that the Bowling Green Convention be made a subject of special prayer to the end that the Lord's Spirit may prevail mightily at the gathering, and that any decisions which may be reached there with respect to the service of the Lord and of his people, may be the expression of his will, and to the honor and glory of his name.

In past years reports from many parts of the world have indicated that the brethren follow the program from day to day as it is shown in The Dawn, lifting up their hearts and voices in prayer on behalf of those who serve and those who are served. Thus, in this limited manner at least, they are able to be at the convention, while those who do attend are blessed with the realization that their brethren in all these distant places are with them in spirit and in prayer. Truly the Psalmist was right when he wrote, "How good and how

TALKING THINGS OVER

pleasant it is for brethren to dwell together in unity," a thought which will be especially before the brethren this year in the theme text of the convention: "Striving together for the faith of the Gospel."—Ps. 133:1; Phil. 1:27

PROGRAM

Saturday, August 18

Chairman: Brother Horace K. Blinn

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| 2:00 | Opening Rally and Praise | |
| 2:30 | Discourse | Brother E. K. Penrose
Columbus, Ohio |
| 3:30 | Recess | |
| 4:00 | Discourse | Brother Everett E. Murray
Columbus, Indiana |
| 5:00 | Supper and Fellowship | |
| 6:45 | Songs of Praise | |
| 7:00 | Discourse | Brother George O. Jeuck
Pine Castle, Florida |
| 8:00 | Reading—"Songs in the Night" | |
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Sunday, August 19

Chairman: Brother Don Copeland

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| 9:00 | Morning Devotions | |
| 9:15 | Discourse | Brother Arthur B. Newell
San Antonio, Texas |
| 10:15 | Convention Theme Address | Brother Daniel J. Morehouse
Chicago, Illinois |
| 11:45 | "Frank and Ernest" | |
| 12:00 | Luncheon and Fellowship | |
| 1:45 | Songs of Praise | |
| 2:00 | Discourse | Brother Norman Woodworth
Brooklyn, New York |
| 3:00 | Recess | |
| 3:30 | Discourse | Brother Edwin Allbon
England |
| 4:30 | Supper and Fellowship | |
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THE DAWN

- 6:45 Songs of Praise
7:00 Discourse
8:00 Reading—"Songs in the Night"
- Brother George M. Wilson
Pittsburgh, Pennsylvania
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Monday, August 20

Chairman: Brother Adam Miskawitz

- 9:30 Morning Devotions
9:45 Discourse
10:45 Songs of Praise
11:00 Discourse
12:00 Luncheon and Fellowship
- Brother Victor E. Samuels
Philadelphia, Pennsylvania
- Brother Adolf Obenland
Miami, Florida

1:45 Praise and Testimony
Brother Harry E. Brink
Kansas City, Missouri

- 2:45 Recess
3:15 Songs of Praise
3:30 Discourse
4:30 Supper and Fellowship
- Brother Chester A. Sundbom
Saginaw, Michigan

- 6:45 Songs of Praise
7:00 Biblical Discussion—"The Whole Armor of God"

"Girdle of Truth": Brother Stephen Roskiewicz
Grand Rapids, Michigan

"Breastplate of Righteousness": Brother Charles M. Chupa
Detroit, Michigan

"Sandals of Peace": Brother Alfred L. Smith
Washington, D. C.

"Shield of Faith": Brother Stephen S. Kwolek
Detroit, Michigan

"Helmet of Salvation": Brother Leo Post
Chicago, Illinois

"Sword of the Spirit": Brother Alvin Raffel
Dayton, Ohio

- 8:45 Reading—"Songs in the Night"
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TALKING THINGS OVER

Tuesday, August 21

Chairman: Brother Frank Niemczak

9:30	Morning Devotions	
9:45	Praise and Testimony	Brother Charles B. Whipple Indianapolis, Indiana
10:45	Discourse	Brother S. E. Ranger Portland, Oregon
11:45	Convention Announcements	
12:00	Luncheon and Fellowship	

1:45	Songs of Praise	
2:00	Discourse	Brother Leon H. Norby Brooklyn, New York
3:00	Recess	
3:30	Discourse	Brother Orlando D. Deifer Allentown, Pennsylvania
4:30	Supper and Fellowship	

6:30	Discourse	Brother Harry E. Deitrich Flint, Michigan
7:15	Reports from Foreign Fields	
8:45	Reading—"Songs in the Night"	

Wednesday, August 22

Chairman: Brother Martin C. Mitchell

9:30	Morning Devotions	
9:45	Discourse	Brother Claude R. Weida Allentown, Pennsylvania
10:45	Songs of Praise	
11:00	Discourse	Brother Raymond J. Krupa Brooklyn, New York
12:00	Luncheon and Fellowship	

1:45	Praise and Testimony	Brother Sam Baker Larder Lake, Ontario
2:45	Recess	
3:15	Songs of Praise	
3:30	Discourse	Brother Ernest G. Wylam Salem, Indiana
4:30	Supper and Fellowship	

TALKING THINGS OVER

1:45	Praise and Testimony	Brother W. J. Molhoek Piqua, Ohio
2:30	Discourse	Brother Irving C. Foss Los Angeles, California
3:30	Recess	
4:00	Discourse	Brother Wilbur N. Poe Cincinnati, Ohio
5:00	Supper and Fellowship	

6:45	Songs of Praise	
7:00	Discourse	John A. Meggison Galena, Kansas
8:00	Reading—"Songs in the Night"	

Saturday, August 25

Chairman: Brother Daniel J. Morehouse

9:30	Morning Devotions	
9:45	Discourse	Brother Jens Copeland Chicago, Illinois
10:45	Love Feast	
12:00	Adjournment to 1952	

CHILDREN'S BIBLE CLASSES: Two sessions a day for juvenile group (ages five to seven): mornings at 11 o'clock, and immediately after supper. For intermediate group (eight years and older): three sessions daily—two as above, and the third immediately after lunch.

TOWELS AND BEDDING: As previously announced, it will be necessary this year for the brethren to take their own towels and bed linen for use during the convention. Pillows will be supplied by the university. Those traveling by train and bus can parcel post these items in advance at a very small cost. Packages may be addressed to yourself in care of Bible Students Convention, State University, Bowling Green, Ohio.

Greetings from Abroad

AFTER a two months' pilgrimage among our brethren overseas, Brother Woodworth has returned, and has brought with him many messages of Christian love and greetings from ecclesias and conventions which he served. During his absence he visited the friends in England, Scotland, South and North Ireland, France, Switzerland, Germany, and Denmark. Since the greetings entrusted to him were sent to "the brethren of America and elsewhere," we feel that the best way to assure their reaching those for whom they were intended is to publish them in connection with a brief report of the trip.

It is customary with many of the ecclesias overseas to express their Christian love and greetings by the use of a Scripture text. This seems like a very appropriate way for the Lord's people to convey to the brethren of other places how they feel toward them in their hearts, as these texts carry a more definite thought than merely a general message of greeting. In the many texts given to Brother Woodworth for us, we notice that two special thoughts seem to be emphasized—one, the blest tie that binds our hearts in Christian love, and the other the keeping power of our God, his ability to protect his people and to build them up in the truth and in Christ.

In view of the chaotic conditions which have prevailed in Europe for so many years, and also because of the stormy winds of false doctrine which have blown upon the saints everywhere during the same period, we think it is significant that the brethren are continuing to strive for the unity of the Spirit, and that they recognize that the Lord has been keeping them in his love, and that he will still do so regardless of the many enemies which may be arrayed against them.

The journey to Great Britain was made by boat, and during the crossing Brother Woodworth was given the opportunity of conducting the Sunday morning Protestant church service. This afforded an excellent chance to present the kingdom message to about 150 who assembled for worship. The text used was, "The knowledge of the Lord shall cover the earth as the waters cover the sea." (Isa. 11:9) The first appointment with the brethren was at Glas-

gow, Scotland, where a convention had been arranged. Here the brethren sent as their greeting Malachi 3:16.

The ecclesias at Dewsbury, Lincoln, Doncaster, and Warrington, England, also sent their Christian greetings to us. At Liverpool another convention was held, being well attended by brethren of surrounding classes. Here the brethren sent us Acts 20:32 as the expression of their love.

The Aldersbrook Ecclesia sent Psalm 29:11, and the brethren meeting in Ealing expressed their love with Philippians 4:19. At a convention in Oxford, Isaiah 26:3, 4 was voted as a greeting to the brethren; and at a convention in Yeovil, the brethren chose Hebrews 6:10 as an expression of their love. All these conventions represented many localities in the districts in which they were held. At Yeovil, for instance, the brethren assembled from seventeen different places, including a number from Wales.

Other ecclesias visited in England were Birmingham, Coventry, Kettering, West Wickham, Annerly, Ipswich, and Eastleigh. The brethren in all these places sent their Christian love and greetings to their brethren in America and elsewhere.

A week was spent in Ireland, and meetings were held in Dublin, as well as in a number of places in North Ireland. In every place visited the brethren sent their love to us, and the Belfast Ecclesia desired their greetings expressed by Joshua 1:9. The brethren throughout the British Isles passed through many trying experiences during the war years and since, but they are continuing to rejoice in the Lord, for they find in him a never failing source of strength.

In Lille, France, where some of the brethren speak the French language and others the Polish language, they suggested as their message of greeting that appropriate hymn, "Blest Be the Tie that Binds." On the Continent, despite the language barriers which keep the nations divided, the Lord's people are bound together by the ties of Christian love. This became more and more manifest as Brother Woodworth went from country to country.

At Lausanne, Switzerland, there was a convention of French-speaking brethren. They assembled from a number of places in Switzerland, and also from France. Here the heart sentiments of the brethren were expressed by Romans 15:13.

Although the time spent in Germany was limited, a number of ecclesias were visited, and in Frankfurt, Essen, and Berlin, con-

ventions were held. The visit at Berlin was perhaps the climax, for here more than one hundred brethren from the East Zone of Germany met with the Berlin Ecclesia for the day, making the number at the convention about 250. There is at present no liberty in the East Zone for the brethren to meet together, so those who were able to get to the Berlin Convention greatly rejoiced.

From the Berlin Convention we received the following message: "With Christian greetings for all the beloved brethren you meet on your journey and in America, with Isaiah 35: 3, 4, from the Ecclesia of Berlin, and from our visitors from the zone of silence." Scripture greetings were also sent from other classes in Germany, as follows: Munich, Romans 8: 18; Lauf, Ephesians 4: 2, 3; Nürnberg, I Peter 5: 10, 11; Frankfurt-Offenbach, Titus 3: 15; Kassel, Philipians 2: 1, 2; Kirchlengern, Acts 2: 42; Essen, Colossians 3: 14-17. The brethren at Hamburg also sent their Christian love and greetings. Well attended public meetings were held in Essen and in Berlin.

Copenhagen, Denmark, was the last stop on the Continent, and here, in addition to the meeting for the brethren, there was a well attended public meeting. The brethren at Copenhagen sent as their greeting Revelation 2: 10—"Be thou faithful unto death, and I will give thee a crown of life."

Generally speaking, the brethren in all the places visited are continuing to rejoice in the light of present truth, and are desirous of doing all they can to make known the glad tidings of the kingdom to others as well as to build up one another in our most holy faith. Arrangements are now under way for broadcasting the message in the French and German languages. There is a possibility that there may be an occasional opportunity to broadcast over the American Government station in Berlin. Let us pray that this may be so, if it is the Lord's will, as it would be a special blessing to our brethren in "the zone of silence." As a matter of fact, it was at the request of these that negotiations with the Berlin station were undertaken, and at last report good headway was being made.

Throughout the British Isles the brethren remember with appreciation the visits on previous occasions of Brothers MacAulay, Jens Copeland, Herrscher, and Pollock, and many special messages were sent to these brethren. On the Continent, frequent reference was made to the visits of Brothers Herrscher, Pollock, and Copeland.

These visits proved to be a great blessing to our brethren overseas. Brother Pampling, of England, who in 1948 visited and served a number of ecclesias and conventions in this country, asked that his Christian love be extended to all he knew.

We are truly thankful for the inspiration and encouragement we receive by learning more about the zeal and faithfulness of our brethren across the water. We need this help. Indeed the Lord's people everywhere need one another, and while we cannot all meet together in the flesh, we can meet at the throne of heavenly grace, and there express to the Lord, who understands all languages, our heartfelt desires on behalf of all our fellow-members in the body of Christ. Truly we do enjoy a blessed fellowship!



Divine Plan Question Cards

THE brethren generally are experiencing rich blessing in their efforts to place "The Divine Plan of the Ages" in the hands of those who have manifested interest in the "Frank and Ernest" programs by writing for free literature. Many are rejoicing in the privilege of personally calling on these searchers after truth, others are mailing letters to them. The Dawn supplies letters for this purpose. By these methods many thousands of the first volume of "Studies in the Scriptures" are being put into the hands of the interested.

Many of the brethren, however, have been wondering what further might be done to keep alive this newly awakened interest. In districts where there are well established ecclesias, and where meetings are especially arranged suitable for beginners in the truth, they can be encouraged to attend, but in many places there are no such opportunities; and besides, those not fully established in the truth often hesitate to attend meetings. Generally speaking, therefore, the "follow-up" work has ended with the placing of "The Divine Plan of the Ages."

Now, however, a further follow-up has been arranged. It is by the use of question cards which can be mailed to those who have purchased the book. There are seven of these cards, each contain-

ing a number of interesting-arousing questions, with the pages or chapters in the book where answers can be found. The thought is to begin mailing these cards about two weeks after the volume is placed, and spacing them approximately two weeks apart until all seven are mailed. It is believed that these question cards will help greatly to stimulate interest in reading the volumes, as well as in the understanding of what is read.

On the address side of each card is a brief announcement of some other piece of truth literature, the announcement on the last card calling attention to the entire set of "Studies in the Scriptures." By this means those whose interest in the truth increases as they read "The Divine Plan of the Ages" are made acquainted with the fact that other literature is available.

The Dawn is prepared to furnish these question cards free to those who wish to use them in this additional follow-up effort. Ecclesias which use their own addresses in connection with their activities will, upon request, be furnished with cards bearing their local address. The cards are now being prepared, and it is hoped that they will be on display at the General Convention in Bowling Green. Those not expecting to be at the General Convention may write for samples.



From a Radio Station Manager

THE following letter was sent to us from the manager of a Canadian radio station which broadcasts the "Frank and Ernest" program. We believe it will be of interest to our brethren.

"I find that these programs, the majority of which I hear, sort of begin to grow on one. They are challenging and interesting, and tend to open the dusty windows of one's thinking and let in a lot of fresh atmosphere. Another factor is that they do not appear to offend any denominational creeds. This is all to the good, and reflects a well thought-out policy and method of approach by the authors of the material. We like them."

Encouraging Letters

Heard It "Accidentally"

Dear "Frank and Ernest": For many, many weeks I have purposed to write to you. Several months ago we moved to the State of Washington from California, and on our way up here we accidentally tuned in on your program on our car radio. Since then we have not missed a single broadcast, and to say that we enjoy them and that it is real food for our souls, is putting it very, very mildly. . . . With the light God has given us on his dear Word, it has made it next to impossible to find a church that can give us anything for our souls. Oh yes, we listen to others but go away empty. The result is that we look forward eagerly for the eleven o'clock hour each Sunday morning—the fifteen minutes that go all too quickly. Our prayer is that the fifteen minutes may be extended to one-half hour. Is that possible? May the dear Lord richly bless you both in your ministry. Sincerely, Mr. and Mrs. L. G., Wash.

Judged for Himself

Dear Sirs: I have at times heard your biblical discussions unfavorably spoken of. On Sunday, June 3, I was tuned in on the station over which you spoke, and decided to judge for myself. To my surprise I found your discourse of the Scriptures very interesting, as well as enlightening and easily understood. Unlike most Sunday commercials, you put no price on your

book, which I would love to have. Yours sincerely, B. J., Canada

A New Hope

Dear People: We have the booklets we sent for, and you will never know the pleasure and comfort we have found in your publications. It is now more like living. We never miss "Frank and Ernest." We so wish to be able to do much for you. We are old people and have felt there wasn't much for us to look forward to, until now. Thanks so much, and God bless you. Most sincerely, A. E. E., Mich.

Patients Blessed

Sirs: I would like to express my appreciation for your wonderful Sunday morning programs. They are such an inspiration to me, and to all my fellow patients. We listen every time we can. Please continue these programs. I would like a copy of the Hope book. W. S. N., Veterans Administration Hospital, Virginia

Used in Sunday School

Dear "Frank and Ernest": I find your Dawn Magazine just wonderful. I enjoy every page. Your Sunday School lessons are just what I have been looking for, and I use them in my Sunday School class study. God bless you in your work. B. W., N. H.

Minds Cleared

Dear Sirs: I would like to express at this time the sincerest of

thanks to you for the tremendous help you have given me and my family. By your help we have been able to clear from our minds the confusion, distortion, and fears into which we had been led through false prophecy. We have also come into a condition of love and contentment we never dreamed possible. Very truly yours, C. A. P., Calif.

Enjoys Letters

Dear Christian Friends: Thank you for your June Dawn. How gladly I read the letters printed in The Dawn from new friends, as I craved for just one to have The Dawn that would be pleased and helped as I was. Now thousands have a chance to hear the truth who could not have been reached otherwise. May God continue to bless the good work, and everyone concerned. Love and thanksgiving from your humble friend, Mrs. C. M., Tenn.

Can Now Understand

Dear "Frank and Ernest": Enclosed please find one dollar to renew my subscription to The Dawn Magazine. I can't begin to tell how much I have enjoyed your magazine, and also your broadcasts. Since reading your magazine I have also started to read the Bible again, and find that now I understand it much better. Before, when I read the Bible, I would come to a verse which I just couldn't get head or tail as to its meaning. But now I find very few verses that I can't understand. I thank God for the first time I listened to "Frank and Ernest." It has opened my eyes. May you be on the air

for many years to come, and help other folks as you have helped me. Sincerely, Mrs. I. F. P., Calif.

Wants to Help Others

Dear Sirs: The more I hear of your programs, and the more I read of your literature, the more I pray to be able to retain all the wonderful truths you so clearly explain over the radio and in your literature. I listen each Sunday, and am refreshed. With God's help, may you be able to continue to be a blessing to the thousands who listen. I am ordering a supply of your booklets. I want to read them, and then pass them on to others. I am eighty years old and do not have much time to help others, and I feel that any and all of your literature will be a great comfort to them, as to me. I cannot adequately thank you, but I pray that God's blessing may be yours. Sincerely, Mrs. M. T. N., Tenn.

"Sound Comfort"

My Dear Sirs: Will you please send me a copy of "God and Reason," of which you spoke on today's broadcast. Permit me to tell you that I am a faithful listener to your weekly broadcasts, and have gained much helpful information and sound comfort from them. Sincerely yours, Dr. C. R. O., W. Va.

Appreciates Help

Dear "Frank and Ernest": I have just been listening to another of your talks, and enjoyed it very much. I look forward every week to your next program. May God bless you and your work, and may it help others as it has helped me. I had read the Bible, but was not

ENCOURAGING LETTERS

able to understand it as I can now, since hearing your discussions and reading *The Dawn Magazine* and other literature which you publish. I have been greatly helped. I will greatly appreciate any additional help you can give me. I am the teacher of a Bible class in our little church, but am afraid I don't understand the Bible well enough. Thanking you, and praying for you and your good work, I remain your faithful listener., F. E. P., Fla.

More Like God

Dear "Frank and Ernest": After hearing your discussion on the radio last Sunday I would very much like to have the "Plan Book" for further study. Your interpretation of the Bible is probably much criticized by those of the various sects, but to me it seems more in accordance with a loving God's plan for his creatures. Sincerely, Mrs. L. B., Canada

A Searcher

Dear "Frank and Ernest": I have enjoyed your programs more than anything I have heard in my young life of twenty-one years. I am a student of the Bible and have been searching for something which I have not yet found. I was raised a Scientist, and have studied most denominational viewpoints, but none offer what I yearn for. You, I believe, come the closest, for which I am very grateful. Would appreciate any literature you can send. Sincerely, D. N. H., Fla.

Appreciates Divine Plan

Dear "Frank and Ernest": I have finished reading your book, "The Divine Plan of the Ages." It is wonderful, really wonderful, to know such things. I hate to be guided blindly, as many people. I would now like to have the book, "The Battle of Armageddon." Please send it to me as soon as possible. I think it must be very interesting. Thank you. Very truly yours, A. H., N. Y.

Tunes in for Patients

Dear Friends in Christ Jesus: I am a nurse, and since last October have been greatly blessed listening to you over the radio, and my patients look forward to the time of my tuning in your program. My last patient asked me to have you send her the booklet, "Our Lord's Return." Although bedfast, she is able to read. May God's rich blessing continue with you. Sincerely, L. W., Indiana

Teaches Young People

Dear Sirs: As I listen to your talks and your explanations of the Bible, I thank God for the radio. I love to read God's Word, and my prayer is that I can have a better understanding of it, especially since I am a teacher in Sunday School of a class of young people. I am enclosing a remittance for ten copies of "Hope Beyond the Grave." Respectfully, C. K., W. Va.



Are you enjoying *The Dawn*? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

Speakers Appointments

Ministering the Glorious Gospel of Christ

ALL readers of The Dawn may not be aware of the fact that the services of speakers are available free upon request. If you are meeting with a group, or can make arrangements for a meeting in your district, either in a home or a public hall or church, and would like the services of a speaker, write to The Dawn, Pilgrim Department, East Rutherford, New Jersey. Arrangements may be made for individual visits, or if you wish, you can be placed on the list to receive visits of the traveling brethren whenever they are in your locality. We are desirous that all who are interested in the message of The Dawn have the opportunity to enjoy the ministry of these brethren. The size of the group visited is not important. We will be glad to arrange visits even though there may be only three or four to be served.

EDWIN ALLBON		Wilmington, Del. (Afternoon)	5
New Haven, Conn.	August 12	New Haven, Conn.	12
Levittown, N. Y. (8 p. m.)	13	JOHN G. HULL	
Rutherford, N. J. (8 p. m.)	14	San Diego, Calif.	August 12
Paterson, N. J.	15	PETER KOLLIMAN	
Allentown, Pa.	16	Mahanoy City, Pa.	August 12
Bowling Green, Ohio	18-25	ROBERT A. KREBS	
Detroit, Mich.	26	Sacramento, Calif.	August 12
Toledo, Ohio	27	Klamath Falls, Ore.	13, 14
Cleveland, Ohio	28	Portland, Ore.	15
Tonawanda, N. Y.	29	Tacoma, Wash.	16
Brooklyn, N. Y.	Sept. 1-3	Bremerton, Wash.	17
WILLIAM A. BAKER		Victoria, B. C., Can.	19, 20
Salem, Oregon	August 19	Duncan, B. C., Can.	21, 22
JULIUS BEDNARZ		Nanaimo, B. C., Can.	23
New Brunswick, N. J.	August 5	Vancouver, B. C., Can.	24-26
JENS COPELAND		Bellingham, Wash.	29
Aurora, Ill.	August 12	Lynden, Wash.	30
EDWARD E. FAY		Seattle, Wash.	Aug. 31-Sept. 3
Whittier, Calif.	August 19	ARTHUR H. KRUMPOLT	
THOMAS FAY		Easton, Pa.	August 5
Oakland, Calif.	August 5	RAYMOND J. KRUPA	
PANTEL HATGIS		North Brookfield, Mass.	August 5
Baltimore, Md. (Morning)	August 5		

SPEAKERS' APPOINTMENTS

LUDLOW P. LOOMIS		Newark, Ohio	27
Paterson, N. J.	August 5	Washington, Pa.	28
Lancaster, Pa.	12	Pittsburgh, Pa.	29
		Brooklyn, N. Y.	Sept. 1-3
JOHN Y. MAC AULAY		GEORGE P. RIPPER	
Ogden, Utah	August 2	Santa Ana, Calif.	August 26
Denver, Colo.	4, 5		
Colorado Springs, Colo.	6, 7	ALFRED L. SMITH	
Burlington, Colo.	8	Richmond, Va.	August 12
Goodland, Kans.	9, 10		
Lincoln, Neb.	12	J. I. VAN HORNE	
Barnes City, Iowa	13, 14	Duquesne, Pa.	August 5
La Salle, Ill.	15	Washington, Pa.	19
Chicago, Ill.	16		
Bowling Green, Ohio	18-25	FELIX S. WASSMANN	
Seattle, Wash.	Aug. 31-Sept. 3	New Haven, Conn.	August 12
E. R. MAC JILTON		GEORGE M. WILSON	
East Liverpool, Ohio	August 12	Saginaw, Mich.	September 1-3
ADAM MISKAWITZ		W. NORMAN WOODWORTH	
Milwaukee, Wis.	August 12	Philadelphia, Pa.	August 5
MARTIN C. MITCHELL		New Haven, Conn.	12
Paterson, N. J.	August 12	Minneapolis, Minn.	Sept. 1
		Seattle, Wash.	2, 3
ROY E. MITCHELL		ERNEST G. WYLAM	
Paterson, N. J.	August 19	Bowling Green, Ohio	August 18-25
LEON H. NORBY		Shadyside, Ohio	26
Wilkes Barre, Pa.	August 12	Connellsville, Pa.	27
		Lewistown, Pa.	28
WILBUR N. POE		Maytown, Pa.	29
Indianapolis, Ind.	August 12	Allentown, Pa.	30
		Brooklyn, N. Y.	Sept. 1-3
G. RUSSELL POLLOCK		H. L. YOUNG	
Riverside, Calif. (Morn.)	August 19	Hazleton, Pa.	August 12
Pomona, Calif. (Afternoon)	19	Lehigh, Pa.	26
S. E. RANGER		CHRISTIAN W. ZAHNOW	
Orange, N. J.	August 3	Shadyside, Ohio	August 1, 2
Allentown, Pa.	12	Nelsonville, Ohio	3-5
Lewistown, Pa.	13	Cincinnati, Ohio	9
Connellsville, Pa.	14	Dayton, Ohio	10
East Liverpool, Ohio	15	Indianapolis, Ind.	11, 12
Toledo, Ohio	16, 17	Muncie, Ind.	13, 14
Bowling Green, Ohio	18-25	Richmond, Ind.	15
Columbus, Ohio	26	Piqua, Ohio	16, 17
		Bowling Green, Ohio	18-25
		Minneapolis, Minn.	Sept. 1-3

NEW HAVEN CONVENTION, August 12—Y. W. C. A. Building, 48 Howe Street, beginning 9:30 a. m.

Conventions

For Mutual Fellowship, Edification, and Service

SILOAM, TEXAS, August 10-12—Annual three-day gathering. For reservations and other details write Mr. J. C. Westmoreland, R. F. D. 1, Carlton, Texas.

INDIANAPOLIS, INDIANA, August 12—I. O. O. F. Building, 1120 West 30th Street. Friends arriving on Saturday will be entertained by members of the local ecclesia.

BOWLING GREEN, OHIO, August 18-25—See inside front cover.

BOWIE, TEXAS, August 19—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

SALEM, OREGON, August 19—Home gathering, 2339 State Street, Salem.

SEATTLE, WASHINGTON, August 31-September 3—For reservations and other details write the secretary, Miss Mary Stevens, 6511 16th Street, N. W., Seattle 7, Washington.

BROOKLYN, N. Y., September 1-3—104 Clark Street.

MINNEAPOLIS, MINNESOTA, September 1-3—Opens at two o'clock in the I. O. G. T. Hall, 2922 Cedar Avenue. For information and reservations write the secretary, Miss Ruth Norby, 1829 Tenth Avenue South, Minneapolis 4, Minnesota.

SAGINAW, MICHIGAN, September 1-3—Opens Saturday afternoon in the Y. W. C. A. Building, 211-217 South Jefferson. For reservations write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SAN DIEGO, CALIFORNIA, September 1-3—For details and reservations write the secretary, Mrs. Gilbert Rice, 8775 Troy Avenue, San Diego.

ALBANY, N. Y., September 9—Y. W. C. A., 5 Lodge Street.

MILWAUKEE, WISCONSIN, September 29, 30.

GARY, INDIANA, September 30.

GRAND RAPIDS, MICHIGAN, October 13, 14.

VICTORIA, B. C., CANADA, November 10, 11.

*LOVING words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver, for the strife.*

*Do you count them only trifles,
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.*

TRUTH LITERATURE FOR OUR TIMES

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SIX VOLUMES—CLOTH—\$3.75

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Battle of Armageddon—Cloth, 85 cents.

The Atonement Between God and Man—Cloth, 85 cents.

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God and Reason—German; Italian; Greek 10 cents each.

God's Plan—French, 10 cents each.

Where Are the Dead?—French. Free.

The Divine of the Ages—German; Italian, 50 cents each.

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The Dawn—Greek; German; French; Danish, Swedish, \$1.00 a year.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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